SEG

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

Digitized by the Internet Archive
in 2019 with funding from
Kahle/Austin Foundation

https://archive.org/details/supplementumepig0044unse

ABI 8536

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

This volume has been produced under the auspices of the Union Académique Internationale.

SUPPLEMENTUM EPIGRAPHICUM GRAECUM

editors

H.W. PLEKET - R.S. STROUD - J.H.M. STRUBBE

assistant-editors

R.A. TYBOUT - †S.B. ALESHIRE - M.B. RICHARDSON

advisory-editors

J. BINGEN - P. HERRMANN - M.L. LAZZARINI
J.G. VINOGRADOV

VOLUME XLIV
1994

Thomas J. Bata Library
TRENT UNIVERSITY
PETERBOROUGH, ONTARIO

J.C. GIEBEN, PUBLISHER
AMSTERDAM 1997

CN 360 .C62 v.44 1994

The Internet address of SEG:

http://wwwlet.leidenuniv.nl/history/seg/seg.html

CIP-DATA KONINKLIJKE BIBLIOTHEEK, DEN HAAG

Supplementum

Supplementum epigraphicum graecum / cur. J.J.E. Hondius. -
Vol. I (1923) - . . . . . - Amsterdam : Gieben
ISSN 0920-8399
Appears annually
Supplementum Vol. XLIV : 1994 / edd. H.W. Pleket, R.S. Stroud, J.H.M. Strubbe ; assistant-edd. R.A. Tybout, †S.B. Aleshire, M.B. Richardson
With index.
ISBN 90 5063 528 8 bound
SISO 902 UDC 930.27
Subject heading : epigraphy.

No part of this book may be translated or reproduced in any form, by print, photoprint, microfilm, or any other means, without written permission from the publisher.

Printed in The Netherlands

We dedicate this volume to the memory of

Sara Bavousett Aleshire,

May 22, 1947 - May 2, 1997

PREFACE

In this volume we present the epigraphical harvest of 1994, with occasional additions from previous years which we missed in earlier volumes, and from studies published after 1994 but pertaining to material from 1994. As to the latter, the coverage is not complete, since we did not systematically collect the relevant publications from 1995-1997 when working on 1994.

In the Preface of volume XLIII we wrote that, due to an unfortunate injury suffered by Stroud in July 1996, the sections on Attica and the Peloponnese were incomplete and that we hoped to fill the gaps in the present volume. When we wrote that Preface, we could not foresee the tragic and untimely death of Dr Sara B.Aleshire, the assistant-editor for Stroud's part of SEG, in May 1997. Her death meant a severe loss to the study of Greek Epigraphy and History in general and to SEG in particular. Her expertise in matters both of scholarship and of computers was exceedingly great. She played an essential role in the processing of that part of the SEG-manuscript which related to Stroud's assignment and the Concordance.

Stroud has been fortunate in finding Mary B.Richardson (Berkeley) prepared to take over Aleshire's task, or rather to try to take it over. The latter's proficiency can hardly be equalled. Nevertheless, Ms. Richardson has done an excellent job under difficult conditions and it is thanks to her efforts and skills that the pages on Attica and the Peloponnese were ready in time. For their invaluable advice on computer matters we thank Tarek Elemam, Shawna Leigh, John Mansfield, Tom Milbank, Jeffrey Rusten, and Anne Stewart. We are extremely grateful to Stephen Lambert who compiled several lemmata from these two regions for SEG XLIV. As a result of the above-mentioned circumstances we still have not completely filled the gaps from 1993-1994. We hope to do so in the next volume.

In the Preface of volume XLIII we also referred to 'threatening clouds' appearing on the horizon for the future of SEG in its present format. We are extremely happy to be able to announce now that those clouds, if not dispelled totally, have become considerably less threatening. To make a long story short: as a result of much correspondence and negotiation the situation is at present that the position of assistant editor Dr Rolf A.Tybout has been secured until January 1, 2003. In the five years to come we shall go on producing SEG in book format but at the same time those years will be a period when we begin also to produce SEG on CD-Rom. How exactly in that period we shall operate, and more in particular how we shall strike a balance between CD-Rom and book, is as yet not entirely clear. But the fact of the matter is that the Faculty of Letters of Leiden University and the Dutch Organization for Scientific Research (NWO) declared themselves prepared to finance each of them 50% of Tybout's salary on the condition that at the end of the period concerned, viz. on January 1, 2003, SEG will be self-supporting. We hope to reach that stage through revenues to be generated by the sales of CD-Roms and by the resources of the SEG Foundation, which we plan to establish shortly.

Donations to this Foundation, whether 'einmalig' or on a regular basis, are welcome, both from institutions and individuals. Please, address the SEG-bureau in Leiden for that matter.

Reactions to the sheet enclosed in SEG XLIII concerning the CD-Rom option have been promising. Ca. 150 institutions and persons reported to us that in principle they were interested in and prepared to buy SEG on CD-Rom. On the assumption that in the next five years, given the unbelievable speed of technological progress, the number of people interested in CD-Rom will increase substantially, it does not seem unreasonable to expect that SEG on CD-Rom will be capable of raising substantial revenues from which the assistant-editor, full-time or part-time, can be paid.

As to the basic aims of SEG and our system of abbreviations we refer the reader to the Preface of volume XXXIX.

We welcome Prof.J.G.Vinogradov (Moscow) who from the present volume onwards will act as advisory editor for the areas around the coasts of the Black Sea (the Southern coast excepted). We have already profited from his expertise in the present volume and we are sure that we will profit equally in future volumes.

We are also glad to announce that from volume XLV onwards, Prof. A.Chaniotis (New York → Heidelberg) will join the editors of SEG. He will take care of the entire epigraphical production pertaining to Greece and the islands, other than Attica and the Peloponnese; in fact, he has already gone through the lemmata in the present volume related to those areas and we owe several useful suggestions to him. We look forward very much to a close cooperation with Chaniotis. His accession to the editorial group should be seen against the background of a gradual decrease in the contributions by H.W.Pleket. For the moment the latter hopes to remain active for volume XLV; in the course of 1998 he will decide about his further involvement in SEG.

Needless to say we owe a great debt to our other advisory editors who carefully scrutinized those parts of the manuscript which pertained to 'their' area. Mrs C.M.J.Pleket-Bot and M.B.Richardson invested much time and energy in the production of our manuscript.

We acknowledge our gratitude to the Union Académique Internationale, which provides part of the operating expenses, and our publisher who covers another part of these costs and otherwise serves our purposes well by his kindness, efficiency and alertness. We also gratefully acknowledge a generous grant from the Horace W. Goldsmith Foundation of New York in support of assistant editor Richardson.

We repeat our request, made in the Preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, American School of Classical Studies, 54 Souidias Street, 106 76 Athens, Greece and/or H.W.Pleket, University of Leiden, Dept. of History, Postbox 9515, 2300 RA Leiden, Holland. Our e-mail-address is tybout@rullet.leidenuniv.nl

December 1997.

H.W.Pleket
R.S.Stroud
J.H.M.Strubbe.

CONTENTS

		Nos.	pp.
PREFACE			VII - VIII
CONTENTS			IX - XX
ABBREVIATIONS			XXI - XXXVII
NOTE ON TRANSCRIPTIONS			XXXVIII
ATTICA		1-264	1-74
AIGINA	Aigina	265-282	74-75
CORINTHIA		283-316	75-83
	Corinth	283-302	75-79
	Isthmia	303-316	79-83
KLEONAIA	Nemea	317	83-84
ARGIA		318-323	84-85
	Argos	318-322	84-85
	Inachos	323	85
KYNOURIA		324-327	85-86
	Moni Loukous	324	85
	Kynouria	325-327	85-86
HERMIONA	Hermione	328	86
TROIZENIA	Troizen	329	86
METHANA	Methana	330	87
EPIDAURIA		331-339	87-89
	Epidauros	331-336	87-88
	Dimaina	337	89
	Ligourio	338	89
	Philanoreia	339	89
LAKONIA		340-373	89-97
	Akriai	340-341	89-90
	Amyklai	342	90
	Agioi Anargyroi	343	90
	Kalamai	344	90
	Kythera	345-348	90-91
	Mistra	349	91
	Sparta	350-372	91-97
	Lakonia	373	97
MESSENIA		374-386	97-100
	Korone	374	97
	Messene	375-386	97-100

ELIS		387-391	100-101
	Elis	387	100
	Olympia	388-391	100-101
ACHAIA		392-395	101-102
	Aigion	392-393	101
	Dyme	394	102
	Patrai	395	102
MEGARIS	Megara	396-400	102-103
BOIOTIA		401-424	104-111
	Akraiphia	406	105
	Anthedon	407	105
	Haliartos	408-410	105-107
	Hyettos	411	107
	Lebadeia	413-414	107-109
	Oropos	415-416	109-110
	Tanagra	417-418	110
	Thespiai	419-422	110-111
	Unknown provenance	423-424	111
DELPHI	Delphi	425-429	111-114
DORIS		430-433	114-115
	Akyphas	430	114
	Erineos	431	115
	Kytenion	432	115
	Oinochori	433	115
EASTERN LOKRIS	Opous	434	115
WESTERN LOKRIS		435-437	115-116
	Hagia Triada	435	115-116
	Oiantheia	436	116
	Physkos	437	116
AITOLIA	Thermos	438	116-117
AKARNANIA		439-440	117-118
	Thyrreion	440	118
KORKYRA	Korkyra	441	118
THESSALY		442-460	118-124
	Atrax	444-445	119
	Demetrias	446	119-120
	Hypata	447-448	120
	Larissa	449-454	120-122
	Magnesia	455	123
	Pagasai	456	123
	Phalanna	457	123
	Pharsalos	458	123
	Sosthenis	459	123-124

THESSALY	Trikka	460	124
EPEIROS		461-471	124-128
	Ambrakia	462-464	124-125
	Dodona	464bis-465	125
	Kassope	466	125
	Nikopolis	467-469	126-128
	Photike	470	128
	Plaisia Malakassiou	471	128
ILLYRIA		472-498	129-138
	Bouthrotos	472-497	129-137
	Salona	498	137-138
MACEDONIA		499-567	138-160
	Aloros	502	139
	Amphipolis	503-506	139-141
	Anthemous	507	141
	Apollonia Mygdonia	508	141-142
	Bargala	509-520	142-144
	Beroia	521-523	144-145
	Chalastra	524	145
	Dion	525-526	146-147
	Edessa	527	147-148
	Eua	528	148
	Europos	529	149
	Gradište	530-531	149
	Keramiai	532	149-150
	Kolobaise	533	150
	Lete	534-537	150-151
	Linos	538	151
	Morrylos	539	151
	Nikodin	540-541	152
	Pelagonia	542-545	152-153
	Pella	546	153-154
	Philippi	547-549	154
	Sevaste	550	154
	Styberra	551-552	154-155
	Thessalonika	553-559	155-158
	Tikveš	560-561	158-159
	Toplica	562	159
	Vergina	563-565	159
	Unknown provenance	566-567	159-160
THRACE		568-613	160-175
	Western Thrace	569-576	160-162
	Abdera	577	162

THRACE	Byzantion	578-586	162-166
	Dragodan	587	166
	Hadrianoupolis	588	166-167
	Hagioi Theodoroi	589	167
	Maroneia	590-603	167-170
	Maximianoupolis	604	170
	Mesambria	605	170
	Perinthos	606	170-171
	Plotinoupolis	607-608	171
	Polianthos	609	172
	Skaptopara	610	172-174
	Stryme	611	174
	Topeiros	612	174
	Traianoupolis	613	174-175
MOESIA		613bis-647	175-182
	Argamum	616	175
	Axiopolis	617	175
	Histria	618-626	176-177
	Kallatis	627-628	177
	Nikopolis ad Istrum	629-640	178-180
	Novae	641	181
	Noviodunum	642	181-182
	Tomis	643	182
	Ulpia Oescus	644-645	182
	Viminacium	646	182
	Unknown provenance	647	182
DACIA		647bis-649	182-183
	Dinogetia	648	183
	Ulpia Traiana	649	183
NORTH SHORE OF THE BLACK SEA		650-671	183-190
	Berezan	651-653	183-184
	Chersonesos	654-657	184-185
	Hermonassa	658-659	185
	Kosika	660	185-186
	Michailovka	661	186-187
	Neapolis Scythica	662	187
	Olbia	663-670	187-190
	Pantikapaion	671	190
DELOS		672-682	190-195
RHODES		683-686	195-197
LESBOS		687-688	197-199
	Mytilene	688	199

THERA		689	199
KOS		690-695	199-201
KALYMNOS		696	201-202
NAXOS		697	202
SYROS		698	202
ANDROS		699	202-203
SAMOS		700-701	204-205
THASOS		702-707	205-207
EUBOIA		708-710	207-209
	Eretria	708	207
	Histiaia	709	207
	Karystos	710	207-209
CRETE		711-735	209-217
	Chania	719	212
	Dattalla	720	212
	Eleutherna	721-722	213
	Gortyn	723-725	213-214
	Hierapytna	726-727	214
	Knossos	728-730bis	214-215
	Lyttos	731	216
	Phaistos	731bis	216
	Phalasarna	732	216
	Polyrrhenia	733	216-217
	Tarrha	734	217
	Unknown provenance	735	217
SICILY		736-798	217-243
	Adranon	743	221
	Akragas	743bis-quater	221-222
	Castiglione	744	222
	Centuripae	745-748	222-223
	Entella	749-751	223-225
	Gela	751bis-752	225-226
	Himera	753	226
	Iaitas	753bis-755	226-228
	Kamarina	756-761	228-230
	Katane	762-769	230-233
	Leontinoi	770-772	233-234
	Lipara	772bis	234
	Marsala	772ter	235
	Messana	773-773bis	235
	Naxos	774	235
	Noto	775	235
	Palike	776	235-236

SICILY	Panormos	776bis-776ter	236
	Paternò	777	236
	Piazza Armerina	778	236-237
	Ragusa	779-782	237-239
	Selinous	783	239
	Syracuse	784-796	239-243
	Tauromenion	797	243
	Unknown provenance	798	243
SARDINIA	Cornus	798bis	243
ITALY		799-849	244-260
	Aquileia	800	244
	Beneventum	801	244
	Budruntus	802	244
	Canusium	803	245
	Cosa	804-805	245-246
	Cumae	806	246
	Cures Sabini	807	246
	Falerii Novi	808	246
	Hipponion	809	247
	Latium	810	247-248
	Lokroi Epizephyrioi	811	248
	Mediolanum	812-813	248
	Neapolis	814-817bis	248-251
	Nuceria	818-819	251
	Ostia	819bis	251
	Pithekoussai	820	252
	Pompeii	821	252
	Portus	822	252
	Puteoli	823	252-253
	Ravenna	824	253
	Rhegium	825	253
	Rome	826-841	253-258
	Spina	842	258
	Sybaris	843	258
	Tiriolo	844	259
	Venusia	845-846	259-260
	Verona	847	260
	Unknown provenance	848-849	260
GAUL		850-851	260-261
	Golfe-Juan	850	260
	Sigean	851	261
SPAIN		851bis-852	261-262
	Emporion	852	261-262

GERMANIA	Nida	853	262
PANNONIA	Aquincum	854	262-263
AFRICA PROCONSULARIS		854-859	263-264
	Carthage	855-858	263-264
	Sidi Kaddou	859	264
CARIA		860-922	265-298
	Aphrodisias	861-866	265-268
	Bargylia	867-869	268-273
	Erine	870	273
	Halikarnassos	871-888	273-279
	Iasos	889	279
	Kaunos	890-897	280-287
	Keramos	898-899	287
	Knidos	900-906	287-290
	Mylasa	907-913	290-295
	Nysa	914	295
	Plarasa	915	295
	Stratonikeia	916-919	295-297
	Tabai	920-921	297-298
	Tralles	922	298
IONIA		923-950	298-317
	Ephesos	923-931	298-301
	Erythrai	932	301
	Klaros	933	301
	Magnesia on the Maeander	934-936	301-303
	Miletos	937-943	303-309
	Priene	944-946	309-310
	Smyrna	947-948	310
	Teos	949-950	310-317
LYDIA		951-978	318-335
	Ayazviran	953	324
	Buğluca	954	324-325
	Characipolis	955-958	325-326
	Kula	959	326
	Nakrasa	960	326
	Philadelphia	961-963	326-328
	Saittai	964-970	328-329
	Sardis	971-974	329-330
	Satala	975	330
	Thyateira	976	330-331
	Yeniköy	977	331-335
	Unknown provenance	978	335

AIOLIS		979-980	335
	Aigai	979	335
	Kyme	980	335
TROAS		980bis-991	335-339
	Alexandria Troas	980bis	336
	Ilion	981-984	336-337
	Neandria	985-991	337-339
MYSIA		992-998	339-342
	Kyzikos	992-993	339-340
	Pergamon	994-996	340-341
	Perperene	997	341
	Synaos	998	341-342
BITHYNIA		999-1011	342-347
	Cretia	999-1001	342-343
	Kalchedon	1002	343
	Kios	1003-1004	343
	Küçükyalı	1005	343-344
	Nikaia	1006-1008	344-345
	Pylai	1009	345
	Tarseia	1010	345-347
	Unknown provenance	1011	347
PONTOS		1012-1022	347-351
	Herakleia Pontica	1012-1014	347-349
	Kavak köy	1015	349
	Sinope	1016-1022	350-351
PAPHLAGONIA		1023-1024	352
	Kaisareia/Hadrianopolis	1023	352
	Pompeiopolis	1024	352
GALATIA		1025-1026	352
	Ankyra	1025	352
	Pessinus	1026	352
PHRYGIA		1027-1100	352-372
	Alioi	1027	352-353
	Amorion	1028	353
	Apollonia	1029-1030	353-354
	Attouda	1031-1032	354
	Dokimeion	1033	354
	Dorylaion	1034-1070	354-363
	Eşme	1070bis	363
	Hierapolis	1071	363
	Hieropolis	1072	364
	Laodikeia on the Lykos	1073-1086	364-368
	Thiounta	1087	368-369

PHRYGIA	Upper Tembris Valley	1088	369
	Uzunpınar	1090	370
	Unknown provenance	1091-1100	370-372
PISIDIA		1101-1142	372-386
	Cretopolis	1101	372-373
	Isinda	1102-1106	373-374
	Kodrula	1107	374-375
	Olbasa	1108	375-376
	Panemoteichos	1109-1110	376-377
	Sagalassos	1111	377-378
	Takina	1112	378
	Termessos	1113-1142	378-386
PAMPHYLIA		1143-1144	387
	Sillyon	1144	387
LYCIA		1145-1221	387-434
	Arykanda	1147-1160	389-399
	Asartaş	1161	399
	Boubon	1162	399-400
	Lagbe	1163	400-401
	Oinoanda	1164-1204	401-425
	Patara	1205-1213	425-429
	Rhodiapolis	1214	429
	Sinda	1215	429
	Telmessos	1216-1217	429
	Xanthos	1218-1221	429-434
ISAURIA	Zenonopolis	1222	434-435
CILICIA		1223-1229	435-438
	Anazarbos	1223	435
	Kelenderis	1224	435
	Korykos	1225-1226	435-436
	Mopsuestia	1227	436-438
	Seleukeia on the Kalykadnos	1228	438
CAPPADOCIA	Nazianzos	1230-1231	438-439
CYPRUS		1232-1287	439-448
	Amathous	1233-1279	439-446
	Avdemou	1280	446-447
	Kition	1281	447
	Larnaka	1282	447
	Paphos (New)	1283-1285	447-448
	Paphos (Old)	1286-1287	448
KOMMAGENE		1288-1290	449
	Nikopolis	1288	449
	Unknown provenance	1289-1290	449

ARMENIA	Armawir	1291-1297	449-453
COLCHIS		1298-1300	453-454
	Phasis	1298	453
	Pichvnari	1299	454
	Vani	1300	454
IBERIA	Mtskheta	1301	454
MESOPOTAMIA	Nippur	1302	454-455
SOGDIANA	Afrasiab	1303	455
SYRIA		1304-1338	455-466
	Antiochene	1306-1307	456
	Antiochia	1308-1310	456
	Apamene	1312-1315	457-458
	Berytos	1316-1317	458-459
	Chalkis	1318-1319	459-460
	Doura Europos	1320	460
	H'amâh	1322	460
	Palmyra	1323-1324	461
	Qasr Al-Azraq	1325	461
	Rahkle	1326	461-462
	Seleukeia Pieria	1327-1330	462-463
	Sidon	1331	463
	Unknown provenance	1332-1338	463-4655
PALAESTINA		1339-1376	465-475
	Apollonia	1350	468
	Askalon	1351	468
	Caesarea Maritima	1352-1353	469
	Gadara	1354-1357	469-470
	Jerusalem	1358-1360	470
	Kafr ed-Dik	1361	470-472
	Lydda	1362-1363	472
	Samaria	1364	472
	Sinai	1365-1367	472-473
	Skythopolis	1367bis	473
	Sukamina	1368	473-474
	Tell Anafa	1369-1370	474
	Zippori	1371	474
	Unknown provenance	1372-1376	474-475
ARABIA		1377-1424	476-488
	Abila	1379-1393	477-480
	Ayla-'Aqaba	1394	480
	Capitolias	1395-1396	480
	Deir el 'Adas	1397	481

ARABIA	Dekapolis	1398	481
	Gerasa	1399-1403	481-482
	Kastron Mefaa	1404	482
	Madaba	1405-1406	483
	Mafraq	1407	483
	Marwa	1408	483
	Mount Nebo	1409-1410	484
	Petra	1411-1412	485
	Philadelphia	1413-1420	485-487
	Qaṣr el-Ḥallabat	1421	487
	Som	1422	487
	Tharsila	1423	487-488
	Yemen	1424	488
EGYPT		1425-1528	488-518
	'Abu Sha'ar	1434-1439	492-493
	Abydos	1440	493-494
	Alexandria	1441-1444bis	494-496
	Antinoe	1445	496
	Euhemeria	1446	496-497
	Fayum	1447-1451	497-499
	Herakleiopolis	1452	499
	Hermonthis	1453	499
	Hermoupolis Magna	1454-1455	499-500
	Kellia	1456-1481	500-503
	Koptos	1482	503-504
	Leontopolis	1483-1485	504-505
	Medamud	1486	505
	Memphis	1487	505
	Mons Porphyrites	1488	505-506
	Mothis	1489	506-507
	Oxyrhynchos	1490-1491	507
	Pelusium	1492-1494	507
	Philai	1495	508
	Ptolemais	1496	508-509
	Šimm al Baṣal	1497	509
	Syene	1498	509
	Tentyris	1499	509
	Terenouthis	1500	510
	Thebai	1501	510
	Wadi Hammamat	1502	511
	Unknown provenance	1505-1528	511-518
NUBIA		1529-1531	518-519
	Abu-Simbel	1529	518-519

NUBIA	Bouhen	1529bis	519
	Dodekaschoinos	1530-1531	519
KYRENAIKA		1532-1542	519-522
	Kyrene	1533-1541	519-522
	Unknown provenance	1542	522
UNKNOWN PROVENANCE		1543-1677	522-544
VARIA		1678-1781	544-590
ADDENDA ET CORRIGENDA		1782	591

INDEXES

I.	Names of Men and Women	592-619
II.	Kings, Dynasts and their Families	619-620
III.	Roman Emperors and their Families	620-621
IV.	A. Geographical Names (except Attica)	621-625
	B. Attic Tribes, Demes etc.	625-626
	C. Tribes, Demes outside Attica	626-627
V.	Religious Terms	627-640
VI.	Military (and para-military) Terms	640-642
	A. Greek World	640-641
	B. Roman World	641-642
VII.	Important Greek Words	642-660
VIII.	Selected Topics	660-678
CONCORDANCE		679-705

ABBREVIATIONS

AArch Syr.	=	*Annales archéologiques de Syrie*
ADAJ	=	*Annual of the Department of Antiquities of Jordan* (Amman)
AEMÖ	=	*Archäologisch-Epigrafische Mitteilungen aus Oesterreich - Ungarn*, vol. I-XX (Wien 1877-1897)
Agora VII	=	J.Perlzweig, *The Athenian Agora* vol. 7. *Lamps of the Roman period, first to seventh century after Christ* (Princeton 1961)
Agora XV	=	B.D.Meritt, J.S.Traill, *The Athenian Agora* vol. 15.*The Athenian Councillors* (Princeton 1974)
Agora XVII	=	D.W.Bradeen, *The Athenian Agora* vol. 17. *The Funerary Inscriptions* (Princeton 1974)
Agora XIX	=	G.V.Lalonde, M.K.Langdon, M.B.Walbank, *The Athenian Agora,* vol. XIX: *Inscriptions: Horoi, Poletai Records, Leases of Public Lands* (Princeton 1991)
Agora XXI	=	M.Lang, *The Athenian Agora* vol. 21. *Graffiti and Dipinti* (Princeton 1976)
Agora XXV	=	M.Lang, *The Athenian Agora* vol. 25. *Ostraka* (Princeton 1990)
Agora XXVIII	=	A.L.Boegehold et al., *The Athenian Agora* vol. 28. *The Lawcourts at Athens* (Princeton 1995)
ALA	=	C.Roueché, *Aphrodisias in Late Antiquity* (London 1989)
Aleshire, *Athenian Asklepieion*	=	S.B.Aleshire, *The Athenian Asklepieion: The People, Their Dedications, and The Inventories* (Amsterdam 1989)
Aleshire, *Asklepios at Athens*	=	S.B.Aleshire, *Asklepios at Athens: Epigraphic and Prosopographic Essays on the Athenian Healing Cults* (Amsterdam 1991)
Altertümer von Hierapolis	=	W.Judeich, *Inschriften* in *Altertümer von Hierapolis* (Jahrbuch des deutschen archäologischen Instituts; Ergänzungsheft 4; Berlin 1898)

Amyzon	=	J. and L.Robert, *Fouilles d'Amyzon en Carie*. Tome I: *Exploration, Histoire, Monnaies et Inscriptions* (Paris 1983)
Ancient Cult Practice	=	R.Hägg (ed.), *Ancient Greek Cult Practice from the Epigraphical Evidence. Proceedings of the Second Intern. Seminar on Ancient Greek Cult,* organized by the Swedish Institute at Athens, 22-24 November 1991 (Stockholm 1994)
An. Ép.	=	Année Épigraphique
Ancient Macedonia V	=	*Ancient Macedonia.* Papers read at the fifth International Symposium held in Thessaloniki, October 10-15, 1989, 3 vol.; in memoriam Manolis Andronikos. Institute for Balkan Studies (Thessaloniki 1993)
ANRW	=	*Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung*, hrsg. von H.Temporini und W.Haase (Berlin - New York 1972 →)
AP	=	*Anthologia Palatina*
Aphrodisias and Rome	=	J.Reynolds, *Aphrodisias and Rome* (London 1982)
ARAM PERIODICAL	=	*The Decapolis*: ARAM third international conference, University of Oxford 28-30 September 1992 (Oxford: The ARAM Society for Syro-Mesopotamian Studies, 1992)
Arch (Sofia)	=	cf. Marouzeau 1986
ATAM	=	L.Robert, *À travers l'Asie Mineure. Poètes et Prosateurs, Monnaies Grecques, Voyageurs et Géographie* (Paris 1980)
ATL	=	B.D.Meritt, H.T.Wade-Gery, M.F.MacGregor, *The Athenian Tribute Lists* (4 vol.; Cambridge-Princeton 1939-1953)
Audollent, *DefixTab*	=	A.Audollent, *Defixionum Tabellae* (Paris, repr. Frankfurt 1967)
BAR	=	*British Archaeological Reports* (International Series, Oxford 1975 →)
BE	=	*Bulletin Épigraphique* in *Revue des Études Grecques*
Bean-Mitford,	=	G.E.Bean - T.B.Mitford, *Journeys in Rough Cilicia, 1962-1963*

Journeys -- Rough Cilicia, 1962-1963		(Denkschriften Akad.Wien, Phil.-Hist.Kl. Band 85; Wien 1965)
Bean-Mitford, *Journeys -- Rough Cilicia, 1964-1968*	=	G.E.Bean - T.B.Mitford, *Journeys in Rough Cilicia, 1964-1968* (Denkschriften Akad.Wien, Phil.-Hist.Kl.Band 102; Wien 1970)
Beazley, ABV	=	J.D.Beazley, *Attic Black-figure Vase Painters* (Oxford 1956)
Beazley, ARV^2	=	J.D.Beazley, *Attic Red-figure Vase Painters*, 3 vol. (Oxford 1963^2)
Beazley, *Paralipomena*	=	J.D.Beazley, *Paralipomena: Additions to Attic Black-figure Vase Painters and Attic Red-figure Vase Painters* (Oxford 1971)
Bechtel, *HPN*	=	F.Bechtel, *Die Historischen Personennamen des Griechischen bis zur Kaiserzeit* (Halle 1917)
BEFAR	=	Bibliothèque des Écoles Françaises d'Athènes et de Rome
Bernand, *Inscr. métriques*	=	E.Bernand, *Inscriptions métriques de l'Égypte gréco-romaine* (Paris 1969)
BGU	=	*Aegyptische Urkunden aus den koeniglichen Museen zu Berlin. Griechische Urkunden* (Berlin 1895→)
BNF	=	*Beiträge zur Namenforschung*
Boeotia Antiqua IV	=	J.M.Fossey (ed.), *Boeotia Antiqua* IV: *Proceedings of the 7th Intern. Congress on Boiotian Antiquities, Boiotian (and other) epigraphy* (Amsterdam 1994)
CAH	=	*Cambridge Ancient History*
CD	=	G.Daux, *Chronologie Delphique (Fouilles de Delphes III,* fasc. hors série; Paris 1943)
CEFR	=	Collection de l'École Française de Rome
CEG	=	P.A.Hansen, *Carmina epigraphica Graeca saeculorum VIII-V a.Chr.n.* (Berlin-New York 1983 →)
CID	=	*Corpus des Inscriptions de Delphes* (Paris 1978 →)

CIG	= *Corpus Inscriptionum Graecarum* (Berlin 1825-1877)
CIJ	= J.- B.Frey, *Corpus Inscriptionum Iudaicarum*, I-II (Rome-Paris 1936-1952); *CIJ* I^2 is a reprint of Frey, with additions by B.Lifshitz
CIL	= *Corpus Inscriptionum Latinarum* (Berlin 1863 →)
CIMRM	= M.J.Vermaseren, *Corpus inscriptionum et monumentorum religionis Mithriacae*, 2 vols. (The Hague 1956 and 1960)
CIRB	= *Corpus Inscriptionum Regni Bosporani* (Leningrad 1965)
CIS	= *Corpus Inscriptionum Semiticarum* (Paris 1881 →)
Clairmont, *CAT*	= C.Clairmont, *Classical Attic Tombstones*, 9 vols. (Kilchberg 1993-1995)
Clairmont, *Gravestone and Epigram*	= C.Clairmont, *Gravestone and Epigram* (Mainz on Rhine 1970)
Clinton, *Sacred Officials*	= K.Clinton, *The Sacred Officials of the Eleusinian Mysteries* : Transactions of the American Philosophical Society 64.3 (1974)
CMRDM	= E.Lane, *Corpus Monumentorum Religionis Dei Menis*, 4 vol. (Leiden 1971-1978)
Coll. Froehner	= L.Robert, *Collection Froehner. Inscriptions grecques* (Paris 1936)
Corinth 8.1	= B.D.Meritt, *Corinth* vol. 8 part 1, *The Greek Inscriptions* (Cambridge, Mass. 1931)
Corinth 8.3	= J.H.Kent, *Corinth* vol. 8 part 3, *The Inscriptions 1926-1950* (Princeton 1966)
Corinth 12	= G.R.Davidson, *Corinth* vol. 12, *The Minor Objects* (Princeton 1952)
C.Th.	= *Codex Theodosianus*
CVA	= *Corpus Vasorum Antiquorum*
DAA	= A.E.Raubitschek, *Dedications from the Athenian Akropolis* (Cambridge, Mass. 1949)

DAMM = L.Robert, *Documents de l'Asie Mineure méridionale* (Genève-Paris 1966)

Davies, APF = J.K.Davies, *Athenian Propertied Families, 600-300 B.C.* (Oxford 1971)

Develin, *AO* = R.Develin, *Athenian Officials, 684-321 B.C.* (Cambridge 1989)

DGE = E.Schwyzer, *Dialectorum Graecorum exempla epigraphica potiora* (Leipzig 1923; 3rd ed. of P.Cauer, *Delectus Inscriptionum Graecarum propter dialectum memorabilium*)

Dialectologica Graeca = *Actas del II Coloquio Internacional de Dialectologia Griega (Miraflores--- Madrid, Junio 1991)* (Madrid 1993)

Dimitsas, *Ἡ Μακεδονία* = M.Dimitsas, *Ἡ Μακεδονία ἐν λίθοις φθεγγομένοις* (Athens 1896)

Dura-Europos = *The Excavations at Dura-Europos. Preliminary Reports* (New Haven 1929 →)

EAD = *Exploration archéologique de Délos*

EAH = *Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*

EAM = T.Rizakis - G.Touratsoglou, *ΕΠΙΓΡΑΦΕΣ ΑΝΩ ΜΑΚΕΔΟΝΙΑΣ (Ἐλίμεια, Ἐορδαία, Νότια Λυγκηστίς, Ὀρεστίς); Τόμος Α΄: ΚΑΤΑΛΟΓΟΣ ΕΠΙΓΡΑΦΩΝ* (Athens 1985)

EEP = L.Robert, *Études épigraphiques et philologiques* (Paris 1938)

Emigrazione e Immigrazione = M.Sordi (ed.), *Emigrazione e Immigrazione nel mondo antico.* Contributi dell' Istituto di storia antica, vol. 20 (Milan 1994)

EPRO = *Études préliminaires aux religions orientales dans l'empire romain*, publiées par M.J.Vermaseren (Leiden)

F.Delphes = *Fouilles de Delphes*

FGrH = F.Jacoby, *Die Fragmente der griechischen Historiker*, 3 vol. (Berlin 1923-1958)

Follet, *Athènes* = S.Follet, *Athènes au II^e^et au IIIe siècle* (Paris 1976)

GD = Ph.Bruneau - J.Ducat, *Guide de Délos* (Paris 1983[3])

GIBM = *The Collection of Ancient Greek Inscriptions in the British Museum* (Oxford 1874-1916)

Gonnoi = B.Helly, *Gonnoi* , 2 vol. (Amsterdam 1973)

Guarducci, EG = M.Guarducci, *Epigrafia Greca,* vol. I-IV (Rome 1957-1978)

GV = W.Peek, *Griechische Vers-Inschriften*, I (Berlin 1955)

HA = *Historia Augusta*

Heberdey-Kalinka = R.Heberdey - E.Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* (Denkschr. Akad.Wien, Phil-Hist.Kl. 45, 1897)

Holleaux, *Études* = M.Holleaux, *Études d'épigraphie et d'histoire grecques* (6 vol., Paris 1938-1968)

IAG = L.Moretti, *Iscrizioni Agonistiche Greche* (Rome 1953)

I.Akoris = E.Bernand, *Inscriptions grecques et latines d'Akoris* (Bibliothèque d'Étude. Tome CIII, Institut français d'archéologie orientale, Caïre 1988)

I.Apameia und Pylai = T.Corsten, *Die Inschriften von Apameia (Bithynien) und Pylai* (IGSK Band 32, Bonn 1987)

I.Arykanda = S.Şahin, *Die Inschriften von Arykanda* (IGSK Band 48, Bonn 1994)

I.Assos = R.Merkelbach, *Die Inschriften von Assos* (IGSK Band 4, Bonn 1976)

I.Cret. = *Inscriptiones Creticae*, ed. M.Guarducci (Rome 1935-1950)

ICUR = *Inscriptiones Christianae Urbis Romae, saeculo septimo antiquiores*, ed. J.B. de Rossi (et alii) (Rome 1861 →)

I.Délos = *Inscriptions de Délos*, publiés par F.Durrbach (Paris 1926-1937)

I.Didyma = *Didyma II: Die Inschriften von A.Rehm*, hrsg. von R.Harder

I.Eph(esos) = *Die Inschriften von Ephesos*, hrsg. von H.Wankel, R.Merkelbach et alii, Band I-VII (IGSK Band 11-17, Bonn 1979-1981)

I.Erythrai = H.Engelmann und R.Merkelbach, *Die Inschriften von Erythrai und Klazomenai*, Teil I und II (IGSK Band 1/2, Bonn 1972/1973)

I.Fayum = E.Bernand, *Recueil des inscriptions grecques du Fayoum*, I-III (Leiden 1975-1981)

IG = *Inscriptiones Graecae* (Berlin 1873 →)

IGBulg = *Inscriptiones Graecae in Bulgaria repertae*, ed. G.Mihailov (Sofia 1956-1966)

IGC = H.Grégoire, *Recueil des inscriptions grecques chrétiennes d'Asie Mineure* (Paris 1922)

IGDS = L.Dubois, *Inscriptions grecques dialectales de Sicile* (Coll. Éc. Fr. de Rome vol. 119, Paris-Rome 1989)

IGLS = L.Jalabert, R.Mouterde, J.-P.Rey-Coquais, M.Sartre, P.-L.Gatier, *Inscriptions grecques et latines de la Syrie*, Tome I-VII, XIII 1 and XXI 2 and 4 (Paris 1911-1993)

IGR = *Inscriptiones Graecae ad res Romanas pertinentes* (Paris 1911-1927)

IGSK = *Inschriften griechischer Städte aus Kleinasien* (Bonn 1972 →)

IGUR = *Inscriptiones Graecae Urbis Romae*, ed. L.Moretti (Rome 1968-1990)

I.Hadrianoi = E.Schwertheim, *Die Inschriften von Hadrianoi und Hadrianeia* (IGSK Band 33, Bonn 1987)

I.Heraclea Pontica = L.Jonnes, *The inscriptions of Heraclea Pontica*, with a *Prosopographia Heracleotica* by W.Ameling (IGSK Band 47, Bonn 1994)

I.Histriae = *Inscriptiones Daciae et Scythiae Minoris Antiquae, Series Altera: Inscriptiones Scythiae Minoris Graecae et Latinae*, vol. I: *Inscriptiones Histriae et Viciniae* (Buckarest 1983)

I. Iasos = W.Blümel, *Die Inschriften von Iasos* (IGSK Band 28, 1/2, Bonn 1985)

I. Ilion = P.Frisch, *Die Inschriften von Ilion* (IGSK Band 3, Bonn 1975)

I. Iznik = S.Şahin, *Katalog der antiken Inschriften des Museums von Iznik (Nikaia)*, Teil I and II, 1/2 (IGSK Band 9 and 10, 1/2, Bonn 1979-1982)

I.Kalch(edon) = *Die Inschriften von Kalchedon*, hrsg. von R.Merkelbach mit Hilfe von F.K.Dörner und S.Şahin (IGSK Band 20, Bonn 1980)

I.Keramos = E.Varinlioğlu, *Die Inschriften von Keramos* (IGSK Band 30, Bonn 1986)

I.Kios = T.Corsten, *Die Inschriften von Kios* (IGSK Band 29, Bonn 1985)

I.Klaudiupolis = F.Becker-Bertau, *Die Inschriften von Klaudiupolis* (IGSK Band 31, Bonn 1986)

I.Knidos = W.Blümel, *Die Inschriften von Knidos*. Teil I (IGSK Band 41; Bonn 1992)

I.Ko.Ko. = A.Bernand, *De Koptos à Kosseir* (Leiden 1972)

I.Kourion = T.B.Mitford, *The inscriptions of Kourion* (Philadelphia 1971)

I.Kyme = H.Engelmann, *Die Inschriften von Kyme* (IGSK Band 5, Bonn 1976)

I.Kyz. = E.Schwertheim, *Die Inschriften von Kyzikos und Umgebung*, Teil I: *Grabtexte* (IGSK Band 18, Bonn 1980); Teil II: *Miletupolis: Inschriften und Denkmäler* (IGSK Band 26, Bonn 1983)

I.Labraunda = *Labraunda. Swedish Excavations and Researches*: III 1 and 2. *Greek inscriptions*, part I and II, ed. J.Crampa (Lund-Stockholm 1969-1972)

ILAlg = *Inscriptions latines de l'Algérie* (Paris-Alger 1922→)

I.Lampsakos = P.Frisch, *Die Inschriften von Lampsakos* (IGSK Band 6, Bonn 1978)

I.Laodikeia am Lykos = T.Corsten, *Die Inschriften von Laodikeia am Lykos* (Teil I; IGSK Band 49, Bonn 1997)

I.Lindos = C.Blinkenberg, *Lindos. Fouilles et Recherches*, vol. II: *Fouilles de L'Acropole. Inscriptions* (Berlin 1941)

I.Louvre	=	E.Bernand, *Inscriptions grecques d'Égypte et de Nubie au Musée du Louvre* (Paris 1992)
ILS	=	H.Dessau, *Inscriptiones Latinae Selectae*, 3 vol. (Berlin 1892-1916)
I.Magnesia	=	*Die Inschriften von Magnesia am Maeander*, ed. O.Kern (Berlin 1900)
I.Magn(esia) am Sipylos	=	T. Ihnken, *Die Inschriften von Magnesia am Sipylos* (IGSK Band 8, Bonn 1978)
I.Manisa	=	H.Malay, *Greek and Latin inscriptions in the Manisa Museum* (Ergänzungsbände zu den *TAM* no. 19; Denkschr.Österr.Akad.der Wiss., Ph.-Hist.Klasse, Band 237; Vienna 1994)
I.Memnonion	=	E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)
I.Mylasa	=	W.Blümel, *Die Inschriften von Mylasa*, Teil I: *Inschriften der Stadt* (IGSK Band 34, Bonn 1987); Teil II: *Inschriften aus der Umgebung der Stadt* (IGSK Band 35, Bonn 1988)
I.Olbia	=	*Nadpisi Olbii (1917-1965)* (Leningrad 1968)
IOSPE	=	*Inscriptiones antiquae orae septentrionalis Pontis Euxini Graecae et Latinae*, ed. V.Latyshev (Leningrad 1885-1901)
I.Pan	=	A.Bernand, *Pan du désert* (Leiden 1977)
I.Perg(amon)	=	M.Fraenkel, *Die Inschriften von Pergamon*, 2 vol. (Berlin 1890-1895)
I.Philae	=	A.Bernand, *Les inscriptions grecques de Philae*, Tome I (Paris 1969) and E.Bernand, *Les inscriptions grecques et latines de Philae*, Tome II (Paris 1969)
I.Portes	=	A.Bernand, *Les Portes du désert* (Paris 1984)
I.Priene	=	*Inschriften von Priene*, ed. F.Hiller von Gaertringen (Berlin 1906)
I.Prose	=	A.Bernand, *La prose sur pierre dans l'Égypte hellénistique et romaine*, Tomes I/II (Paris 1992; cf. *SEG* XLII 1500)
I.Pr(o)usias	=	W.Ameling, *Die Inschriften von Prusias ad Hypium* (IGSK Band 27, Bonn 1985)

I.Prusa = T.Corsten, *Die Inschriften von Prusa ad Olympum*, Teil 1 (IGSK Band 39, Bonn 1991); Teil 2 (IGSK Band 40, Bonn 1993)

I.Rhod.Per. = W.Blümel, *Die Inschriften der Rhodischen Peraia* (IGSK Band 38, Bonn 1991)

I.Samothrake = P.M.Fraser, *The inscriptions on stone*, vol. 2 part 1 of K.Lehmann (ed.), *Samothrace. Excavations conducted by the Institute of Fine Arts, New York* (New York 1960)

I.Sardis = W.H.Buckler - D.M.Robinson, *Sardis VII. Greek and Latin Inscriptions* (Leiden 1932)

Iscr. Cos = M.Segre, *Iscrizioni di Cos* (Monografie della Scuola Archeologica di Atene VI, 2 vol., Rome 1994)

ISE = L.Moretti, *Iscrizioni storiche ellenistiche* I (Florence 1967) and II (Florence 1975)

I.Selge = J.Nollé - F.Schindler, *Die Inschriften von Selge* (IGSK Band 37, Bonn 1991)

I.Sestos = J.Krauss, *Die Inschriften von Sestos und der Thrakischen Chersones* (IGSK Band 19, Bonn 1980)

I.Side = J.Nollé, *Side im Altertum: Geschichte und Zeugnisse*. Band 1: *Geographie, Geschichte, Testimonia, griechische und lateinische Inschriften* (1-4) (IGSK Band 43, Bonn 1993)

I.Smyrna = G.Petzl, *Die Inschriften von Smyrna*, Teil I: *Grabschriften, postume Ehrungen, Grabepigramme* (IGSK Band 23, Bonn 1982); Teil II, 1 (IGSK Band 24, 1, Bonn 1987); Teil II 2 (IGSK Band 24, 2, Bonn 1990)

I.Stratonikeia = M.Ç.Şahin, *Die Inschriften von Stratonikeia*, Teil I and II 1/2 (IGSK Band 21 and 22, 1/2, Bonn 1981-1990).

IThSy = A.Bernand, *De Thèbes à Syène* (Paris 1989)

I.Tomis = I.Stoian, *Inscriptiones Daciae et Scythiae minoris antiquae. Series altera: Inscriptiones Scythiae minoris graecae et latinae*, vol. II: *Tomis et territorium* (Buckarest 1987)

I.Tralleis und Nysa = Fj.B.Poljakov, *Die Inschriften von Tralleis und Nysa*. Teil I: *Die Inschriften von Tralleis* (IGSK Band 36.1, Bonn 1989)

IvO = *Inschriften von Olympia,* ed. W.Dittenberger, K.Purgold (Berlin 1896)

JIGRE = W.Horbury - D.Noy, *Jewish Inscriptions of Graeco-Roman Egypt* (Cambridge 1992)

JRA = *Journal of Roman Archaeology*

Kabyle II = V.Velkov (ed.), *Kabyle*, Tome 2 (Acad.Bulg. des Sciences. Institut et Musée Arch., Sofia 1991)

Kaibel, EG = G.Kaibel, *Epigrammata Graeca ex lapidibus collecta* (Berlin 1878)

Karouzou, *Cat. Sculpt.Nat.Mus.* = S.Karouzou, *National Archaeological Museum, Collection of Sculpture, A Catalogue* (Athens 1968)

KP I, II, III = J.Keil - A.von Premerstein, *Bericht über eine Reise ---; Bericht über eine zweite Reise ---; Bericht über eine dritte Reise ---* (Denkschr. Akademie Wien 53, 1908; 54, 1911; 57, 1914)

La Carie = J. and L.Robert, *La Carie II. Le plateau de Tabai et ses environs* (Paris 1954)

L'Africa Romana IX = A.Mastino (ed.), *L'Africa Romana.* Atti del IX Convegno di studio Nuoro, 13-15 dicembre 1991 (Sassari 1992)

Laodicée du Lycos = L.Robert, *Laodicée du Lycos. Le Nymphée, Campagnes 1961-1963*, par J.des Gagniers, P.Devambez, L.Kahil, R.Ginouvès, avec des études de L.Robert, X.de Planhol (Paris 1969) (Robert's contribution on pp. 247-387)

La Thessalie = *La Thessalie. Quinze années de recherches archéologiques, 1975-1990. Bilans et Perspectives.* Actes du Colloque Intern., Lyon 17-22 Avril 1990 (Athens 1994)

Laum, *Stiftungen* = B.Laum, *Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte* (2 vol.; Leipzig 1914)

LBW = Ph.Le Bas - W.H.Waddington, *Inscriptions grecques et latines* (Paris 1870; Rome 1968; Hildesheim 1972)

Lefebvre, *Recueil*	=	G.Lefebvre, *Recueil des inscriptions grecques-chrétiennes d'Égypte* (Cairo 1907)
LGPN	=	P.M.Fraser-E.Matthews (edd.), *A Lexicon of Greek Personal Names* (Oxford 1987 →)
L'Illyrie méridionale	=	P.Cabanes (ed.), *L'Illyrie méridionale et l'Épire dans l'Antiquité* II (Actes du IIe colloque international de Clermont-Ferrand, 25-27 Octobre 1990; Paris 1993)
LIMC	=	*Lexicon Iconographicum Mythologiae Classicae* 1- (Zürich 1981 →)
LINGU. BALK	=	*Linguistique Balkanique*
LSAG[2]	=	L.H.Jeffery, *The Local Scripts of Archaic Greece* (Oxford 1961); revised edition with a supplement by A.W.Johnston (Oxford 1990)
LSAM	=	F.Sokolowski, *Lois sacrées de l'Asie Mineure* (Paris 1955)
LSCG	=	F.Sokolowski, *Lois sacrées des cités grecques* (Paris 1969)
LSCG Suppl.	=	F.Sokolowski, *Lois sacrées des cités grecques,* Supplément (Paris 1969)
LSJ	=	*A Greek-English Lexicon*, compiled by H.G.Liddell - R.Scott - H.S. Jones (Oxford 1977)
Maiuri, *Nuova Silloge* (or *NS*)	=	A.Maiuri, *Nuova Silloge Epigrafica di Rodi e Cos* (Florence 1925)
MAMA	=	*Monumenta Asiae Minoris Antiqua*, vol. I-IX (London 1928-1988)
J.Marcadé, *Recueil*	=	J.Marcadé, *Recueil des signatures de sculpteurs grecs* I-II (Paris 1953-1957)
Marek, *Stadt* --	=	Chr.Marek, *Stadt, Ära und Territorium in Pontus-Bithynien und Nord-Galatia* (Istanbuler Forschungen Band 39; Tübingen 1993)
Meiggs-Lewis, *GHI*	=	R.Meiggs - D.Lewis, *A selection of Greek Historical Inscriptions to the End of the Fifth Century B.C.* (Oxford 1969)
Mélanges Lévêque	=	M.-M.Mactoux - E.Geny (edd.), *Mélanges Pierre Lévêque* (vol. 1-6, Paris 1988-1992)

Michel, *Recueil* = C.Michel, *Recueil d'Inscriptions grecques* (Brussels 1897-1900)

Milet = *Ergebnisse der Ausgrabungen und Untersuchungen seit d. Jahre 1899*, hrsg. T.Wiegand (Berlin 1908 →)

Milet VI 1 = *Inschriften von Milet*. Teil 1A. Inschriften n. 187-406 (Nachdruck aus den Bänden I 5 - II 3) von A.Rehm, mit einem Beitrag von H.Dessau; B. Nachträge und Übersetzungen zu den Inschriften n. 1-406 von P.Herrmann (Berlin-New York 1997)

MPI = R. and A.Ovadiah, *Hellenistic, Roman and early Byzantine mosaic pavements in Israel* (Rome 1987)

Münsterberg, *Beamtennamen* = R.Münsterberg, *Die Beamtennamen auf den griechischen Münzen* (Subsidia Epigraphica 3; Hildesheim-New York 1973)

MUSJ = Mélanges de l'Université Saint-Joseph (Beyrouth)

MÜZE = *Müze Kurtarma Kazilari Semineri* (Ankara)

Nikephoros = *Nikephoros. Zeitschrift für Sport und Kultur im Altertum.* (1988 →) [1989 →]

Nouveau Choix = Institut Fernand-Courby. *Nouveau choix d'inscriptions grecques* (Paris 1971)

OGIS = W.Dittenberger, *Orientis Graeci Inscriptiones Selectae* (Leipzig 1903-1905)

Olympionikai = L.Moretti, *Olympionikai. I vincitori negli antichi agoni olimpici* (MAL ser. VIII, vol. VIII fasc. 2, Rome 1957)

OMS = L.Robert, *Opera Minora Selecta*, vol. I-VII (Amsterdam 1969-1990)

PAAH or PAE = *Πρακτικὰ τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

PAES = H.C.Butler et alii, *Publications of the Princeton University Archaeological Expeditions to Syria*, 4 vol. (Leiden 1907-1949)

PEF = Palestine Exploration Fund

Pfuhl-Möbius = E.Pfuhl - H.Möbius, *Die ostgriechischen Grabreliefs*, 2 vol. (Mainz am Rhein 1977-1979)

PGM	=	K.Preisendanz, *Papyri Graecae Magicae. Die griechischen Zauberpapyri*, revised by A.Henrichs (Stuttgart 1973^2)
PH	=	W.R.Paton - E.L.Hicks, *The inscriptions of Cos* (Oxford 1891)
Phēgos	=	ΦΗΓΟΣ. Timētikos Tomos gia ton kathēgētē Sōtēri Dakari (Ioannina 1994)
PIR	=	*Prosopographia Imperii Romani saec. I, II, III* (Berlin 1897 →)
Pouilloux, *Forteresse*	=	J.Pouilloux, *La forteresse de Rhamnonte* (Paris 1954)
P.Oxy.	=	*Papyri Oxyrhynchi*
Pritchett/Meritt, *Chronology*	=	W.K.Pritchett, B.D.Meritt, *The Chronology of Hellenistic Athens* (Cambridge, Mass. 1940)
QDAP	=	The Quarterly of the Department of Antiquities in Palestine
RC	=	C.B.Welles, *Royal Correspondence in the Hellenistic Period* (New Haven 1934)
RDGE	=	R.K.Sherk, *Roman Documents from the Greek East* (Baltimore 1969)
RE	=	*Paulys Realencyclopädie der classischen Altertumswissenschaft* (Stuttgart 1894 →)
RECAM	=	*Regional Epigraphic Catalogues of Asia Minor* (vol. II: S.Mitchell, *The Ankara District: The Inscriptions of North Galatia;* BAR International Series, vol. 135, Oxford 1982)
Recherches --- Thasos	=	J.Pouilloux, *Recherches sur l'histoire et les cultes de Thasos*, I (Paris 1954) and C.Dunant - J.Pouilloux, *id.*, II (Paris 1956)
Robert, *Gladiateurs*	=	L.Robert, *Les Gladiateurs dans l'Orient grec* (Paris 1940)
Robert, *Noms indigènes*	=	L.Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine* (Paris 1963)
Robert, *Villes*	=	L.Robert, *Villes d'Asie Mineure. Études de géographie antique* (Paris 1962^2)

RRMAM = D.French, *Roman Roads and Milestones of Asia Minor*, 2 vols. (BAR Int.Ser. vol. 105, 1981; vol. 392 (I) and (II), 1988)

SB = *Sammelbuch griechischer Urkunden aus Ägypten*

SBF = Liber Annuus. Studium Biblicum Franciscanum (Jerusalem)

SCIV = Studii şi Cercetari de Istorie Veche şi Arheologie

SECir = G.Oliverio, G.Pugliese Carratelli, D.Morelli, *Supplemento Epigrafico Cirenaico*, ASAA 39/40 (N.S. 23/24 (1961/1962)) [1963] 219-375

SEG = *Supplementum Epigraphicum Graecum* (Leiden 1923 →)

SGDI = H.Collitz, *Sammlung der griechischen Dialekt-Inschriften* (Göttingen 1884-1915)

SIRIS = L.Vidman, *Sylloge inscriptionum religionis Isiacae et Sarapiacae* (Berlin 1969) (Religionsgeschichtliche Versuche und Vorarbeiten, Band XXVIII)

SP = *Studia Pontica* (cf. below)

Staatsverträge = *Die Staatsverträge des Altertums*, vol. 2, ed. H.Bengtson (Munich 1962); vol. 3, ed. H.H.Schmitt (Munich 1969)

Sterrett, *EJ* = J.R.S.Sterrett, *An Epigraphical Journey in Asia Minor* (Papers American School of Classical Studies at Athens 2, 1883/1884, published 1888)

Strubbe, *Arai Epitymbioi* = J.Strubbe, *APAI ΕΠΙΤΥΜΒΙΟΙ. Imprecations against desecrators of the grave in the Greek epitaphs of Asia Minor. A catalogue* (IGSK Band 52, Bonn 1997)

Studia Pontica = *Recueil d'inscriptions grecques et latines du Pont et de l'Arménie*, publ. par J.G.C.Anderson, F.Cumont, H.Grégoire

Suppl.Epigr.Rh. I = G.Pugliese Carratelli, *Supplemento Epigrafico Rodio*, ASAA 30-32 (1952-1954) [1955] 247-316

Suppl.Epigr.Rh. II = G.Susini, *Supplemento epigrafico di Caso, Scarpanto, Saro, Calchi, Alinnia e Tilo*, ASAA 41-42 (1963/1964) [1965] 203-292

SupplMag = R.W.Daniel - F.Maltomimi, *Supplementum Magicum* I-II (Opladen 1990-1992)

Suppl.Tit.Cam. = G.Pugliese Carratelli, *Tituli Camirenses. Supplementum,* ASAA 30-32 (1952-1954) [1955] 211-246

Svenbro, *Phrasikleia* = J.Svenbro, *Phrasikleia: An anthropology of Reading in Ancient Greece* (Ithaca 1993)

Syll.^{3} = W.Dittenberger, *Sylloge Inscriptionum Graecarum*, 3rd ed. (Leipzig 1915-1924)

Symposion 1988 = G.Nenci-G.Thür (edd.), *Symposion 1988. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Siena-Pisa, 6-8 Juni 1988)* (Köln-Wien 1990)

Symposion 1993 = G.Thür (ed.), *Symposion 1993. Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Graz-Andritz, 12.-16.September 1993)* (Cologne-Weimar-Vienna 1994)

TAM = *Tituli Asiae Minoris*, vol. I; II 1-3; III 1; IV 1; V 1 and 2 (Vienna 1901-1989)

Tchalenko, *Villages antiques* = G.Tchalenko, *Villages antiques de la Syrie du Nord: Le Massif du Bélus à l'époque romaine* (3 vol., Paris 1953-1958)

Termessos I, II = B.Iplikçioğlu (with G.Çelgin and A.Vedat Çelgin), *Epigraphische Forschungen in Termessos und seinem Territorium* (Sitzungsberichte Österr.Akad.Wiss., Ph.-Hist.Kl. Band 575 and 583; Vienna 1991 and 1992)

Termessos III = B.Iplikçioğlu (with G.Çelgin and A.Vedat Çelgin), *Termessos 1991 Epigrafya Araştirmalari* in *Araştirma Sonuçlari Toplantisi* X (1992) [1993] 219-225

Termessos III A = B.Iplikcioğlu (with G.Çelgin and A.Vedat Çelgin), *Epigraphische Forschungen in Termessos und seinem Territorium* (Sitzungsberichte Österr.Akad.Wiss., Ph.-Hist.Kl. Band 610; Vienna 1994)

ΘΗ = *Θεσσαλικὸ Ἡμερολόγιο*

Tit.Cal. = M.Segre, *Tituli Calymnii* (*ASAA* 22/23, 1944/1945 [1952])

Tit.Cam. = M.Segre, G.Pugliese Carratelli, *Tituli Camirenses*, ASAA 27-29 (1949-1951) [1952] 141-318

Todd, *GHI* = M.N.Tod, *A Selection of Greek Historical Inscriptions,* 2 vol. (Oxford 1933-1948)

To Archaiologiko Ergo = *Τὸ Ἀρχαιολογικὸ Ἔργο στὴ Μακεδονία καὶ Θράκη* (Ὑπουργεῖο Πολιτισμοῦ, Ὑπουργεῖο Μακεδονίας καὶ Θράκης, Ἀριστοτελεῖο Πανεπιστήμιο Θεσσαλονίκης; Thessalonica)

Tracy, *Cutters* = S.V.Tracy, *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990)

Travlos, *Pictorial Dictionary* = J.Travlos, *Pictorial Dictionary of Ancient Athens* (New York 1971)

Unity and Units = K.Buraselis (ed.), *Unity and Units of Antiquity*. Papers from a Colloquium at Delphi, 5-8.4.1992 (Athens 1994)

Waelkens, *Türsteine* = cf. *SEG* XXXVI 1191.

Wilhelm, *Neue Beiträge* and *Attische Urkunden* = A.Wilhelm, *Neue Beiträge zur griechischen Inschriftenkunde* in A.Wilhelm, *Akademieschriften zur griechischen Inschriftenkunde* (= W.Peek (ed.), *Opuscula* Band VIII: Adolf Wilhelm, *Kleine Schriften* Abt. 1: *Akademieschriften* Teil 1; Leipzig 1974)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨α β⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦ .. ⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. Law concerning the Acropolis, 485/4 B.C.? *IG* I^3 4. *SEG* XLIII 1.* G.Németh, *ZPE* 101 (1994) 215–218 (ph.); 104 (1994) 22 (corrigenda), reprints *IG* I^3 4 A LL. 1–20 with the following new readings based on autopsy.

L. 4 [(τὰ δημόσια?) ἔ]ρ̣γ̣α̣ ⁝ ἒ φ̣ρ̣οράν; L. 6 δ̣[έ]; L. 9 hέμισ̣[υ]; L. 10 fin π̣υ̣ρ̣[. . . . .^{9}. . . .] as in *IG* app. crit.; L. 12 hέχον̣τα[ς] [the alpha as in *IG* I^3, fasc. 2, Add. et Corr. p. 935]; L. 16 [μ]έ̣ν̣[εν]; L. 17 fin π̣[. . .^{5}. .]; LL. 18/19 [τὸ πρύ]|τανιν; L. 19 δι[δόναι] [δι[δόνα]ι̣ in the text is a misprint]. N. again points out that the fourth-last letter of the archon's name in LL. 14/15 might be α, γ, or δ; Φ[ρασικ]λ̣[έ]ος (cf. *IG* I^3, fasc. 2, Add. et Corr. p. 935) is therefore excluded. Among names attested in Attica, Φ[ασικρ]ά̣[τ]ος and Φ[ερεκρ]ά̣[τ]ος are possibilities, as well as that of the archon of 485/4 B.C., Φ[ιλοκρ]ά̣[τ]ος. Even if the latter name is correctly restored here, it is very common and might also have belonged to the (unknown) archon of 499/8 or 498/7 B.C. N. stresses that six archon names between 508 and 489 are unknown and urges that the date of this inscription is best left open. A series of errors by the mason produced the theta in L. 17 [κ]α̣θεκόσ[⁝]α[ς].

In *Hekatompedon: Studies in Greek Epigraphy. Hungarian Polis Studies* 1 (Debrecen 1997) 7–14 and 15–20, Németh reprints his articles on this inscription from *JDAI* 108 (1993) 76–81 (*SEG* XLIII 1) and *ZPE* 101 (1994) 215–218, respectively. *Ibid.* 41/42 he reiterates his view that the form of the theta in L. 17 [κ]α̣θεκόσ[⁝]α[ς] is a mistake of the stonecutter.

---

2. Athens. Decree on the temple and priestess of Athena Nike, ca. 450 B.C.? *IG* I^3 35. *SEG* XLII 15.* I.S.Mark, *Hesperia* Suppl. 26 (1993) 104–108, reprints the text of *IG* I^3 with translation. He places this decree in the mid-5th cent. B.C. on the basis of letterforms and the career of the architect Kallikrates. He accepts 424/3 B.C. as the date of *IG* I^3 36 (see our lemma no. 6).

M. stresses that the wording of the text is evidence both of intended changes in the cult and of the existing state of the sanctuary. The latter was unwalled at the time of the decree, without a temple, and had no altar of worked stone (λίθινος L. 14; helpful discussion of this term on 106 note 60), although there may have been a rudimentary altar of rubble or mud brick. The decree, 'no mere reworking or renewal, ... appears to raise the cult from the ground. ...the cult, served by some other official, the priestess of Athena Polias perhaps, is henceforth to have a priesthood of its own.' (106)

In a detailed analysis (115–122) of previous scholarship on the date, purpose, and effect of *IG* I^3 35, M. rejects the theories that the unusual plan of the southwest wing of the Propylaia is the result of conflict with the planners and guardians of the sanctuary of Athena Nike, that there was a considerable delay between the passing of this decree and the implementation of its provisions

for construction, that the plans of the Nike Temple and the Temple on the Ilissos are intimately related, that the plans for the Nike Temple were themselves abridged in mid-project, and that the decree is to be down-dated into the 420s.

Restating his endorsement of the date 450–445 B.C. on the basis of the letterforms, M. abandons all connection between *IG* I³ 35 and the existing Ionic Temple of Athena Nike. The provisions of the decree ill accord with this elaborate structure, sitting in its open, unwalled temenos. The decree provides rather for the building of a temple, a temenos wall, and a stone altar on the Nike bastion in the mid-5th cent. B.C. At this time, the sanctuary, which survived the Persian sack, consisted of an irregular earthen mound with a simple altar, probably of mud brick or ash. The decree provides for a temple which M. identifies as the poros naiskos lying within the classical Nike bastion under the marble Ionic temple. The stone altar of the decree is to be identified as the rectangular poros altar which was built to the east of it. The phrase 'to fit the sanctuary with doors' applies to the trapezoidal wall constructed on the crown of the bastion at this same time. Upholding the authenticity of the Oath of Plataia (see our lemma no. 44), he views this building project in the sanctuary of Athena Nike as one stage in the general revival of sacred building which reflected an abrogation of the temple clause in the oath, probably as a result of the Peace of Kallias. Summary on 128–130.

In an examination of the ancient testimonia for Kallikrates (130–132), M. sees him as involved only in the building of the Parthenon (Plutarch, *Perikles* 13.4), the Middle Long Wall (*ibid.* 16.5), the minor addition to the Acropolis walls (*IG* I³ 45; see our lemma no. 3), and the Temple of Athena Nike. His activity is to be dated mid-5th cent. B.C. and M. finds no compelling grounds to link him to the Temple on the Ilissos, the Erechtheion, and other structures in Athens and Attica.

---

3. Athens. Decree, ca. 450–445 B.C. *IG* I³ 45. *SEG* XXV 16;* XL 1663. I.S.Mark, *Hesperia* Suppl. 26 (1993) 64/65, reprints the text as given in *IG* I² 44, rejecting the readings of *IG* I³ in L. 2 and supporting [τ]ὲν πόλιν [τ]ὰ ὀχ[υρά], after study of the stone. He favors the above date on the basis of letterforms. The wall, which is to be built within 60 days (LL. 12/13), was to be on the west side of the Acropolis and M. links it to W.B.Dinsmoor, Jr.'s date of Stage 3 of the Old Propylon as a terminus ante quem; *The Propylaia to the Acropolis*, I: *The Predecessors* (Princeton 1980) 52–54, 63.

---

4. Athens. Decree and building account for the Temple of Athena Nike, 440–415 B.C. *IG* I³ 64 A/B. *SEG* XXXII 2. I.S.Mark, *Hesperia* Suppl. 26 (1993) 94–98, 108–110, reprints the text of *IG* I³ on both sides of this stele, omitting a few restorations. He identifies τὸ ἀρχαῖον ἄγαλμα of A L. 21 as the archaic xoanon of Athena Nike, the cult statue, and not as the ancient image of Athena Polias. He rejects the restoration hοι ἐπιστάται [τῶ ἀρχαίο νεὸ ἐν hοι] | [κ]α[ὶ] τὸ ἀρχαῖον ἄγαλμα in A LL. 20/21, on the grounds that καί is intrusive and the resulting title of the Erechtheion is without parallel. Furthermore, the epistatai in L. 20 are more logically identified as the same supervisors as those in LL. 9 and 17/18 and should not be restored as having jurisdiction over a completely different temple.

Without suggesting a specific restoration, M. reconstructs this section of the text as beginning in A L. 19 with a genitive absolute construction, τούτον [δὲ - -, 'Once these things are done' or 'agreed,' and continuing with 'the board of supervisors is to see to it that the ancient statue is ... in the ... of Nike as beautifully as possible.' The decree then concludes with a clause on funding.

This archaic cult statue, which stood on the Nike bastion, was removed at the time of the Persian sack of the Acropolis and, after its return, installed in the poros naiskos on the bastion (for which see our lemma no. 2). Finally it was moved into the cella of the marble Ionic temple whence it may have been removed by Sulla. It was a seated, marble image, wingless, holding a pomegranate and a helmet, under life-size and dating ca. 580–560 B.C. The statue was kept somewhere else from 479 to ca. 450 B.C. (129) M. doubts that it survived on the Nike bastion until Pausanias' visit.

On 138–140, M. associates *IG* I^3 64 B, which mentions coffer lids, with his date of ca. 420–418 B.C. for the frieze (see our lemma no. 7) to place this inscription ca. 418 B.C. He considers it likely that the texts on both sides of the stone refer to the same project. He finds in δρυφακτο[ν] in A L. 14 a hint that the main topic of the inscription is perhaps the decoration of the cella ceiling in precious materials. In B LL. 26–29 he ventures χρυσὸς ἐ[ον]ἰ[έθε ἐς τὰς κάλχας (?) . . . . .^{9}. . . . ἐπὶ τ]ὰ καλύμμα[τα],ι [σταθμόν . . . . . .^{19}. . . . . .] χρυσίο τιμ[έ .] ι [. . . . . .^{18}. . . . . .].

---

5. Athens. Decree: Treaty with Samos, 439/8 B.C. *IG* I^3 48. *SEG* XXXIX 3.* M.Ostwald, *SCI* 12 (1993) 58–60, in a study of *stasis* and *autonomia* in 5th-cent. B.C. Samos, argues that Athenian settlement of the revolt of 440/39 B.C. did not include the imposition of a democratic constitution. In the inscription, the oath of loyalty in LL. 15–21 was sworn by all adult male Samians, whereas the second oath was sworn by the oligarchic *boule*, which remained in existence, to ensure that 'there would neither be any recrimination against those who had participated in the Athenian puppet democracy a year earlier, nor any future divisive action against the Samian δῆμος.' (59)

---

6. Athens. Decree concerning the salary of the priestess of Athena Nike, 424/3 B.C. *IG* I^3 36. *SEG* XLII 15.* I.S.Mark, *Hesperia* Suppl. 26 (1993) 107/108, reprints the text of *IG* I^3. After rejecting the view that there was a delay in the payment of the salary (see our lemma no. 2) or that it was being paid irregularly, M. regards the thrust of *IG* I^3 36 not as enforcing the provisions of the earlier decree but as altering them. He suggests that in 424/3 B.C. this decree shifted the payment of the Nike priestess from the festival calendar of the cult that was previously in charge to the Nike cult's own festival calendar. He equates the month when the payment was made (Thargelion) with the date of the festival of Athena Nike, mid- to late spring, an appropriate time for a goddess of fertility and war (see our lemma no. 4). M. suggests further that *IG* I^3 36 may have contained other provisions that marked significant expansion in the cult and in construction on the Nike bastion in the early stages of the project that led to the building of the marble Ionic temple.

---

7. Athens and Eleusis. Four decrees with relief sculpture. *IG* I^3 79 (422/1 B.C.). *SEG* XXXIX 324; XL 12; XLII 241. *IG* I^3 86 (417/6 B.C.). *SEG* XXXIX 324. *IG* I^3 101 (410/9 B.C.). *SEG* XXXIX 11, 324; XL 65. *IG* I^3 375 (410/9 B.C.). *SEG* XXXIX 23, 324; XLII 84, 245; XLIII 115. I.S.Mark, *Hesperia* Suppl. 26 (1993) 88/89, employs the sculptural style of these four dated reliefs as comparanda in arguing for a date of ca. 420–418 B.C. for the frieze on the Temple of Athena Nike on the Acropolis.

---

8. Athens. Decree, 418/7 B.C. *IG* I^3 85. *SEG* XXIX 14.* P.J.Rhodes, in *Ritual, Finance, Politics: Athenian Democratic Accounts Presented to David Lewis*, edd. R.Osborne, S.Hornblower (Oxford 1994) 85–98, tallies the surviving ostraka cast when Hyperbolos was ostracized and reprints the text of this decree with translation. He accepts the date of 418/7 B.C., which shows that its proposer, Hyperbolos, was active in Athens at a point too late for an ostrakophoria in that year. R. favors 415 B.C. for the ostracism of Hyperbolos, after exploring the political rivalry between Nikias and Alkibiades at that time. He observes that 415 B.C. is also the year in which our earliest datable instance of the graphe paranomon is attested. 'What was shocking about Athens' last ostracism, and what I believe made it the last, was that it failed to work as Athenians of the time thought it ought to work, and it taught the lesson that a weapon with a specific target was a better weapon' (98).

---

9. Athens. Law regulating the Council of 500, ca. 409 B.C. *IG* I^3 105. *SEG* XXXIX 14;* XL 146; XLIII 1235. F.X.Ryan, *JHS* 114 (1994) 120–134, maintains that all the clauses in this inscription containing the formulation δῆμος πληθύων were copied verbatim from another earlier document. After rejecting previous theories about the date of such a document (Ephialtes; ca. 500–450 B.C.; 508/7–480/79 B.C.; 501/0 B.C.), R. argues that these provisions all go back to the legislation of Solon. The phrase δῆμος πληθύων occurs nowhere else in an Athenian context. R. considers ἄνευ τῶ δε̃μο τῶ Ἀθεναίον in *IG* I^3 40 LL. 9/10 as equivalent to a δικαστήριον, not the ἐκκλησία (124/125), and doubts that the presence of the verb ἐπιψηφίζω in LL. 27/28 of *IG* I^3 105 permits the inference that this inscription preserves part of the bouleutic oath instituted in 501/0 B.C. (122/123). The enactment formula L. 34 τάδε ἔδοχσεν ἐλ Λυκείο τῶι δ[έμοι τῶι Ἀ]θε[να]ίον 'diminishes the probability (but does not preclude) that the original legislation dates to Cleisthenic times' when the assembly normally met in the Agora or on the Pnyx. R. tentatively suggests that Solon used the Lykeion for meetings of the *demos*.

---

10. Athens. Decree? 5th cent. B.C. P.G.Kalligas, *AD* 46 (1991) [1996] B.13 no. δ (ph.), briefly notes the discovery of this fragment of a marble stele north of the Acropolis Museum, inv. no. 14938. Its text was carefully erased in antiquity.

---

11. Athens. Tribute-quota lists, 454/3–415/4 B.C. *IG* I^3 250–290. *SEG* XLIII 4.* A.G.Keen, *JHS* 113 (1993) 152–157, studies the evidence of the tribute-quota lists and *IG* I^3 71 in the context of Athenian campaigns in Karia and Lykia during the Peloponnesian War.

D.M.Lewis, *ABSA* 89 (1994) 284–301, examines in detail the evidence for the degree of absenteeism in the late 'fifties in lists 1–4. He urges the high mathematical implausibility of the argument that the absences in Ionia and the islands are due to chance. After a thorough attempt at reconstructing lists 3–4, Lewis concludes that in the first assessment period the missing entries strongly point to serious disaffection in the islands, and possibly elsewhere. 'The firmest result of this investigation has been to show that there was no steady Athenian recovery after the Egyptian disaster.' It was not until after 450 B.C. and list 5 that the loyalty of the allies was at least temporarily consolidated. In an appendix, 297–301, Lewis gives a detailed discussion of the text of List 1, Col. III LL. 11–20; List 2, Col. III L.2; List 2, Col. VIII L. 6; and List 3, Col. II L. 7.

---

12. Athens. Accounts for the statues of Athena and Hephaistos, 421/0–416/5 B.C. *IG* I^3 472. *SEG* XXVI 20, 34;* XXXVI 300. G.Le Rider, *BCH* 118 (1994) 29/30, reprints the text of LL. 139–145 with translation and restores [hεπτα]hκαίδεκα in LL. 139/140 on the assumption that the proportion of copper to tin in the bronze floral ornament was ca. 90% to 10%. See also J.R.Melville Jones, *Testimonia Numaria* I (London 1993) 106/107 no. 156.

---

13. Athens. Boundary stone of the Pnyx, ca. 450 B.C. *IG* I^3 1092. *SEG* XXXVII 40.* D.Peppas-Delmouzou, in *The Pnyx in the History of Athens: Papers and Monographs of the Finnish Institute at Athens* II, edd. B.Forsén, G.R.Stanton (Helsinki 1996) 103/104, suggests that this stone was stored in a pit in the ground when the Thirty rearranged the seating in the auditorium of the Pnyx. They replaced it with another which probably had the post-Euklidean form Πνυκός. It was not discarded as an act of barbarism, as K.S.Pittakes claimed, *AE* (1853) 774/775 no. 1290.

---

14. Lamptrai. Rock-cut boundary markers, 5th cent. B.C. *SEG* XXXII 19. H.Lauter, *Attische Landgemeinden in Klassischer Zeit: Marburger Winckelmann-Programm* 1991 [1993] 92/93, briefly speculates on the nature of the temenos defined by these large rock-cut markers.

---

15. Athens. Acropolis. Altar of Athena Nike, 580–530 B.C. *IG* I^3 596. *SEG* XXXIX 31.* In a detailed study of the physical form and the history of this monument, I.S.Mark, *Hesperia* Suppl. 26 (1993) 32–35, 56 (ph., dr.), opts for the above date and places the altar in his earliest stage of the major refashioning of the Sanctuary of Athena Nike. It was reused in the later rebuilding of the shrine (ca. 450 B.C.) when it served as the underpinning for the square altar to the northeast of the naiskos. On 125–128 he connects the altar with the

foundation of the cult of Athena Nike in the second quarter of the 6th cent. B.C. but by no means with the reorganization of the Panathenaic Festival. The cult had no connection with athletic victory. Athena Nike was a goddess of war and fertility. For the earliest cult statue of Athena Nike see our lemma no. 4.

---

16. Athens. Acropolis. Fragment of a pillar monument with artist's signature, late 6th cent. B.C. Small marble fragment from the upper horizontal portion or capital of a pillar monument inscribed horizontally; cf. *DAA* nos. 195–219. At the bottom there is part of a rectangular tenon to fit it into the shaft of the pillar; found between the Propylaia and the Erechtheion during the installation of a crane for restoration work on the former; now in the Acropolis Museum, inv. no. 13812. Ed.pr. P.G.Kalligas, *AD* 45 (1990) [1995] B.18 (ph.).

[- - -] ἐποίε[σεν]

[In the ph. there appear to be traces of a letter in the line below. Stroud.]

---

17. Athens. Dedication, late 6th cent. B.C. P.G.Kalligas, *AD* 46 (1991) [1996] B.13 no. γ (inv. no. 13989), briefly notes the addition of this fragment of a dedicatory base of 'Pentelic' marble to the collection of antiquities in the storerooms of the Acropolis Museum. Specific find-spot on the Acropolis not indicated; probably from a marble pile.

[- - - ε]ὔχσατο με[- - -]

18–19. Ptoion. Two Athenian dedications at the Sanctuary of Apollo Ptoios. A.Schachter, in *Ritual, Finance, Politics* (see our lemma no. 8) 291–306, reprints the texts and considers the dates and, from a Boiotian perspective, the reasons for these Athenian dedications.

18: Dedication of Alkmeonides, *IG* I^3 1469. Hansen, *CEG* I.302. Schachter dates this in the third quarter of the 6th cent. B.C. contemporary with a boom in activity at the Ptoion which he suggests may correspond to the period when Delphi was temporarily out of action, following the destruction of the temple in 548/7 B.C. He proposes that the name of the charioteer in L. 4 might have had the Attic form Κνοπι[άδε]ς.

19: Dedication of Hipparchos, son of Peisistratos, before 514 B.C. *IG* I^3 1470. Schachter identifies the dedicant as Hipparchos, brother of Hippias, assassinated in 514 B.C., and is attracted to the view that this inscription was cut by the same mason as the altar in the Pythion at Athens commemorating the archonship of Peisistratos son of Hippias, *IG* I^3 948. He reexamines the following dedications from the

Ptoion: J.Ducat, *Les Kouroi du Ptoion* (Paris 1971) 201.124; 379.232 + 379.233 + 380.234 (*SEG* XXX 478); 355.202; 409.257; 419.269a; 448.5 and concludes that ethnics in these texts provide no evidence for hostility between Akraiphia and Thebes in the last quarter of the 6th cent. B.C. The most appropriate setting for a dedication by a member of the Athenian tyranny would be while relations between Athens and Thebes were on good terms, i.e., before the Athenian-Plataian alliance of 519 B.C.

On 304–306 in some brief observations on the use and non-use of ethnics in archaic and early classical dedications, Schachter warns that 'the use of an *ethnikon* cannot, on its own, be used as evidence for identifying the *polis* to which a sanctuary belongs' and 'that the practice of using—and not using—*ethnika* ... to identify dedicating individuals is one which requires further attention.'

---

20. Athens. Funerary epigram of Nelonides, ca. 550–525 B.C.? *IG* I^3 1214 (I^2 983). *SEG* XLII 55.* Hansen, *CEG* I.42. F.Chamoux, *REG* 107 (1994) 9/10, rejects the interpretation of D.Viviers, *Recherches sur les ateliers de sculpteurs et la Cité d'Athènes à l'époque archaïque. Endoios, Philergos, Aristoklès*. Académie Royale de Belgique, Classe des Beaux-Arts (Gembloux 1992) 69, who reads ἐστὶ τὸ σῆμα, in favor of Hansen's suggestion that το is an inadvertent addition by the cutter. καί in the pentameter is the intensive adverb.

---

21. Athens. Grave epigram of Xenophantos, ca. 510 B.C. *IG* I^3 1218. *SEG* XLII 56.* Hansen, *CEG* I.50. F.Chamoux, *REG* 107 (1994) 9/10, urges that we should interpret ΣΟ in L. 1 as a cutter's error for σοι (with θανόντι) as reported by Hansen, and not as σῶ with D.Viviers, *op.cit.* (our lemma no. 20) 125, who takes it as an example of Ionicism which could help to identify the homeland of the deceased or the origin of the sculptor.

---

22. Zographou. Grave epigram for Myrrhine, priestess of Athena Nike, ca. 420–400 B.C. *IG* I^3 1330. *SEG* XXXVI 50;* XXXVII 225. I.S.Mark, *Hesperia* Suppl. 26 (1993) 111–113, reprints the text with translation and follows D.M.Lewis' view that in Aristophanes, *Lysistrata*, 411 B.C., the play's namesake and Myrrhine parody respectively the priestess of Athena Polias and the priestess of Athena Nike. Myrrhine was still alive at the time. He rejects the attempt of C.Clairmont (*SEG* XXIX 262) to associate this grave stele, found in the Attic countryside without visible signs of reuse, with the lekythos of Myrrhine, Nat. Mus. inv. no. 4485, *IG* I^3 1285, found in Syntagma Square, as both coming from the same grave. The name Myrrhine is relatively common in Attica and the two monuments are best kept apart. He also questions the thesis of P.Rahn (*SEG* XXXVI 50) that the bracelet and diadem worn by the figure on the lekythos are attributes of her priesthood, rather than simple badges of her wealth.

---

23. Athens. Rupestral inscription, 5th cent. B.C. *IG* I^3 1403. *SEG* XXXIV 42; XLI 121. D.Peppas-Delmouzou, *op.cit.* (our lemma no. 13) 112–115, after a review of previous scholarship on this inscription, offers the following new text.

[ὅττι] νόος καλὸς μὲν ἰδῆν <
τέρπον νῶς δ' ἔπορσ' ἔπ̣[ο]-
ς εἰπῆν

She reads this as two dactylic tetrameters which she translates as 'That a mind is beautiful to behold, but the mind, which gives delight, stirs (us) up to develop (i.e. invent) the *epos*.' She connects this ἔπος with the rupestral inscription *SEG* XLI 232, our lemma no. 175.

---

24. Ano Voula. Rupestral inscription, before 403 B.C.? *SEG* XXXVII 202. H.Lauter, *op.cit.* (our lemma no. 14) 52, interprets this inscription of 'voreuklidische Schreibweise' as 'Eingedenk bin ich der Hirten' and suggests the possibility that the drawing of a male head may represent Pan. '... der Schreiber hätte die Gottheit aufgerufen, den Hirten stets gewogen zu sein.' He brings the inscription into play with the famous Cave of Pan at Vari, 3 km. to the northeast.

---

25. Thorikos. Graffito? B.C.Petrakos, *EAH* (1994) [1995] 25 (ph.), briefly notes the presence of a name incised on the stylobate of the Doric building in the position of the tenth column, seen after the dismantlement but before the disappearance of this structure into the mud: Εὐφρόσ[υνος].

---

26. Athens. Ostraka. *SEG* XLII 32.*

Two ostraka in the collection of the Archaeological Institute of the University of Heidelberg; no provenance stated. Ed.pr. A.E.Raubitschek, *AA* 84 (1969) 107/108 nos. 1 and 2 (no ph.). For a third inscribed sherd in this same collection, see our lemma no. 31.

A. Inv. no. R 242:

ιιπποκ[ράτες]
[Ἀλκμε]ονίδ[ο]

Inscribed 'in einer leichten Spirale'; no line-division indicated by ed.pr., but 'zwischen den beiden Zeilen der Inschrift dreimal der Buchstabe N,' perhaps 'eine Spielerei.'

B. Inv. no. R 243:

[Χσάνθι]π̣πος
[Ἀρρίφ]ρ̣ονος

1. Perhaps [Χσάνθ]ιπος || 2. Perhaps [Ἀρίφ]ρονος.

G. Németh, *ZPE* 100 (1994) 383/384 (ph.), republishes these ostraka, reprinting the texts of ed.pr., and gives the following new readings based on autopsy. **A.**: Ηιππ{ν}οκρ[άτες] | {νν} | [Ἀλκμε]ονί{ν}δ[ο], L. 3 Γ 'ein unvollendetes Ny,' the four 'zusätzlichen' nus 'eine spielerische Übung.' **B.**: L. 1 [Χσάνθ]ιπ⟨π⟩ος. N. reprints this article in *Hekatompedon* (our lemma no. 1) 43–46 (ph.).

For ostraka of Leagros son of Glaukon, see our lemma no. 29. For the ostracism of Hyperbolos, see our lemma no. 8. For ostraka and ostracism at Kyrene, see our lemma no. 1540.

---

27. Athens. Signatures of the Amasis Painter, ca. 540 B.C. In a study of the date and the identity of the Amasis Painter and the potter Amasis, accompanied by a synoptic table of his works (110–114), H.P.Isler, *JDAI* 109 (1994) 93–114, briefly discusses his signed vases (94–96).

---

28. Attica (now in Trier). Vase inscription, ca. 500–470 B.C. Fragmentary Attic red-figure cup depicting a youth; dipinto inscription. Purchased in the art market in Hamburg; now in the Archaeological Collection of the University of Trier, inv. no. O 1993.4. Ed.pr. K-P.Goethert, *Trierer Winckelmannsprogramme* 13 (1993) 44 (ph.), who attributes it to the circle of Onesimos.

ho παῖς καλός

---

29. Athens. Leagros kalos. *SEG* XLIII 16. V.Parker, *AA* (1994) 365–373, reviews the literary and epigraphical evidence for the career of this prominent figure. The inscriptions include (a) 53 ostraka, (b) *IG* I^3 948, choregic monument, (c) *IG* I^3 951, dedication to the Twelve Gods in the Agora, (d) amphora, ARV^2 1581, 20. He concludes that all these sources cohere to present the following important dates for Leagros: birth ca. 505 B.C.; 'kalos' ca. 490–485 B.C.; birth of his son Glaukon shortly before 471 B.C.; defeat in Thrace in 453 B.C.

---

30. Attica (now in Malibu). Vase inscriptions, ca. 470–460 B.C. In *Getty Journal* 21 (1993) 107 no. 10 (ph.) there is the ed.pr. of an Attic red-figure calyx-krater 'signed by Syriskos as painter (formerly known as the Copenhagen Painter)' with the provenance given as 'Private collection, New York.' Now in the Getty Museum; inv. no. 92.AE.6. This is the first known signature of Syriskos; no text given. On the bottom a price graffito Ψ, 'along with the word STATERI, which records the price of the vessel as one stater.' (No Greek text.) A second graffito on the bottom: B. Painted labels on both sides: Γῆ Παντέλεια, Διόνυσος, Ὠκεανός, Θέμις, Βᾶλος, Ἔφαφ[ο]ς.

For this vase and its inscriptions see *LIMC* VII, Supplement, 32 *s.v.* Okeanos no. 6; VIII, Supplement, 540, 574 *s.v.* Belos II no. 1, Epaphos. Still no text given for the painter's signature; cf. *Mythen und Menschen: Griechische Vasenkunst aus einer deutschen Privatsammlung* (Mainz 1997) 110. See M.Robertson, *The Art of Vase-Painting in Classical Athens* (Cambridge 1992) 136: 'The inscription runs Syriskos egrapsen ...': Συρίσκος ἔγραπσεν. [We thank J.H.Oakley for help with this lemma.]

---

31. Athens (now in Heidelberg). Sherd with graffito, mid-5th cent. B.C. In the collection of the Archaeological Institute of the University of Heidelberg (provenance not stated). Ed.pr. A.E.Raubitschek, *AA* 84 (1969) 108 no. 3, who notes that the number of inscribed lines suggests that the fragment belongs to a list of names, not to an ostrakon. See also our lemma no. 26.

Inv. no. R 244:

[- - ca. 5 - -]ς
[- ca. 3 -]λευς
[.]πολονίδες
4 [Ἐ]πιτέλες

Dated by letterforms by ed.pr. ‖ 2. Σ is also possible. ‖ 3. [Ὀ]πολονίδες for Opholonides.

G.Németh, *ZPE* 100 (1994) 383/384 (ph.), has restudied this sherd and reads in LL. 2/3 [- ca. 3 -]λεύς | [Ἀ]πολ⟨λ⟩ονίδες. N. reprints this article in *Hekatompedon* (our lemma no. 1) 43–46 (ph.).

---

32. Amphitrope (Legrena, Palaia Kopraisia). Dedication. Graffito on a vase, 425–400 B.C. Fragmentary Attic black-glazed 'salt cellar' found on the surface at the sanctuary site near the remains of the farm buildings published by H.Lohmann in P.N.Doukellis, L.G.Mendoni, *Structures Rurales et Sociétés Antiques: Ann. Litt. Besançon: Centre de Rech. Hist. Ant.* 12 (Paris 1994) 103, 108 (dr.). Incised on the bottom; inv. no. LE 20–42.

Εὐτέλ[ες]
ἀ[νέθηκεν]

---

33. Athens. Vase inscription, ca. 420 B.C. Attic red-figure bell krater; provenance not stated. *Sotheby's: Antiquities. London. Thursday 8th December 1994*, 82 no. 130. Painted labels above a bearded male figure, with a libation bowl, sacrificing over an altar. "'Neosoines' a pastiche of 'temple-wine-man' or 'young man' to the left and 'Oine(u)s,' (an Attic hero), in the centre." No Greek texts.

34. Athens. Decree and catalogue of those rewarded by the restored democracy, 403–400 B.C. *IG* II^2 10 + 2403. *SEG* XL 53.* To Face A of this stele M.B.Walbank, *Hesperia* 63 (1994) 169–171 no. 2 (ph.), inv. no. I 6106, assigns a non-joining fragment found in the Agora Excavations. The names will be those of xenoi and many of the initial letters following them will belong to names of trades rather than personal names or demotics. For all of these Walbank suggests restorations.

The position of this fragment in the stele is not known.

Stoich.

[- - - - - - - - - - - - - - - - -]
[- - - - - - .]νκα[- - - - - -]
[- - - - - - .]νης χ̣[- - - - - -]
[- - - - - -]δης νυ̣[- - - - - -]
4 [- - - - -]ωρος τ̣[- - - - -]
[- - - - - .]απερ.[- - - - -]
[- - - - - - . .]ιας ε[- - - - - -]
[- - - - - - . . .]σχι.[- - - - - -]
8 [- - - - - . .[4]. .]λην.[- - - - -]
[- - - - - . . .[5]. .]ο̣ς τη[- - - - -]
[- - - - - . . .[6]. . .]γ̣ος[- - - - -]
[- - - - . . .[6]. . .]κ̣ης πρ̣[- - - -]
12 [- - - - . . . .[7]. . .]των π[- - - -]
[- - - - . . . .[8]. . . .]λαρ[- - - -]
[- - - - - - - - - - - - - - - - -]

35. Athens. Law on the grain-tax in Lemnos, Imbros, and Skyros, 374/3 B.C. *SEG* XXXVI 146; XLIII 19. R.S.Stroud, *ZPE* 103 (1994) 1–9, discusses the evidence of *P.Oxy.* 2087 for the location, identity and function of the Tholos and the Aiakeion in the Athenian Agora. The Aiakeion, which is prominent in this law, was probably also mentioned in *IG* I^3 426 LL. 5–8. S. argues that it was built ca. 506 B.C. and bears no physical or functional relationship to the Tholos as suggested by A.N. Oikonomides, *AncW* 21 (1990) 21/22.

36. Athens. Two decrees honoring the demos of Mytilene, 369/8 and 368/7 B.C. *IG* II^2 107. *SEG* XXXIX 70;* XLI 251; XLII 160. B.T.Nolan, *op.cit.* (our lemma no. 257) 123–129, points out that it has escaped the notice of previous editors [and apparently those who have discussed this text since 1981, Stroud] that the whole non-stoichedon text, Decree I, LL. 8–34, was reinscribed over a previous text which has been erased. He infers from this erasure, and from the fact that L. 7 of Decree I is inscribed in the same stoichedon pattern as Decree II, that the cutter originally inscribed LL. 7–24 of Decree I, then left a blank space before cutting all of Decree II in the same stoichedon pattern throughout. At this point the secretary presented him with the two amendments which now stand in LL. 24–34 of Decree I. Since he had not left enough space to inscribe them above Decree II in the same stoichedon pattern as before, the

cutter erased LL. 8–34 of Decree I and reinscribed them, adding the amendments, in a crowded non-stoichedon pattern. Nolan finds that this scenario reveals a good deal about the procedure for inscribing decrees at Athens and how quickly documents were cut into stone. 'The decree was apparently given to the mason as soon as it was first passed in the assembly or even before. He inscribed it with reasonable speed, for it was completed before the amendments were given to him. Thus it seems that the directives given in some decrees ... that [they] be inscribed within ten days of their passage ... are to be taken seriously.' (128/129) [We might also suppose that the secretary gave the cutter both decrees and amendments all at the same time after they were passed and that the cutter, having omitted the amendments, had to go back and correct his error. On 126–128 there are serious misprints in Nolan's text: 126 L. 13 read '(I.8–34)'; 127 LL. 7 and 13 read 'line 7'; 128 L. 18 supply ἔδοξεν. Stroud.]

---

37. Athens. Law on the Eleusinian aparche, 353/2 B.C. *IG* II² 140. *SEG* XXX 62;* XXXIX 75; XLII 243. B.T.Nolan, *op.cit.* (our lemma no. 257) 143/144, points out, after examining the stone, that all editions [including that of S.Alessandrì, *ASNP* 10 (1980) 1131–1161 (*SEG* XXX 62), Stroud] are in error in the reading of L. 37. The correct text is αν τοῦ δήμου v Δ v δ[ραχμὰς ἐκ τῶν]. He believes that the surviving stele is a later copy of the original monument.

---

38. Athens. Decree, 4th cent. B.C. *IG* II² 402 + *SEG* XLII 91. E.Badian, *ZPE* 100 (1994) 389/390, argues that τ[ο]ῦ βασ[ιλέως] in LL. 3/4 of this decree should not refer to Philip of Macedon, *inter alia* because '... the plain fact seems to be that no inscription by a Greek city (Athens or any other) gives Philip that title.' He prefers a later date (also considered by Tracy, *SEG* XLII 91), 'when Antipater was acting as viceroy while Alexander was in Asia.'

---

39. Athens. Decree on the statue of Athena Nike, ca. 338–326 B.C. *IG* II² 403. *SEG* XLII 89,* 1803. I.S.Mark, *Hesperia* Suppl. 26 (1993) 113/114, reprints LL. 3–19 with translation, placing the date of the original dedication of the statue ca. 424–420 B.C. At the time of this repair it would have been around a century old.

---

40. Athens. Law regulating the Panathenaic Festival, 335/4–330/29 B.C. *IG* II² 334 + *SEG* XVIII 13. *SEG* XLII 92.* Writing without reference to the detailed studies of sacrifices in this inscription by Schmitt-Pantel and Rosivach (*SEG* XLII 92), D.G.Romano, *op.cit.* (our lemma no. 13) 81–85, reprints the text and argues that the sacrifice at the Great Altar of Athena (LL. 19–20, 29) took place on the Pnyx at the great marble altar which is now in the Agora but once stood south of the bema. Accordingly, in keeping with his view that the Panathenaic stadium also stood on the Pnyx, he restores ἐν | [τῶι σταδίω]ι in LL. 24–25, in place of ἐν | [Κεραμεικῶ]ι, as the spot where the sacrificial meat was distributed. '... from the time of Lykourgos a major sacrifice of cattle was made to Athena Polias on the Pnyx Hill. It seems most likely that the 'Great Altar' was built hand in hand with the Panathenaic Stadium and Theater which was completed in 330/29 B.C.' (85)

---

41. Athens. Decree in honor of Eudemos of Plataia, 330/29 B.C. *IG* II^2 351 + 624. *SEG* XXXVII 80;* XLI 251; XLII 229; XLIII 1221. In *GRBS* 28 (1987) 88–89 (cf. *SEG* XXXVII 80), G.R.Stanton, P.J.Bicknell reject the attempt of D.G.Romano, *AJA* 89 (1985) 441–454 (*SEG* XXXV 72), to reconstruct the long rectangular foundations on the top of the Pnyx and to the south and west of the auditorium, not as unfinished stoas, but as the Panathenaic stadium. Noting that a consequence of this theory is that Pnyx III now, improbably, becomes 'the Panathenaic Theatre' of *IG* II^2 351 + 624, LL. 16–17, Stanton and Bicknell further object that the resulting stadium for the Panathenaic Games thus has a racecourse only 130 m. in length and that the absence of starting blocks for the postulated dromos is startling.

D.G.Romano, *op.cit.* (our lemma no. 13) 71–85, restates his theory that many of the athletic events, the musical events and a major sacrifice of cattle to Athena Polias, all forming part of the Panathenaic Festival, were held on the Pnyx. Although reviewing the lengths of known Greek stadia on the mainland and showing that the shortest one measures 166.50 m. with a foot of 0.2775 m. (Halieis), he maintains that the Athenians, employing a 'short' foot of 0.2157 m. for the Pnyx, had room for a Panathenaic stadium only 129.45 m. in length. In response to the objections raised by A.J.Heisserer and R.A.Moysey (*SEG* XXXV 149) and N.D.Robertson, *Festivals and Legends: The Formation of Greek Cities in the Light of Public Ritual, Phoenix* Suppl. 31 (1992) 56 note 91, 'a strained hypothesis,' Romano maintains his view that the stadium and the Panathenaic theater constructed by Lykourgos on the Pnyx, *IG* II^2 351 + 624, belong to a different project altogether from the Lykourgan Theater of Dionysos on the south slope of the Acropolis. For his theory regarding the Panathenaic sacrifice at the Great Altar of Athena on the Pnyx, see our lemma no. 40.

---

42. Athens. Decree of the state and deme decree of Kollytos, 327/6–318 B.C. *IG* II^2 1195 + 620. *SEG* XXXIX 90, 329.* Sokolowski, *LSCG* no. 38. To this stele M.B.Walbank, *Hesperia* 63 (1994) 233–239 (ph.), adds four unpublished fragments found in the Agora Excavations and publishes the following augmented text. Fr. a (unpublished, Agora inv. no. I 5572). Fr. b (*IG* II^2 620, EM 7659). Fr. c (*IG* II^2 1195, EM 7732). Fr. d (unpublished, Agora inv. no. I 6630). Fr. e (unpublished, Agora inv. no. I 5825), joining the bottom left side of fr. c. Fr. f (unpublished, Agora inv. no. I 2799). Walbank observes that 2000 drachmai, L. 30, is 'surprisingly large, particularly for a deme sacrifice. It suggests that the occasion for this sacrifice was out of the ordinary, a response to some momentous event.' (237)

[We follow Walbank's numbering of lines, which appears to omit a number between LL. 15 and 20.]

a. [- - - ἐν]ιαυ[τόν? - - -] Stoich. 39
[- - - .]ων τῶν [- - -]
[- - - - .]σιτ[- - -]
4 [- - - - - .]ηε[- - -]
- -
b. οσιτ[. . . . . 34 . . . . . τ]-
ῶι Μου[σείωι? . . . . . 29 . . . . .]
ντας ο[. . . . . 34 . . . . .]

8 ατα ησ[.....[27].....ἐφ' Ἡγήμο]-
νος ἄρ[χοντος?.....[28].....]
τὸν δῆ[μον?.....[31].....]
αὐτῶν [.....[31].....τὸν]
12 δῆμον [.....[34].....]
τῶι [.....[36].....]
ω[.....[38].....]

c. [...] ἐν στήληι [λιθίνηι.....[17].....τὸν γ]-
16? ραμματέα τὸν κ[ατὰ πρυτανείαν καὶ στῆσαι ἐν ἀκρ]-
οπόλει· εἰς δὲ τὴν [ἀναγραφὴν δοῦναι τὸν ταμίαν τ]-
οῦ δήμου [Ⓕ] ν δραχμ[ὰς ἐκ τῶν κατὰ ψηφίσματα ἀναλι]-
20 σκομένων τῶι δή[μωι vacat]

vacat

Εὐκαδμίδης εἶπε[ν·.....[11].....τοῖς θεοῖς πᾶσι]-
ν καὶ τοῖς ἥρωσιν [.....[15].....καὶ τὴν κατὰ]
τὰ δόξαντα θυσίαν [ποιεῖν.....[11].....ἐπιτελο]-
24 υμένων τῶν ἀγαθῶν [.....[16].....· ἀγαθῆι τύ]-
χηι· δεδόχθαι Κολλυ[τεῦσιν· θῦσαι τοὺς ἱερέας κα]-
ὶ τὸν δήμαρχον τοῖ[ς θεοῖς πᾶσιν καὶ τοῖς ἥρωσιν]

d. πόπανα καὶ πελανὸ[ν καὶ.....[10].....]σμε[..[4]..τὰ ὑ]-
e. 28 πάρχοντα· τὰς δὲ πρ[ώτας θυσίας τ]ὰς τῶν δη[μοτῶν ὑ]-
πάρχειν Ἀγαθῆι Τύ[χηι εἰς σω]τηρίαν τοῦ δ[ήμου το]-
ῦ Ἀθην[α]ίων· ν XX ν δ[ραχμῶν· ἐάν] δέ τινες βο[ύλωνται]
τῶν δημ[ο]τῶν δανε[ῖσαι ἐπὶ το]ῖς κοινοῖ[ς ἐπὶ τὰ νῦ]-
32 ν καὶ τὰ [ἔμπ]ροσθ[εν ἀναλώματα?] ι[..]Σ[.....[11].....]
ιν τινε[ς..]α[.....[28].....]
εισάντω[ν.....[30].....ἐ]-
νιαυτὸν [.....[32].....]
36 νος ἂν τυ[.....[32].....]
σασινεσ[.....[32].....]
δὲ αὐτῶ[ν.....[32].....]
[..]βι[.....[35].....]

f., fragmentum sedis incertae

40 [- - -]μι[- - -]
[- - -]οσαν[- - -]
[- - -]ιδης[- - -]

S.V.Tracy, *Hesperia* 63 (1994) 241–244, dates the activity of the cutter of this inscription to 326/5–318 B.C. and assembles epigraphic parallels for the cult of Agathe Tyche in Athens. He

suggests the Lamian War as a possible occasion for the sacrifice. List in chronological order ca. 360–318 B.C. of the phrase ἀγαθῆι τύχηι τοῦ δήμου τοῦ Ἀθηναίων, 243 note 28.

Pointing out that the word θυσίας is completely restored in L. 28, P.Gauthier, *BE* (1995) 226, finds Walbank's reconstruction difficult to follow and suggests rather the possibility that we have here a record of offerings or contributions from the demesmen to Agathe Tyche to the value of 2000 drachmai.

---

43. Athens. Decrees in honor of Euphron of Sikyon, 323/2 and 318/7 B.C. *IG* II^2 448. *SEG* XXXVII 81,* 1780; XXXIX 324. In a discussion of the cost formulas in LL. 26–30, 62–87, B.T.Nolan, *op.cit.* (our lemma no. 257) 167–172, rejects the idea that 100 drachmai were to be paid out for the inscribing of this stele. The sum of 50 drachmai in the earlier decree was simply copied verbatim from the archival copy and this amount covered the cost of the new stele. The friends and relatives of Euphron were charged with contributing to the cost of the inscribing (cf. LL. 72–73).

---

44. Acharnai. Oath of Plataia, 4th cent. B.C. *SEG* XVI 140. XLI 69,* 70; XLII 1751. I.S.Mark, *Hesperia* Suppl. 26 (1993) 98–104, examines the organization and contents of the text of the oath on this stone in comparison with the versions in Lykourgos, *Leokr.* 81 and Theopompos, *FGrH* IIB 115 F153. He accepts the view 'that the oath was real; that the Athenians abrogated it in the middle years of the 5th century, leaving its tarnished memory to fade; and that it was discovered and publicized a century later by Ephoros.... The stele from Acharnai [is] ... a document edited and recast for Athenian ends, even to the omission of the long-renounced temple clause' (101/102).

On 132–134, M. examines briefly the mid-5th-cent. B.C. Athenian building projects that abrogate the oath: Old Propylon, Naiskos in the sanctuary of Athena Nike (see our lemma no. 2), western cella of Old Athena Temple, Holland's pre-Erechtheion, the Parthenon, the Hephaisteion, the temple of Poseidon at Sounion, etc. He views as a major problem at the time 'the need to revive and restore not just a few chosen sanctuaries but truly the whole of Attic cult and ritual' (134).

---

45. Athens. Honorary decree, 229/8 B.C. *IG* II^2 833 ['633' in *ZPE* 101 is a misprint.]. *SEG* XXXVI 171.* C.Habicht, *ZPE* 101 (1994) 219 no. 4, suggests that the name of the epistates in L. 5 should be restored Σώσιππος Αἰσχρω[νίδου ἐκ Κηδῶν] (Σώσιππος Αἴσχρω[νος - - -], *IG*), since a man so named (probably his grandson) is attested as ephebe in 177/6 B.C. in the unpublished Agora I 7529 L. 98. Cf. our lemma no. 52.

---

46. Athens. Decree and catalogue of prytaneis, 215/4 B.C. In *AD* 46 (1991) [1996] B.28, T.L.Shear, Jr., J.M.Camp II briefly note the discovery of a stele carrying this

document, reused as the cover of a drain near the Sanctuary of Aphrodite in the northern sector of the Agora Excavations; no text; no ph.; no further details.

---

47. Athens. Decree honoring prytaneis of Kekropis, 196/5 B.C.? *Agora* XV 181. *SEG* XXXIX 136. J.S.Traill, *ZPE* 103 (1994) 109–114, reviews the arguments for the dating of the archon Pleistainos and proposes that he should be assigned to 196/5 B.C. On the evidence of autopsy, and *pace* Tracy (*SEG* XXXIX 136; XL 295), Traill reads the demotic of the secretary in L. 26, Φιλοξενίδης Φιλοξενίδου, as Ῥα[μνούσιος] (detailed ph.). The dating of this inscription and *Agora* XV 180, from the same archonship and secretaryship, to 196/5 B.C. (vacant following the transfer of Charikles to 184/3 B.C.) suits the secretary cycle and the fact that their Cutter, that of Agora I 247, is attested in 194/3 B.C. The dedication by the wife and daughter of Pleistainos, *IG* II² 3479, which reads Πλείσταινον ... ἄρχοντα γενόμενον, was erected not, as Tracy supposed, in the archonship of the dedicant, but perhaps 20–25 years afterward, i.e., in the period to which belong the other inscriptions of Tracy's Cutter of *IG* II² 3479. Other inscriptions of or referring to the year of Pleistainos which Traill discusses are *IG* II² 1019 and *SEG* XXI 654. He argues further that the secretary in this year may have been the Philoxenides of Rhamnous who was prytanis in 180/79 or 179/8 B.C. (*Agora* XV 170). He or his son may also have been prytanis in the year of Achaios (*Agora* XV 216 L. 31), for the date of which see our lemma no. 51.

---

48. Athens. Decree honoring prytaneis of Ptolemais, 190/89 B.C.? *Agora* XV 172. *SEG* XXXVIII 105. According to J.S.Traill, *ZPE* 103 (1994) 113 note 10, the reading of the two letters of the demotic of the secretary in L. 2, [Δειρ]αδ[ιώτης] (Meritt), is more secure than allowed by Tracy. 'The apex of two letters, each of which might be alpha, delta or lambda, is preserved, the second more clearly than the first. In addition, part of the cross-bar [on the first letter]... may be preserved'; Traill dots both letters. He argues against Tracy (*SEG* XXXVIII 105) that the archonship of Demetrios, to which this inscription belongs, should continue to be assigned to 190/89 B.C.; cf. our lemma no. 51.

---

49. Athens. Decree and catalogue of prytaneis, 184/3 B.C.? Two non-joining fragments of 'Pentelic' marble inscribed on two contiguous faces; found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 200/201 no. 41 (ph.), inv. no. I 654, who offers restorations of formulas from prytany decrees in LL. 4/5. He suggests that it closely resembles *Agora* XV 181, Kekropis, of 184/3 B.C.

Face A

a. [- - - - - - - - - - -]
[- - - - - - - - . . .]ω[.]
[- - - - - - - - . .]κα[.]

[- - - - - - - - - . .]ηδ[.]
[- - - - - - - - πρ]υτά-
[νεις? - - - - - - . .]τη[.]
[- - - - - - - - - . .]τη[.]
[- - - - - - - - - - - -]

Face B
Col. I

[- - - - - - - - - - - -]
[. .]ι[- - - - - - - - -]
T[ι]μοδ[- - - - - - -]
Δημοκλῆς Δημ[ο- - -]
[ν] Ξυπεταιόνες [- - -]
vacat
[- - - - - - - - - - - -]

Col. II

[- - - - - - - - - - - -]

Face B
Col. I

b. [- - - - - - - - - - - -]
[- - - - - - - - - - - -]ς
[- - - - - - - - - - - -]ς
[- - - - - - - - - - - -] v
[- - - - - - - - - - - -] v v
[- - - - - - - - - - - -]

Col. II

[- - - - - - - - - - - -]
Σι[- - - - - - - - - -]
Παντακ[- - - - - -]
Ἡγησίας [- - - - - - -]
v Αἰξ[ω]νε[ῖς - - - - -]
Θεότιμ[ος - - - - - -]
Φιλόνι[κος - - - - -]
Κράτω[ν - - - - - - -]
Φάλακ[ος - - - - - -]
Λύκο[ς? - - - - - - -]
[.]ε[- - - - - - - -]
[- - - - - - - - - - - -]

50. Athens. Decrees honoring ephebes, 171/0 B.C. Intact stele of 'Pentelic' marble found in the Agora Excavations (I 166). Ed.pr. B.D.Meritt, *Hesperia* 3 (1934) 14–18 no. 17 (ph.). Two decrees of the archonship of Ἀντιγένης, previously unattested (Meritt 171/0 B.C.), honoring ephebes of the archonship of Σωσιγένης (Meritt 172/1 B.C.); appended, a list of ephebes (illegible) arranged by tribes. Re-edited by Meritt, *Hesperia* 15 (1946) 198–201 no. 40 (no ph.).

C.Habicht, *ZPE* 101 (1994) 219/220 no. 5, restores the nomen of the epistates of the Assembly LL. 6/7 Εὐ[τυχ]ίδης, comparing the name on the 4th-cent. B.C. gravestone *IG* II^2 5799 Εὐτυχίδης Ἀχαρνεύς; see our lemma no. 259.

51. Athens. Decree honoring prytaneis of Aiantis, 166/5 B.C.? *Agora* XV 216. *SEG* XXXVIII 102.* J.S.Traill, *ZPE* 103 (1994) 112/113, rejects Tracy's attempt (*SEG* XXXVIII 102) to redate the archonship of Achaios to 190/89 B.C. and argues that it should be returned to its traditional date of 166/5 B.C. Against Tracy's assignment of *Agora* XV 216 of this archonship to his 'Cutter of *IG* II^2 912,' Traill points to the non-occurrence of pre-166 B.C. Athenian archons in post-166 B.C. Delian inventories, to the sequence of heralds and to the prosopography of *IG* II^2 947 (*SEG* XIV 74, drawing on *I.Perg.* 179 [not 172] L. 2 [*OGIS* 334 L. 2] and on *I.Délos* 1554 L. 3; cf. *SEG* XL 102). He suggests that *Agora* XV 216 and probably *IG* II^2 916 (192/1 B.C.) should be assigned to a different cutter (perhaps an apprentice or son) than the precisely datable inscriptions (of 226/5–211/0 B.C.) of Tracy's 'Cutter of *IG* II^2 912.' See also our lemmata nos. 47 and 48.

---

52. Athens. Decree and catalogue of ephebes, 2nd cent. B.C. T.L.Shear, Jr., J.M.Camp II, *AD* 46 (1991) [1996] B.28–30, briefly report the discovery of a stele bearing this document, reused as a cover slab on a drain in the northern sector of the Agora Excavations near the Temple of Aphrodite. It will require further adjustments in the list of securely dated Athenian archons from this period; no text; no ph.; no further details. Cf. our lemmata nos. 45, 260.

---

53. Athens. Decree honoring prytaneis of Kekropis, 95/4 B.C.? *Agora* XV 261. *SEG* XXVIII 87; XXXVIII 111, 274; XL 295. J.S.Traill, *ZPE* 103 (1994) 113/114, rejects Tracy's redating of *Agora* XV 261 on the basis of hand from 95/4 to 143/2 B.C. (*SEG* XXVIII 87, XL 295). Cf. our lemma no. 51.

---

54. Rhamnous. Decree of the Athenian Boule in the archonship of Asklepides, ca. 88–80 B.C. *SEG* XLI 63; XLIII 22. S.Follet, *BE* (1994) 328, suggests that this new archon may be related to the ephebe Ἡρώδης Ἀσκληπίδου Ἀλαιεύς in *SEG* XXXIX 187, L. 5.

---

55. Athens. Decree concerning the restoration of sanctuaries, date? *IG* II^2 1035. *SEG* XLII 109.* D.Pallas, *AD* 42 (1987) [1994] A.169–230, in an extensive and detailed account of the archaeological remains at 16 sites on the island of Salamis, discusses the problem of the location of the old town of Salamis, Strabo 9.9. He places it at Kolones on the southernmost tip of the island, 'turned toward Aigina and the south.' This spot he also identifies with ἡ ἀρχαία πόλις [ἡ προ]σον[ομ]ασθεῖσ[α] Κυ[χρεία] of *IG* II^2 1035, L. 32. Here he also places the temenos of Ajax, the site of the Aianteia festival. At the time of the inscription and Strabo (ἔρημον) there was no πόλις at Kolones, only the temenos of Ajax (185–189). Pallas also places here the remains of an agora and the temple of Ajax mentioned by Pausanias, 1.35.3.

---

56. Athens. Decree in honor of Antonios Oxylos of Elis, 96/7–102/3 A.D. *IG* II^2 1072. *SEG* XXIX 126; XLII 247. N.D.Robertson, *op.cit.* (see our lemma no. 41) 37, in a discussion of the Synoikeia festival, finds that the priest in LL. 5/6 officiated at this celebration although it is not named in the text.

---

57. Acharnai. Two deme decrees, 315/4 B.C. *SEG* XLIII 26. S.Humphreys points out *per ep.* that A. LL. 22/23 are incorrectly divided in the ed.pr.; read ἐστήλ|ηι λιθίνει which retains the stoichedon order of 33 letters per line. [For a similar error see our lemma no. 60. Stroud.] She wonders whether the cutter should have written τὸν γραμματέα μετὰ τῶν δημοτῶν in A. L. 23, as in *IG* II^2 1206, LL. 13/14 and regards [Δί]ωνος as a more probable restoration in B. L. 10.

---

58. Peiraieus. Decree of a thiasos of the Mother of the Gods, 3rd cent. B.C. *IG* II^2 1273. *SEG* XXXIX 152,* 310; XL 295; XLIII 114. I.Arnaoutoglou, *ZPE* 104 (1994) 103–106, rejects M.J.Osborne's restoration of L. 1, [ἐπὶ Φανομάχ]ου ἄρχοντος (265/4 B.C., *SEG* XXXIX 152). The presence of the term θιασῶται in the crowns in *IG* II^2 1316 (272/1 B.C.), which 'provides a terminus ante quem for the thiasotic group,' makes it more likely that *IG* II^2 1273 should be dated in or after the archonship of Nikias II (281/0 B.C.) [referred to in 1273 L. 6, ed.] and spacing considerations in *IG* II^2 1273 L. 1 tend to support Meritt's restoration, *Hesperia* 7 (1938) 108, [ἐπὶ Οὐρί]ου ἄρχοντος, i.e., in the year following Nikias II.

---

59. Rhamnous. Deme decree of Rhamnous in honor of the general Epichares, 264/3 B.C. *SEG* XXIV 154 + XL 135;* XLI 76. D.Knoepfler, *BCH* 117 (1993) 327–341, adduces the decree of the *kryptoi* from Rhamnous, *SEG* XLI 87, to explicate and restore LL. 8–11 of the decree in honor of Epichares. After collecting examples of οἱ κρυπτοί in Athenian literature, especially Plato, *Laws* 6.763b–c, and examining the stone and squeezes, K. restores in LL. 9/10 τοῦ [στ]ρατο[πέδου ὄ]ντος, [ἐν τεῖ] χώραι, καταστησάμενος κρυπτοὺς εἰς τὰς σκοl[πιάς, παρε]φεδρεύων αὐτός. He dates the protection provided by Epichares for those bringing in the crops in May–June of 267 B.C. when the Macedonian army, having captured Eretria, was advancing on Attica and Rhamnous from the north.

---

60. Salamis. Decree of the thiasotai of Bendis, 248/7 B.C.? Upper part of a pedimental stele of 'Hymettian' marble found in loose fill in Ambelaki and placed in the Museum of Salamis in 1989; now in the Peiraieus Museum, inv. no. 6657. Ed.pr. G.Steinhauer, *AE* (1993) [1995] 31–47 (ph.), who suggests that below the decree were incised crowns containing the names of the honored *epimeletai* and *grammateus*. Steinhauer studies this decree in the context of three other decrees of thiasotai from Salamis, *IG* II^2 Add. 1317b; *SEG* II 9 and 10. Batrachos (L. 3) is also the proposer of *SEG* II 9. Discussion (36–38) of the vexed problems of

the date of the archon Lysiades: 253/2 B.C. (Meritt 1981); 248/7 B.C. (Habicht 1979); 243/2 B.C. (Lewis 1985; Osborne 1989). Steinhauer favors 248/7 B.C. and includes extended treatment (38–47) of the historical role of the thiasoi of Bendis in the 3rd cent. B.C., i.e., relations with Thrace and Macedon, political significance in the garrisoning of Salamis and Peiraieus. Helpful chart on 47 outlining all this, with list of Athenian archons, major historical events, and inscriptions from Salamis 272/1–237/6 B.C.

Θεοί
Ἐπὶ Λυσιάδου ἄρχοντος, Σκιροφοριῶνος δευτέραι ἱσταμένου, ἀγορᾶι
κυρίαι, Βάτραχος εἶπεν· ἐπειδὴ οἱ ἐπιμεληταὶ καὶ ὁ γραμματεὺς ἐπε-
4 μελήθησαν τῶν θυσιῶν τοῖς θεοῖς καθ' ἃ πάτριόν ἐστι, καὶ
τῶν ἄλλων πάντων ὧν οἱ νόμοι προστάττουσιν, ἀγαθῆι τύχηι· δεδόχθαι
τοῖς θιασώταις ἐπαινέσαι αὐτοὺς καὶ στεφανῶσαι ἕκαστον αὐ-
τῶν θαλλοῦ στεφάνωι ἀρετῆς ἕνεκεν καὶ δικαιοσύνης, τὸν δὲ
8 ταμίαν μερίσαι εἰς τὸν στέφανον ΔΠ δραχμ[ά]ς· [αὐτοὺς δὲ λα]-
βόντας τὸ ἀργύριον [ἀναθεῖναι εἰς τὸ ἱερὸν τῆς Βενδῖδος].

LL. 4/5 are incorrectly divided here. The ph. shows clearly that we should read καὶ τῶν ἄλλων πάντων. [For a similar error see our lemma no. 57. Stroud.]

61. Athens. Decree of an unknown deme honoring Satyra, priestess of the Thesmophoroi, ca. 180 B.C. *SEG* XLII 116. N.D.Robertson, *op.cit.* (our lemma no. 41) 19, uses the fact that the priestess comes from Melite 'the district north of the Areopagus' to argue for a location of the Thesmophorion bounded on the southeast by the shrine of the Semnai, on the northwest by the prison, at the west by the Demeter Cistern. He suggests that this large precinct was later occupied by a residential area and that statues of Plouton and others, seen by Pausanias (1.28.6) in the shrine of the Semnai, had probably been taken from the Thesmophorion, for a shrine of Plouton is tended by the priestess in this inscription.

62. Athens. Boiotian decree, late 3rd/early 2nd cent. B.C. *SEG* XXVI 130; XXVIII 110. A.Schachter, *op.cit.* (cf. our lemma no. 403) 187, suggests reading in L. 9 [ἀλεξ]ικάκω? θούσαντα and in L. 11 [- - -] τὰν θουσίαν (or τᾶν θουσιᾶν) καταρξέ[μεν].

63. Erchia. Sacrificial calendar, ca. 375–350 B.C. *SEG* XXI 541. *SEG* XLII 125,* 239, 1803; XLIII 1310. In a discussion of Leukaspis, recipient of a sacrifice recorded in Col. III LL. 48–53, C.Habicht, *ZPE* 101 (1994) 222 no. 9, rejects the possibility that this was a heroine, *inter alia* on the grounds that Leukaspis is attested as a man's name in *IG* II^2 1706 L. 117. Cf. *SEG* XXXIV 111. See also our lemma no. 701. Cf. S.Isager, J.E.Skydsgaard,

Ancient Greek Agriculture (London 1992) 175–177, for a helpful chart of sacrificial animals attested in this inscription arranged month-by-month, also by sex and number of victims.

---

64. Eleusis. Sacrificial calendar of Eleusis, ca. 330–270 B.C. *IG* II^2 1363. *SEG* XXXVIII 134;* XLII 1803. N.D.Robertson, *op.cit.* (our lemma no. 41) 26 note 81, urges that LL. 19–24 concern the Proerosia throughout and not the Thesmophoria.

---

65. Athens. Inventory of the Treasurers of Athena and the Other Gods. 341/0 B.C. *IG* II^2 1456 + 1483. *SEG* XXXVIII 140. S.B.Aleshire, in *Ritual, Finance, Politics* (see our lemma no. 8) 336/337, read the initial letter of the patronymic of the priestess in L. 31 as delta on a squeeze in Princeton. Φανοστράτη Δ⟨ρ⟩ακ[οντίδου]; 'the N in the second space ... must be a mason's error'; 'Ανακ[- - -], *IG*.

---

66. Athens. Inventory of Artemis Brauronia? 4th cent. B.C. A.Choremi, *AD* 46 (1991) [1996] B.19/20 no. β (ph.), briefly notes the discovery of a fragment of a stele of 'Hymettian' marble in excavations of the Greek Archaeological Service in the Library of Hadrian, inv. no. BA 4. It contains a catalogue of offerings in a sanctuary, πιθανώς του Βραυρωνίου, parts of at least 21 lines are preserved. Extended scrutiny of the ph. would probably yield a provisional text.

---

67. Athens. Inventory of silver phialai, ca. 330 B.C. *IG* II^2 1570. *SEG* XLI 99, 258; XLII 1781; XLIII 1221. S.Humphreys suggests *per ep.* the restoration [Οἰνοκλ]έα Οἰνοβίου Ἀθμονό in L. 25 on the basis of *IG* II^2 2385 L. 46.

---

68. Athens. Catalogue of silver phialai? ca. 330–320 B.C.? Fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 179/180 no. 13 (ph.), inv. no. I 1580, who suggests on the basis of the paragraphon, the lettering, and the spacing an association with *IG* II^2 1556–1558. L. 2 would have been completed by the demotic and [φιάλην σταθμόν: H].

[- - - - - - - - - -]
N[- - - - - - - - -]
Νικοκλ[έους? - - -]
[- - - - - - - - - -]

---

69. Athens. Accounts of the poletai, 342/1 B.C. *IG* II^2 1582 + *Hesperia* 5 (1936) 393–413 no. 10. *Agora* XIX P26. *SEG* XL 151 bis; XLIII 47.* M.Langdon, *Ritual, Finance,*

Politics (see our lemma no. 8) 253–265, examines the transactions in LL. 118–153 and 153–185 and rejects the view of K.Hallof, *Klio* 72 (1990) 403–426; *SEG* XL 151 bis, that they show that the poletai did not arrive at the amounts in question through a public auction. Langdon finds nothing in these passages incompatible with a public auction conducted by the poletai. He argues on the basis of the Attic Stelai, mining leases, and literary evidence for other activities of the poletai (e.g., tax farming contracts) that their normal method of disposing of such items was to the highest bidder in a public auction.

In *Agora* XXVIII, 8, 176/177 no. 147, A.L.Boegehold discusses the possible significance of the terms [δικαστήριον] πρῶτον τῶν καιν[ῶν] in LL. 365/366 and δικαστήριον τὸ μέσ[ον τῶ]ν καινῶν in LL. 461/462, suggesting that 'The Red and Green Courts named by Pausanias and the courts that Aristotle describes as being identified by color could consequently have been the same buildings as the "First" and "Middle" Courts.'

---

70. Athens. Accounts of the naval commissioners, ca. 370–323/2 B.C. *IG* II² 1609, 1622 and 1631. *SEG* XLI 101; XLII 133, 134. V.Gabrielsen, *ZPE* 98 (1993) 175–184, defends the position he took in *ZPE* 79 (1989) 93–99 (*SEG* XXXIX 172) with regard to the formula ὁ δεῖνα εἰσήνεγκε in these accounts against the views of J.M.Schmitt (*SEG* XLI 101). G. maintains that this verb was employed by the *epimeletai ton neorion* both to note whether a ship's equipment had been physically placed in the dockyards by naval officials responsible for its return and to distinguish privately owned equipment that had been deposited in the dockyards on loan. *IG* II² 1622 LL. 386–397, G. argues, show not that the tamias Euthynos had to 'buy back' useless oars, but that during his tenure in 346/5 B.C. he had received oars from the dockyard officials which had probably been previously surrendered by trierarchs. At the formal delivery of the oars back to the dockyards it was found that he had brought in (εἰσήνεγκε) 1800 useless oars. For this reason he was made liable to pay 3600 dr. (i.e., 2 dr. per oar).

In 1622 LL. 444–476, Euthymachos, tamias in 347/6 B.C., ought to have delivered to the dockyards equipment surrendered to him by trierarchs. Instead, he simply recorded on the stele that he had done so, while he failed to place it back in stock, [οὐκ] εἰσήνεγκε. When in the eispraxis of 345/4–342/1 B.C. he was asked to clear his debt, Euthymachos returned only part of the equipment and made a cash payment for the rest. Among the items he did not return were three sets of oars each of which had been introduced by an individual.

In 1631 LL. 350–403, Sopolis had introduced oars into the dockyards on loan and he remained the legal owner of this equipment until the confiscation of his property by the state.

In 1609, the transactions in Col. II cannot be used to support the theory (Schmitt) that in reissuing naval materiel the epimeletai, for lack of time, could not have followed their usual procedure. The inscription shows rather that ships in commission could often only be fully equipped by enlisting the aid of those currently serving as trierarchs or of individuals who contributed their own equipment. The latter was placed in the dockyards on loan and the verb εἰσήνεγκε defined this process.

---

71. Peiraieus. Specifications for the Skeuotheke of Euthydomos and Philon in Peiraieus, 347/6 B.C. *IG* II^2 1668. *SEG* XLIII 49.* G.Steinhauer, *AD* 44 (1989) [1995] B.50, briefly reports the discovery of the foundations of the north end of a large classical building which he identifies as the remains of the Skeuotheke; located at 170 Odos Ypsilantou west of the harbor of Zea (cf. *SEG* XXXIX 174). Full publication to appear later in *AE*.

72. Eleusis. Accounts of the Eleusinian epistatai, 329/8 B.C. *IG* II^2 1672. *SEG* XLIII 48.* G.Reger, *Regionalism and Change in the Economy of Independent Delos* (Berkeley 1994) 110 note 71, asserts on the basis of LL. 275, 297/298 that 'Garnsey makes an airtight case for good harvests on the islands and bad harvests in Athens.' See Sallares, *SEG* XLIII 48 and Garnsey, *SEG* XXXVIII 153.

73. Vari. Rupestral boundary markers, after 403 B.C. *SEG* XXXII 230 and XXXVIII 168. H.Lauter, *op.cit.* (our lemma no. 24) 63, briefly discusses these two inscriptions as marking the limits, not of private property, but of two demes.

74. Athens. Boundary stone of a sanctuary of the Mother Goddess, ca. 350 B.C. *SEG* XLI 121. D.Peppas-Delmouzou, *op.cit.* (our lemma no. 13) 105–107, after a review of previous scholarship on this inscription, links it to the literary tradition for the seer Metragyrtes and to the rock-cut 'bouleuterion' on the Mouseion Hill. See also our lemma no. 175.

75. Athens. Boundary stone, 4th cent. B.C. A.Choremi, *AD* 46 (1991) [1996] B.20 no. γ (ph.), publishes the ed.pr. of a crudely worked boundary stone found in excavations of the Greek Archaeological Service in the Library of Hadrian (inv. no. BA 3) It defined the limits of a field (λειβάδι) somewhere in the vicinity.

λειμών

76. Rhamnous. Boundary marker, 4th cent. B.C. Cut into the face of a wall block of the νότια οἰκία in the Fort. Ἡ ἐπιγραφὴ ἔμεινε ἡμιτελής· ἴσως νὰ εἶναι ἀρχὴ χαράξεως ὅρου οἰκίας. B.C.Petrakos, *PAAH* (1993) [1996] 23. OP.

77. Lamptrai. Rock-cut boundary markers, late 4th cent. B.C. *SEG* XXXII 228; XXXIV 172. H.Lauter, *op.cit.* (our lemma no. 14) 103/104, finds some plausibility in the suggestion of G.R.Stanton, *SEG* XXXII 228, that ΠΜ in these abbreviations stands for Pambotadai. He suggests that this deme may have been located at Thiti.

78. Rhamnous. Boundary stone of the court of the Hero Archegetes, ca. 300 B.C.? In discussing excavations of the Greek Archaeological Society in 1993 in the court of the Sanctuary of the Hero in the Fort, B.C.Petrakos, *PAAH* (1993) [1996] 27, observes Βρέθηκε δεύτερος ὅρος αὐλῆς ἱερᾶς τοῦ Ἥρωος Ἀρχεγέτου (1141). No ph.; no further details. Cf. *EAH* (1993) [1994] 7. He likens it to the similar horos stone found 10 m. to the south in 1991, *SEG* XLI 124; XLIII 51, and is inclined to think that the small sanctuary where they were found is not important enough to have served the Hero Archegetes or Zeus Soter, cf. *SEG* XLIII 68. The former is likely to have been accommodated in the nearby gymnasium, cf. *PAAH* (1991) [1994] 43.

---

79. Athens. Boundary stone of the temenos of Asklepios and Hygieia, 2nd cent. B.C. From excavations of the Greek Archaeological Service at 3 Polygnotos Street in the Plaka, A.Choremi, *AD* 45 (1990) [1995] B.21, reports the discovery of this almost intact rectangular stele (marble?), inv. no. ΠΛ 751. We read from the ph. The original top appears to be preserved.

τέμενο[ς]
Ἀσκληπιοῦ
καὶ Ὑγιείας

Ed.pr. mentions that six other inscriptions were found in these same excavations; no further details.

---

80. Vari. Rupestral boundary markers, Hadrianic? *SEG* XXXVIII 169. H.Lauter, *op.cit.* (our lemma no. 14) 63–65, interprets these three inscriptions as ΖΩ Zoster, ΟΡΟ horos, and ΒΑ βόρειος-ἀνατολικός. Zoster in Imperial times was probably a village, never a deme, but Lauter is attracted to the hypothesis that the later border of this settlement's land followed the same line as the eastern limits of the classical Halai Aixonides.

---

81. Marathon. Security horos, ca. 350 B.C. S.Humphreys points out *per ep.* that *SEG* XXI 656 and XXX 122 are the same stone.

---

82. Thorai? (Kiteza Kalyvion). Security horos, 273/2 B.C. Rectangular marble plaque found in an excavation of an ancient farm building by the Greek Archaeological Service at this spot; now in the Museum of Laureion, inv. no. 244. Ed.pr. M.Oikonomakou, *AD* 45 (1990) [1995] B.78 (ph.); *AE* (1993) [1995] 211–214 (ph.), who identifies the man in L. 3 as Μνήσαρχος Μνησαρχίδου Ἁλαιεὺς Ἀραφήνιος, prytanis of Aigeis in 256 B.C., *Agora* XV 85 L. 43; Davies, *APF* p. 393. The plaque was probably built into the wall of a building. Lunate sigmas throughout. We print the text given in *AE* which corrects errors in *AD*.

Ἐπὶ Γλαυκίππου ἄρχοντο<ς>
ὅρος χωρίου καὶ οἰκίας προι-
κὸς Πυθύππει Μνησάρχου
4 Ἀλαέως θυγατρὶ ΧΗ
τοῦτο ἀποτιμᾶι ὅσωι πλ-
έονος ἄξιόν ἐστιν ἢ τοῖ-
ς χρείσταις ὑπόκειται

1. The cutter omitted the final sigma for lack of space. ll 3. The cutter originally inscribed ΠΥΘΥΛΛ and then corrected it.

83. Athens. Security horos, 4th/3rd cent. B.C. *Agora* XIX H124. *SEG* XLII 149. A.Maffi, *RHDFE* 71 (1993) 649/650, finds unpersuasive the attempt of E.M.Harris, *Phoenix* 46 (1992) 309–321 (*SEG* XLII 149), to argue that the woman Demo, who had no legal capacity, could have assumed the role of πληρώτρια which by definition required her to undertake legal initiative. He asks if the hapax πληρώτρια should not be taken rather as neuter plural to agree with the substantive [- - -]ωνα τοῦ ἐράνου of L. 5.

84. Athens. Ἀποτίμημα in security horoi. E.M.Harris, *CQ* 43 (1993) 73–95, uses the evidence of the Attic orators, the lexicographers, and especially security horoi in an investigation of the terminology denoting real security in leases and in dowry agreements. Following up his earlier study in *CQ* 38 (1988) 351–381 (*SEG* XXXVIII 167) Harris maintains that the alleged confusion about the types of real security at Athens is the product of modern scholars operating on mistaken assumptions. After a critique primarily of the views of M.I.Finley and H.J.Wolff, he argues that 'just as there is no distinction to be made between *hypotheke* and *prasis epi lysei*, there is likewise no essential difference between *apotimema* and other types of security used by the Athenians' (75). The distinctions in terminology denoted variations in the structure of legal obligations involving real security in loans, leases, and dowries.

85. Athens. Catalogue of liturgists and substitutes in diadikasia, ca. 383/2 B.C.? *IG* II^2 1929. *SEG* XL 155.* To the left part of this stele, M.B.Walbank, *Hesperia* 63 (1994) 172–174 no. 5 (ph.), inv. no. I 5658, assigns a non-joining fragment of 'Pentelic' marble found in the Agora Excavations to yield the following new text of LL. 14–21.

[- - - .]σαμ[.]ε[- - - : ἀντὶ] Θρασυδάο τοῦ Ἀλκμεωνίδο: Ἀφιδ
[- - -] Φιλοκλε[- - - : ἀντὶ]: Ἀριδήλο τῶ Μνησάρχο: Ὤαθεν
16 [- - -] Σάτυρος [- - - Λα]μπ: ἀντὶ Λεπτίνο τῶ Ἀντιφῶντος Σφητ
[- - -] Σ[- - - :] ἀντὶ Κηφισοδώρο τῶ Παναίσχος Ἀχαρ
[- - - .]κα[.]Λ[- - -]: ἀντὶ Φιλοκράτος τῶ Φιλοκύδος Παια

[- - - .]εο[.]τρ[- - - :] ἀντὶ Λέοντος τῶ Ἀγασικλέος Ἐλευ
20 [- - - - .]θιν[- - - : ἀντὶ:] Κτησίππο τῶ Σιμύλο: Κυθηρρίο
[- - - - - .]τ̣[- - -]τ: ἀντὶ Φειδοκράτους τῶ Ἀριστοδίκο Ἀμφ

86. Athens. List of prytaneis, before 350 B.C. M.B.Walbank, *Hesperia* 63 (1994) 175/176 no. 8 (ph.), inv. no. I 1817, publishes the ed.pr. of this fragment of 'Hymettian' marble found in the Agora Excavations, which he compares to *Agora* XV 6 and 22, prytany documents of the early 4th cent. B.C. In L. 1 he suggests [- - - πρυτάνεις οἱ ἐπὶ - - - ἄρχοντος ἀνέθεσαν στεφανωθέντες ὑπὸ τῶ δήμο καὶ τ]ῆ̣ς β̣[ο]λ̣ῆ̣[ς].

[- - - - - - - - - - - - - - - - -]
[- - - - - - - .[5] . . τ]ῆ̣ς β̣[ο]λ̣ῆ̣[ς?]
[- - - - - Ἀναφλύ]στ̣ιοι v v v
[- - - - - - - - . . .[8] . . . .]ς̣ v v v v v
4 [- - - - - - - . . . . .[11] . . . . .]ης v v
[- - - - - - - - . . . .[11] . . . . .] vacat
[- - - - - - - - - - - - - - - - -]

87. Athens. Ephebic catalogue. A.Choremi, *AD* 45 (1990) [1995] B.21, briefly notes the discovery of τμήμα επιγραφής με κατάλογο εφήβων, inv. no. ΠΛ 762, found during excavations conducted by the Greek Archaeological Service at 8–12 Metroon Street in the Plaka. No text; no ph.; no further details.

C. reports that, in the same excavation, 62 fragments of sculpture and inscriptions were found.

88. Athens. List of names, ca. 400 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 169 no. 1 (ph.), inv. no. I 2804, who suggests that it might be from a casualty list.

Stoich.

[- - - - -]
Εὐκ[- - -]
Εὐ[- - - -]
Ε[- - - -]
[- - - - -]

89. Athens. List of names, ca. 400 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 171 no. 3 (ph.), inv. no. I 7028, who suggests that in marble type, letterforms, letter sizes, and spacing it resembles *IG* II² 10 + 2403 (see our lemma no. 34) but that the endings do not appear to be names of trades.

Stoich.

[- - - - - - - - - -]
[- - - - - . .]ς vacat
[- - - - - .]ος vacat
[- - - - .]δης [vacat]
4 [- - - - -. .]ν vacat
[- - - - - . .]ς vacat
[- - -]ρ̣ατ[- - -]
[- - - .]ο̣δ[- - -]
8 [- - - - .]ω̣[- - -]
[- - - - - - - - - -]

90. Athens. List of names, early 4th cent. B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 172 no. 4 (ph.), inv. no. I 6038, who offers the above identification and suggests a number of possible associations with known catalogues.

[- - - - - - - - - -]
[- - - -]ελ̣[- - - -]
[- - -] ν ν [- - -]
[- - - -]ροϛ[- - -]
4 [- - - -]ης Λ[- - -]
[- - - - .]σευ̣[- - -]
[- - - - - - - - - -]

91. Lamptrai? (Kitsi). Deme document, 400–350 B.C. Marble fragment built into the wall of the chapel of Panagia in the western part of the valley of Kitsi. For the rock-cut boundary stones defining this area, see *SEG* XXXII 19; XXXIV 18. Ed.pr. U.Linnemann, *AA* (1993) 101–109 (ph.), who suggests that it may be from a list of names arranged under deme-headings. He regards the stone as evidence for the location of either Upper or Lower Lamptrai but there are no indications in the text to tell which one. In Col. II L. 1, ed.pr. also considers the name of the goddess Demeter.

Col. I
[- - - Λαμ]πτραί
[- - -] vacat

Col. II
δῆμ[ος - - -]
Λαμπ[τραί - - -]

Col. I L. 1. T and P are written as a ligature.

92. Athens. List of names, before 350 B.C. M.B.Walbank, *Hesperia* 63 (1994) 174 no. 6 (ph.), inv. no. I 1628, publishes the ed.pr. of a small fragment of 'Pentelic' marble from

the Agora Excavations which he identifies as a list of names in the nominative arranged in columns without demotics or patronymics; prytaneis or thiasotai?

Stoich.

[- - - - - - - - -]
[- - - - .^{4}. .] vacat
[- - - - - - . .]λης
[- - - - - - . .]λης
4 [- - - - - - .]είδης
[- - - -σ]τρατο[ς]
[- - - .]τ̣α̣ν̣[- - -]
[- - - - - - - - -]

---

93. Athens. List of names, before 350 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 174/175 no. 7 (ph.), inv. no. I 4160, who identifies it as a columnar list of names with demotics possibly of Kekropis and offers restorations of ['Αθμο]νεύς or [Αἰξω]νεύς in L. 1, [Τρ]ινε̣[μεεύς] or [Αἰξ]ωνε̣[ύς] in L. 5 and [Συπαλήττ]ι̣ο̣ς in L. 6.

[- - - - - - - - - -]
[- - - - - . . .^{5}. .]ν̣εύς
[- - - - . .] Με̣[λ]ιτεύς
[- - - - - . Φλ]υ̣εύς
4 [- - - - Ξυπ]ε̣ταιών
[- - - . . .^{5}. .]ν[- - -]
[- - - - - - . .^{4}. .]ι̣ο̣ς
[- - - - - - - - - -]

---

94. Athens. List of names, before 350 B.C. M.B.Walbank, *Hesperia* 63 (1994) 176/177 no. 9 (ph.), inv. no. 1505, publishes the ed.pr. of this fragment of 'Hymettian' marble found in the Agora Excavations and suggests that it is part of a list of names in the nominative, perhaps with demotics, arranged in columns. L. 9 [Κρω]πίδης or the end of a personal name.

[- - - - - - - - -]
[- - - - . . .^{5}. .]ς
[- - - - .^{4}. .] vacat
[- - - - .^{4}. .] vacat
4 [- - - - - . . .]ης
[- - - - . .] vacat
[- - - - - - . .]ς
[- - - - - - .]ης
8 [- - - - - .] vacat

[- - - - ω]πίδης
[- - - - - - - - -]

95. Athens. List of names, ca. 350 B.C. Fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 177 no. 10 (ph.), inv. no. I 2566, who observes that the size and spacing of the letters in L. 1 may indicate a heading for a list of demesmen, e.g., Φιλ[αίδαι].

[- - - - - -]
Φιλ̣[- - - -]
Ἀρι̣[- - - -]
Νουμ̣[- - -]
4 Ναυσ̣[- - -]
[- - - - - -]

96. Athens. List of names, ca. 350 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 177/178 no. 11 (ph.), inv. no. I 6895, who finds two masons at work on this stone; one cut LL. 2–4, the other LL. 5–8. Possibly a list of magistrates?

[- - - - - - - - - - -]
[- ca. 4–5 -]ι̣λ̣[- - -]
vacat
Σωγένης [- - - - -]
Κλεοχάρ[ης? - - -]
4 Ἀριστοκρ[- - - - -]
vacat
Ξεναῖο[ς - - - - -]
[.]ιμων[- - - - - -]
[. .]μων[- - - - - -]
8 [. . .]ων[- - - - - -]
[- - - - - - - - - - -]

97. Athens. List of names, after 350 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 178/179 no. 12 (ph.), inv. no. I 5685; names in nominative arranged in columns without patronymics or demotics.

[- - - - - - - - - - - - - - -]
[- - - - - - - - - - .^{7}. . .]ιος
[- - - - - - - - - - - .^{7}. . .]ς
[- - - - - - - - - .^{6}. . .]νος
4 [- - - - - - - - - - .^{6}. . .]ης

[- - - - - - - - - .5. .]δ ρης
[- - - - - - - - - .5. .]⟨η⟩τος
[- - - - - - - - - - .δ]ωρος
[- - - - - - - - .4. .]φαντος
[- - - - - - - - - .στ]ρατος
[- - - - - - - - - .5. .]φος
[- - - - - - - - .4. .]λκάδης
[- - - - - - - .5. .]η[.]δη[ς]
[- - - - - - - - - - - - .]πων
[- - - - - - - - - - - - - -]
[- - - - - - - - .]όδ[ο]το[ς]
7 lines obliterated
[- - - - - .5. .]ατ[.]σ[- - -]
[- - - - 'Αρι]στόβο[υλος]
[- - - - - - .]νόστρ[ατος]
[- - - - - - - .]κασ[- - -]
[- - - - - - - - .]κιππ[ος]
[- - - - - - - - .]μι[- - -]
[- - - - - - - - .]ασ[- - -]
[- - - - - - - - - .]ι[- - -]
[- - - - - - - - - - - - - -]

6. ⟨η⟩ unexplained by ed.pr.; we hesitate to read from the ph.

98. Athens. List of names, ca. 335–325 B.C.? Small fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 180 no. 14 (ph.), inv. no. I 6688, who interprets it as a list of names in columns with demotic headings.

[- - - - - - - - - - - -]
[- - - - .]δαι ν [- - -]
[- - -] Διονυ[- - -]
[- - - - - - - - - - - -]

99. Athens. List of names, 4th cent. B.C. Two joining fragments of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 181/182 no. 16 (ph.), inv. nos. I 6588 + 6489.

Stoich.

[- - - - - - - - - - - - - - - - - - - -]
[. . .6. . .]ελη[- - - - - - - - - - - -]
[. . . .7. . .]ος[- - - - - - - - - - - -]
[. . .5. .]λης Η[- - - - - - - - - - - -]

[Εὐφρ]άντης Ε[- - -]νίου [vacat?]
[. . .^{6}. . .]ρίδη[ς Εὐ]φράντου [vacat?]
[. . . .^{7}. . .]σκ[. . .^{5}. .]δου vacat [- - - -]
[. . .^{6}. . .]τος Κ[. .^{4}. .]δου vacat [- - -]
[. . .^{6}. . .]κλε[- - - - - - - - - - - -]
[. . .^{5}. .]αρπα[- - - - - - - - - - - -]
[. . .^{5}. .] vacat [- - - - - - - - - - - -]
vacat

100. Athens. List of names, ca. 300 B.C. Fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 182/183 no. 17 (ph.), inv. no. I 4872, who regards Col. I L. 4 as an abbreviated patronymic.

Stoich.?

Col. I

[- - - - - - -]
[- - - - -] vacat?
[- - - - .]ντος
[- - - - .]ωνος
[- - -]ιδαμαν
[- - - - . .^{4}. .]ς
[- - - - - - - -]

Col. II

[- - - - - - -]
[- - - - - - -]
Αν[- - - - - -]
ν [- - - - - -]
Δη[- - - - - -]
Π[- - - - - - -]
[- - - - - - -]

101. Athens. List of names, ca. 300 B.C. M.B.Walbank, *Hesperia* 63 (1994) 183/184 no. 19 (ph.), inv. no. I 1781, publishes the ed.pr. of a fragment of 'Hymettian' marble found in the Agora Excavations. Use of the accusative may suggest that these men have been chosen for a specific purpose indicated in a heading above the *vacat*.

[- - - - - - - - - - - - - - - - -]
vacat
[- - - - Φ]ορμίσιον ν [- - -]
[- - - 'Ασ]ωπόδωρο[ν? - - -]
[- - - - - .]κάια[- - - - - - -]
[- - - - - - - - - - - - - - - - -]

102. Athens. List of names, ca. 300 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 184 no. 20 (ph.), inv. no. I 6133, who interprets it as a list of magistrates with demotics and phyle names on alternate lines.

[- - - - - - - - - - - -]
[- - - - - - - - -] vacat

[- - - - . .] Σκαμβω[νίδης]
[- - - - - - - - - -.]ος vacat
[- - - - Πρ]οσπάλ[τιος?]
[- - - - - - - . .]ο[ς? vacat]
[- - - - - - - - - - - - -]

1. [Λεωντίδος] (IV) ‖ 3. ['Ακαμαντίδ]ος (V) ‖ 5. [Οἰνηίδ]ο[ς] (VI).

103. Athens. List of names? early 3rd cent. B.C. Fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 185/186 no. 22 (ph.), inv. no. I 5994, who suggests the above identification.

[- - - - - - - - - - - -]
[- - - - .^{4}. .]σεκ[- - -]
[- - - .]αγρος Κ[- - -]
[- - - -].νδρος [- - -]
[- - - - - - - - - - - -]

104. Athens. List of names, before 250 B.C. Three fragments of 'Pentelic' marble found in the Agora Excavations, inv. nos. I 1000 + 4448, I 1627 (non-joining). Ed.pr. M.B. Walbank, *Hesperia* 63 (1994) 186/187 no. 23 (ph.), who interprets it as a list of names with patronymics (or perhaps demotics only) not arranged in columns.

[- - - - - - - - - - - -]
[- - - - . .^{5}. .]κκ[- - -]
[- - - - .^{4}. .]μηφ[- - -]
[- - - - -] vacat
[- - - - - .]ς vacat
[- - - Σ]ωκράτης Σ-
[- - - - - .^{4}. .]είδης Τ-
[- - - - - - . .]γένης Τ-
[- - - - - - - - - - - -]
[- - - - - - . . .]ν Φιλ-
[- - - - - - - . .^{6}. . .]ο-
[- - - - - - - . .^{6}. . .]λ-
[- - - - - - - - - - - -]

105. Athens. List of names, ca. 300–250 B.C. M.B.Walbank, *Hesperia* 63 (1994) 187 no. 24 (ph.), inv. no. I 2324, publishes the ed.pr. of this fragment of 'Hymettian' marble

found in the Agora Excavations and suggests that the wide interlinear spacing may indicate that headings were inset in alternate lines.

[- - - - - - - - - - -]
Η[- - - - - - - - - -]
Αυ[- - - - - - - - -]
Ἄβρων [- - - - -]
4 Εὐκλε[ίδης? - - -]
Νεοκρά[της? - - -]
Η[- - - - - - - - - -]
[- - - - - - - - - -]

106. Athens. List of names, before 250 B.C. Small fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 187/188 no. 25 (ph.), inv. no. I 5668, who interprets it as a list of names with patronymics and demotics; not a prytany or bouleutic list.

[- - - - - - - - - - - - - - -]
[- - - - . .]ΙΠΟΛΙ[- - - -]
[- - - -μ]άχου ⟨Α⟩[- - -]
[- - - - .]θα[ρ]χου [- - -]
4 [- - - .]σοκλέου[ς - - -]
[- - - -μ]άρχου [- - - -]
[- - - - - . . .]λυ[- - - - -]
[- - - - - - - - - - - - - -]

2. 'The last letter could be alpha or lambda, but there is a faint horizontal depression that is correctly placed for the bar of an alpha.' ed.pr.

107. Athens. List of names, before 250 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 188/189 no. 26 (ph.), inv. no. I 6025, who suggests that it is a prytany list similar to *Agora* XV 77; see also our lemma no. 108.

[- - - - - - - - - - - -]
[- - - - - . .]ηνίου vacat
[- - - -]νος Παι[- - -]
[- - - .]μίων[ος? - - -]
[- - - - - - - - - - - -]

108. Athens. List of names, before 250 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 189/190 no. 27 (ph.), inv.

no. I 730, who suggests that like our lemma no. 107 it may belong to the prytany list *Agora* XV 77.

[- - - - - - - - - - - -]
[- - - - -]ισα[- - - -]
[- - - -.]κλησ[- - - -]
[- - - -. . .]ιλοχ[- - -]
4 [- - - . .[4]. .]καρ[- - -]
[- - - - - - - - - - - -]

109. Athens. List of names, after 250 B.C. Fragment of a pedimental stele of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 190 no. 28 (ph.), inv. no. I 3862, who reconstructs it as a bouleutic list with the tribal names on the fascia and the names of the demesmen in columns under the name of each phyle.

Αἰαν[τίδος]
Φαληρ[εῖς]
[- - - - -]

110. Athens. List of names, ca. 250 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 190/191 no. 29 (ph.), inv. no. I 3925, who suggests that this may be part of *Agora* XV 108, listing names from the deme Phlya.

[- - - - - - - - - - - - - - - -]
[- - - - - -]εις Ἀλ̣[εξι]μ̣έν̣ο̣υ̣[ς]
[- - - .]ν Ἀριστομένο[υς - - -]
[- - - - - . . .]δάμαντος [- - - -]
4 [- - - - - . . .] vacat
[- - - - - - - - - - - - - - - -]

111. Athens. List of names, ca. 250 B.C.? M.B.Walbank, *Hesperia* 63 (1994) 191 no. 30 (ph.), inv. no. I 1418, publishes the ed.pr. of this fragment of 'Hymettian' marble found in the Agora Excavations and suggests that it may be a prytany list.

[- - - - - - -]
[Ἰκ]αριε[ῖς]
Διογέν[ης - - -]
Σ[- - - - - -]
[- - - - - - -]

112. Athens. List of names, after 250 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 191/192 no. 31 (ph.), inv. no. I 4839.

[- - - - - - - - - - - - -]
[- - - - .]βολῆς[- - - -]
[- - -]χος Ἀρχίο[υ - - -]
[- - - - .]άτηρ Ὑ[- - - -]
[- - - - - - - - - - - - -]

113. Athens. List of names, ca. 230–220 B.C. Two non-joining fragments of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 192/193 no. 32 (ph.), inv. no. I 4625, who reconstructs it as a list of names, Attic or foreign, with patronymics and dates it with reference to *Agora* XV 118.

a. [- - - - - - - - - - - - -]
[.]ν[- - - - - - - - - - -]
Θαλ[- - - - - - - - - -]
Ἀχο[- - - - - - - - - -]
4 Κλη[- - - - - - - - - -]
b. lacuna
[- - - - - .^{5}. .]λ[- - - -]
[- - - - - . .] Λυσ[- - - -]
[- - - - - .]οδώρ[- - - -]
8 [- - - - - .]ας Εὐδ[- - -]
[- - - - - . .]ος Φιλι[- - -]
[- - - - .^{4}. .]εως v v v [- - -]
[- - - - - - - - - - - - -]

114. Athens. List of names, ca. 229–209 B.C. M.B.Walbank, *Hesperia* 63 (1994) 193/194 no. 33 (ph.), inv. no. I 4172, publishes the ed.pr. of a fragment of 'Pentelic' marble found in the Agora Excavations which he identifies as a list of names with abbreviated patronymics, probably prytaneis.

Col. I
[- - - - - - - -]
[- - -]τος Ἀρχε
[- - -]ς Στρατοκ
[- - - Ξ]ενοκλέ
[- - - - - - - -]
[- - - - - - - -]

Col. II
[- - - - - - - -]
[- - - - - - - -]
Γ[- - - - - - -]
Ἑρμί[ας? - - -]
Ἀντ[- - - - - -]
[- - - - - - - -]

115. Athens. List of names, ca. 210–175 B.C. Fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 194 no. 34 (ph.), inv. no. I 4882, who suggests that all these names may be female or names of slaves or 'commoners, rather than of Athenians of good family'; possibly from the same stele as *IG* II² 2357.

[- - - - - - - - - -]
'Αρ[- - - - - - - -]
'Αρισ[τ- - - - - - -]
'Ανθε[μ- - - - - - -]
4 Κλεοπά̣[τρα? - - -]
'Αγοπολ̣[- - - - - -]
'Επικρ[ατ- - - - - -]
[- - - - - - - - - -]

116. Athens. List of names, ca. 200 B.C.? M.B.Walbank, *Hesperia* 63 (1994) 195/196 no. 36 (ph.), inv. no. I 6667, publishes the ed.pr. of a fragment of 'Hymettian' marble found in the Agora Excavations.

[- - - - - - - - - -]
[- - - - - - - - .[7]. . .]ν
[- - - - - - . .[6]. . .]ων
[- - - - - - .[5]. .] vacat
4 [- - - - - - - .[5]. .]ν̣
[- - - - - - - .[4]. .]ης
[- - - - - - - . . .]ίδης
[- - - - - - - . .]λ̣αος
8 [- - - - .]ανδρ̣[ος?]
[- - - -]α⟨κ⟩ίδ̣[ης?]
[- - - - - - - - - -]

9. 'The mason omitted the arms of kappa,' ed.pr.

117. Athens. List of names, ca. 200 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 196/197 no. 37 (ph.), inv. no. I 6697, who reconstructs it as a list of names in columns with demotics at the end.

[- - - - - - - - - -]
[- - - - - .[5]. .] vacat
[- - - - - - . .]ς vacat
[- - - - . .]νιος vacat
4 [- - - - .]σιος vacat
[- - - - - -]υ̣ς vacat

[- - - - -]ύσιος vacat
[- - - - - - - . .] vacat
8 [- - - - -]ριος vacat
[- - - - - . . .^{5}. .] vacat
[- - - . . . .^{8}. . .] vacat
[- - - - - - - - - - -]

118. Athens. List of names, ca. 200 B.C.? M.B.Walbank, *Hesperia* 63 (1994) 197/198 no. 38 (ph.), inv. no. I 1422, publishes the ed.pr. of this fragment of 'perhaps pale Hymettian rather than Pentelic' marble found in the Agora Excavations. Personal names (possibly magistrates) and demotics alternate with words in the accusative singular. Walbank attributes this to the 'Cutter of *IG* II^2 913,' Tracy, *Cutters* 71–79.

[- - - - - - - - - - - - - - - -]
[- - - - - - - - .]αθ[- - - -]
[- - - K]ονθυλῆθεν (in rasura)
[- - - - - - - - - - .]γον vacat
4 [- - - - - - - - . . ῎E]ρμειος v
[- - - - - - - - . . .^{5}. .]είαν v v
[- - - . . . .^{7}. . . Ἰκα]ριεύ⟨ς⟩
[- - - - - - - - - - - - - - -]

6. 'The sigma of the demotic was never inscribed,' ed.pr. [[Στει]ριεύς is also possible. Stroud.]

119. Athens. List of names, ca. 200 B.C. Fragment of 'Hymettian' marble from a base or a massive stele found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 198/199 no. 39 (ph.), inv. no. I 3782, who attributes it to the 'Cutter of *IG* II^2 913' (cf. our lemma no. 118). Possibly a list of epimeletai of the Panathenaia, cf. *IG* II^2 896.

[- - - - - - - - - - - - - - - - - -]
[- - - Διοσ]κουρίδης [- - - - -]
[- - - - . .^{5}. .]ς Ἐπωνύμ[- - - - -]
[- - - - . .^{5}. .]ς Χολαργ[εύς - - -]
[- - - - - - - - - - - . .^{5}. .] vacat

120. Athens. List of names? before 250 B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 199 no. 40 (ph.), inv. no. I 1085, who suggests that it may be part of a list of prytaneis or ephebes.

Stoich.

[- - - - -]
Θορα[ιεῖς]
v v I[- - -]
[- - - - -]

121. Athens. List of names, before 150 B.C. Fragment of a stele of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 201/202 no. 42 (ph.), inv. no. I 1941, who reconstructs it as more likely to be a list of ephebes, cleruchs, or troops than prytaneis or bouleutai.

[- - - - - - - - - - - - -]
[- - - -]ων Θριάσι vacat
[- - - .]ιλος Θριάσι vacat
[- - - - .]αππος Θριάσι
4 [- - - . . .]ις Θριάσι vacat
[- - - . . .^{5}. .] Θριάσι vacat
[- - - - - - - - - - - -]

122. Athens. List of names, before 150 B.C. M.B.Walbank, *Hesperia* 63 (1994) 202/203 no. 43 (ph.), inv. no. I 4701, publishes the ed.pr. of a fragment of 'Pentelic' marble found in the Agora Excavations. He suggests that the genitive endings may indicate a monument similar to *IG* II^2 956–965, victor lists in the Theseia. Cf. our lemma no. 126.

[- - - - - - - - -]
[- - - - - -]νιε[ύς]
[- - - - - -]ος vacat
[- - - - - -] vacat
4 [- - -] Βερενικ[.]
[- - - - - - -] vacat
[- - - - -]ο̣ῦντος
[- - - - - . .]ου
8 [- - - - . .]ίδο[ς]
[- - - - - . .] vacat
[- - - - - - - - -]

[- - - - - - - - - - - - - -]
[- - - - . . .]δου vacat [- - -]
[- - - - . . .]νυμερ̣[- - - -]
[- - - - - . .] vacat [- - - -]
4 [- - - - .]ν vacat [- - - -]
[- - - - - .]χου N[- - - -]
[- - - - -]αγυ̣[- - - - -]
[- - - - - - - - - - - - - -]

124. Athens. List of names, ca. 150 B.C. *SEG* XXIV 199; XL 295; XLI 115. M.B.Walbank, *Hesperia* 63 (1994) 204/205 no. 45 (ph.), inv. no. I 884, publishes the ed.pr. of the text on the left side of this stone which was carefully erased. See also our lemma no. 123. It contained names with patronymics and demotics perhaps arranged by phyle.

[- - - - - - - - - - - - - - -]
[- - - - - - - - -]ΦΙΛ[. .]Δ̣[. .]
[- - - - - - - - -]ΥΓ[. .]Λ̣Η̣[Σ]
[- - - - - - - - - - -]ΛΛΛ[.]
4 [- - - - - - - - - -]Π[. .]Υ̣[.]
[- - - - -]ΟΥ[. . .6. . .]ΟΥ̣[.]
[- - -]Ι[. . . .7. . .]Τ̣[.]ΜΙΟ[Σ]
[- - -]Ο[. . . . .9. . . .]Λ̣[. .]Ι[.]
8 [- - - - - - - - - - - -]Ο[.]
[- - -]Π[.]Ν[.]Ρ[. . .]Λ[.]ΙΗ[.]
[- - - -]ΟΜΙΔΟΥ[.]Ι Θ ΕΥΣ
[- - -]Ο[Γ]ΕΝΟΥΣ[. . .6. . .]
12 [- - - - - - - - - - -] vacat
[- - -]ΠΥΡΟΥ̣[. . .]Ω̣Ν̣Ε̣[ΥΣ]
[- - -]Η[- - - - - - - -]
ca. 8 lines missing

125. Athens. List of names, before 150 B.C. Fragment of 'Hymettian' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 205/206 no. 46 (ph.), inv. no. I 4692. 'The nature of this document is obscure.' Chronology and spacing rule out the phyle name Demetrias in L. 4.

[- - - - - - - - - - - - - - - - -]
[.]ωνει̣[. .]ι̣[- - - - - - - - - - -]
vacat Οἰ̣[νηΐς? vacat]

[- - 9–10 - -]τονεσ[- - 9–10 - -]
vacat Δη[. . .] vacat
[- 5–6 -]ππω[- - 11–12 - -]και[. . .]
vacat Ἱπποθωντίς vacat
[- 6–7 -]οσδιον[- - - 13–14 - - -]
vacat [- 4–5 -]ν vacat
[- - 9–10 - -]δι[- - - 14–15 - - -]
7 lines obliterated
vacat
[vacat? - - - - - - - -]ς vacat
[- - - - - - - -]ΙΛ[- - - - - - - -]
[- - - - - - - -]ΝΑΥ[. .]ΜΟ[. . .[5]. .]
[- - - - - - - -]Σ[. . .]ΜΕΟΥΩ[. . .]
[- - - - - - - - -]του Κεκροπίδο[ς]
[- - - - - - - - -]ΜΕΑΔΟΣ[. . .[5]. .]
[- - - - - - - - -]ΘΠΑ[. .[4]. .]Α[.]Σ
[- - - - - - - - - -]ΝΕΑΙ[. . .[6]. . .]
[- - - - - - - - - -]ΒΟΥΛ[. .[4]. .]
[- - - - - - - - - - -]Λ[. . .[5]. .]
[- - - - - - - - - - - -]Δ[. .[4]. .]
[- - - - - - - - - - - -]ΣΠΑ[. . .]
[- - - - - - - - - - - -]Ν[. .[4]. .]
[- - - - - - - - - - - - - - - - - -]

126. Athens. List of names, after 150 B.C.? Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 206/207 no. 47 (ph.), inv. no. I 4095, who suggests that like our lemma no. 122 this could record victors in the Theseia.

[- - - - - - - - - - - - - - -]
[. . . . .[11]. . . . .]λιου [- - -]
[. . .[5]. .]λητος Πυθο[- - -]
[. .[4]. .]κλῆς Νεοκ[- - - -]
[Χαιρ]έστρα[τος? - - - -]
[- - - - - - - - - - - - - - -]

127. Athens. List of names, 1st cent. A.D. M.B.Walbank, *Hesperia* 63 (1994) 207/208 no. 48 (ph.), inv. no. I 5339, publishes the ed.pr. of a fragment of 'Pentelic' marble found in the Agora Excavations. After considering other possibilities, he inclines towards regarding it as a list of ephebes close to *IG* II² 1973b, ca. 50/1–52/3 A.D.

[- - -]
[.]ι[- - -]
Δίυ[λλος?]
Εὐή[μερος?]
Ζώσ[ι]μος
Καρπόδωρος
Ἀττικός
Γάϊο[ς]
Ἀσκλ[ηπ- - -]
Πρῖμ[ος?]
Ἁρμα[τεύς?]
Ἀσκλ[ηπ- - -]
Ἐράτω[ν]
[Ἀ]πολ[λοφ]άνης
[Σ]ωτᾶς?
[Μει]ξίας?
[- 2–3 -]να[- - -]
[- 1–2 -]ραν[- - -]
[- 1–2 -]ας
[- 2–3 -]λος
[- 3–4 -]ντ[ο]ς
[- - 7–8 - -]
[- - 5–6 - -]τ[- - -]ς
[- - -]

128. Athens. Choregic dedication of Atarbos, 366/5 B.C. *IG* II^2 3025. *SEG* XXX 104, 126, 128; XXXIX 1806. P.G.Kalligas, *AD* 46 (1991) [1996] B.12 (ph.), notes that the joining left-hand part of this base, which has previously been kept in the storerooms of the Acropolis Museum (inv. no. 1338), has now been added to its mate on display in the foyer of the Museum.

129. Athens. Choregic monument, ca. 365–345 B.C. Rectangular base of 'Pentelic' marble with cuttings for the feet of two different tripods side-by-side; provenance unknown; now in the courtyard of the Apotheke of the 3rd Ephoria of the Greek Archaeological Service at the corner of Dexippou and Areos Streets. Ed.pr. A.P.Matthaiou, in *Ritual, Finance, Politics* (see our lemma no. 8) 183–188 (ph., dr.), who reconstructs it as belonging to a choregic monument supporting at least two tripods that were won in dithyrambic contests at the City Dionysia by a chorus of the tribe Leontis. He speculates about the total number of tripods that once stood on this monument as well as the identity of their dedicants and the occasions of their erection. Kimon son of Spoudippos and the flute-player Epigonos are unknown. Dating on the basis of letterforms.

Κίμων Σπουδίπ[που - - - - - - - ἐχορήγει]
Λεωντὶς ἀνδρῶ[ν ἐνίκα - - - - - - ἐδίδασκε]
Ἐπίγονος Αἰγιν[ήτης ηὔλει - - 4–12 - - ἦρχε]

130. Athens. Choregic dedication? ca. 300 B.C. Fragment of 'Pentelic' marble, possibly from a tripod base, found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 184/185 no. 21 (ph.), inv. no. I 1776, who also considers the possibility that it may be an ephebic monument.

[- - - - - - - - - - - - -]
[- - - - - - . . . .^{8}. . .]ς vacat
[- - - -.^{4}. .]ου ἐκ Κοίλη[ς]

[- - - - - - . . K]οθωκίδ[ης]
[- - - - - - - - Διομε]ιε[ύς?]
[- - - - - - - - - - - - - -]

131. Ikaria (Dionyso). Dedication of a relief depicting theatrical masks, ca. 300 B.C. Ed.pr. S.Zoumbaki, *AD* 42 (1987) A [1994] 44/45 no. 10 (ph.). Fragment from the right side of a relief panel of 'Pentelic' marble with four theatrical masks preserved; inscription on tainia at the top. Found at Dionyso in the field of a Mr. Ilioupoulos in 1958; now in the National Museum in Athens, inv. no. 4531. See our lemma no. 264.

[- - -]Ο ἐχορήγει vacat

132–133. Rhamnous. Dedications of thesmothetai, 4th cent. B.C. Recovered in excavations of the Greek Archaeological Society in the Fort are two dedications decorated with relief sculpture, briefly mentioned by B.C.Petrakos, *EAH* (1994) [1995] 18; no texts; no ph.; no further details.

132: Dedication of Athenian thesmothetai bearing the word θεσμοθετήσαντες.

133: Dedication of Athenian thesmothetes, same size and format as **132**. Tribe Aiantis. Τηλέσκοπος Ἀριστοκρίτου Ῥαμνούσιος who served in 328/7 B.C. and was honored in the following year.

134. Athens? (now in Princeton). Dedication, ca. 390–375 B.C. Fragment of a relief panel of white marble preserving full height from crowning moulding to base; broken at both sides. In the field parts of four figures in low relief: a man and two children at the right approach to the left a fourth figure of whom only the left hand is preserved; inscription in the field behind the man. Ed.pr. B.S. Ridgway, *Greek Sculpture in the Art Museum, Princeton University* (Princeton 1994) 15–18 no. 3 (ph.); said to have been acquired in Athens in the nineteenth century; now in the Princeton University Art Museum, inv. no. y 1978-3.

Κα[- - -]
Ολ[- - -]
Θεογ[- - -]
Ἀρχία[ς?]
Μύρων
Λυκίσκ[ος]

The collocation of Lykiskos and Myron prompts ed.pr. to speculate that 'Perhaps the Princeton dedication was set up by Athenian descendants of the maker of the famous Diskobolos.'

---

135. Athens. Dedication to Zeus Philios, after 350 B.C. *SEG* XLI 173. S.Humphreys *per ep.* observes that in L. 2 Θουκρ[ιτίδης Καλλίου] 'makes better spacing as well as prosopography,' for it helps support the attribution of the trierarch *APF* 8210 to Thorikos (rejected at *APF* 7865).

136–138. Athens. Dedication to Athena, after 350 B.C. Rectangular base of 'Pentelic' marble found on the Acropolis in a stone-heap at the north wing of the Propylaia. The stone bears three texts: the original dedication of Philoumene; honorary inscription for Diphilos after the base was turned upside down and cuttings for the feet of a bronze statue were made on the original lower surface; the name Philoserapis inscribed on the original upper surface. Ed.pr. A.P.Matthaiou in *Ritual, Finance, Politics* (see our lemma no. 8) 175–182 (ph., dr.).

136:

Φιλουμένη
Λεωσθένους Κεφαλῆθεν θυγάτηρ
τῆι Ἀθηνᾶι
Κηφισόδοτος ἐπόησε

The base in this use supported another superimposed block now lost. Matthaiou finds Philoumene to be unattested in Attic prosopography but discusses in detail the family of Leosthenes, son of Leosthenes of Kephale to which she belonged (178–181). He identifies the sculptor as Kephisodotos the younger, attested also on *IG* II^2 4390 (344/3 B.C.), 4552, and 4608, active very soon after ca. 350 B.C.

137:

Δ[ε]ίφιλον
Διοκλέους
Ἀλωπεκῆθεν

Matthaiou dates this ca. 100 B.C. and notes that Diphilos, son of Diokles, of Alopeke is unknown.

138:

Φιλοσέραπις

Matthaiou suggests a date in the 3rd cent. A.D.; parallels for the name in Athens, *IG* II^2 3968 L. 7; 2100 L. 23; 2130 L. 148.

139–159. Athens. Inscribed reliefs from the Sanctuary of Pankrates, Herakles, and Palaimon. *SEG* XLI 247. E.Vikela, *Die Weihreliefs aus dem Athener*

Pankrates-Heiligtum am Ilissos, MDAI(A) Beiheft 16 (1994), publishes a catalogue of 57 dedicatory reliefs from this sanctuary (25 are inscribed), with extended discussion of iconography, typology, chronology, composition, and the interaction of the cults of the three heroes, also Zeus Melichios. For a brief account of the excavation history of this shrine (Greek Archaeological Society) with references to other inscriptions found there see *SEG* XLI 247. We here give the unpublished inscriptions preceded by a concordance to those previously published.

SEG	**Vikela**	*SEG*	**Vikela**
SEG XVI 180	38/39 no. B12	*SEG* XVI 184	19/20 no. A10
183	56 no. S4	*SEG* XXII 164	36/37 no. B10

139: Vikela 35 no. B8, inv. no. P 58 B (ph.). Dedication to Herakles Pankrates, ca. 330 B.C. *SEG* XLI 247L. Upper part of a pedimental stele of 'Pentelic' marble; inscription in the field below the epistyle and above two figures in low relief: Herakles at right holding a cornucopia and a kantharos, a smaller male figure at left.

Φίλων εὐξάμενος καὶ οἱ
δρομεῖς Ἡρακλεῖ Παγκράτε[ι]
[ἀ]νέθηκαν

140: Vikela 28 no. A21, inv. no. P 45 B (ph.). Dedication to Palaimon, end of 4th cent. B.C. Small, worn fragment of 'Pentelic' marble preserving traces of sculpted relief above the inscription.

Παλαίμον[ι]

141: Vikela 13/14 no. A4, inv. no. P 56 B (ph.). Dedication to Pankrates, ca. 330–325 B.C. Complete relief panel of 'Pentelic' marble with Pankrates seated on a throne at right holding a phiale and cornucopia, facing left toward an altar which is approached by two men, a woman, a little girl, a little boy, and a pig; inscription on the epistyle.

[Ὁ δεῖνα Π]ανκράτηι εὐξάμενος ἀνέθηκεν

142: Vikela 32/33 no. B5, inv. no. P 54 B (ph.). Dedication to Pankrates, ca. 320–310 B.C. Upper part of a relief panel of 'Pentelic' marble framed by antae supporting a broad epistyle which supports a sima with six antefixes. At right the bearded Herakles Pankrates holding a cornucopia and a kantharos faces left toward a small man of whom only the head is preserved; inscription on the epistyle.

Πάμφιλος Μαραθώνιος Παμκράτει

143: Vikela 44 no. B19, inv. no. P 39 B (ph.). Dedication to Pankrates, ca. 300 B.C. Two joining fragments from the upper part of a relief panel of Attic marble (probably 'Agia Marina') with only the tops of four heads preserved: Pankrates at right facing left toward three smaller figures; inscription on the epistyle. There was probably room at the left for the name of the dedicant.

[- - - Πα]νκράτηι [ἀ]νέ[θ]ηκε[ν]

144: Vikela 11/12 no. A2, inv. no. P 18 A (ph.). Dedication to Plouton, ca. 340 B.C. Right side of a 'Pentelic' marble relief panel with flat top, anta at right, depicting Plouton seated on a rock at right, holding a phiale and cornucopia, facing left toward two smaller standing women; inscription on the epistyle.

[- - -]η εὐξαμένη ἀν[έθηκεν Πλ]ούτωνι

145: Vikela 20/21 no. A11, inv. no. P 48 B (ph.). Dedication, after 310 B.C. Relief panel of 'Pentelic' marble, complete except for broken epistyle. At left a bearded god seated on a throne facing right and holding a phiale and a cornucopia. Approaching from the right are eight small figures: one man, three women, three children, and a young female; inscription on the epistyle.

[- - - τ]ῶι θεῶι

146: Vikela 22/23 no. A13, inv. no. P 1 A (ph.). Dedication, ca. 325–300 B.C. Complete relief panel of 'Pentelic' marble with tenon preserved at the bottom. At right a standing bearded god, holding a phiale and a cornucopia, facing left toward an approaching woman; inscription on the epistyle.

Ἀγνοθέα ἀνέθηκεν

147: Vikela 41/42 no. B16, inv. no. P 24 A (ph.). Dedication, ca. 320 B.C. *SEG* XLI 172. Fragment from the left side of a relief panel of 'Pentelic' marble with flat top, anta at left, depicting a standing man at left, facing right toward the preserved lower half of the nude Herakles; inscription on the epistyle.

Διονυσόδ[ωρος - - -]

148: Vikela 25 no. A16, inv. no. P 46 B (ph.). Dedication, ca. 320–310 B.C. Complete relief panel of 'Pentelic' marble with tenon preserved at the bottom. At left a bearded god sits on a rock holding a sceptre and a phiale, facing right toward a rock altar which is approached from the right by a man, a woman, and two children; inscription on the epistyle.

Μίκα ἀνέθηκεν

149: Vikela 52/53 no. F11, inv. no. P 12 A (ph.). Dedication, beginning of 3rd cent. B.C. Fragment from the left side of a relief panel of Attic marble (probably 'Agia Marina') with flat top and anta at the left. In the field are three standing men facing right; inscription on the epistyle.

Σωχάρης Ἡρακλείδης Ἀββάς [- - -]

150: Vikela 46 no. F1, inv. no. P 61 A (ph.). Dedication, shortly before 350 B.C. Right side of a fragmentary and very badly worn relief panel of Attic marble (probably 'Agia Marina') with flat top and anta at the right. At the right a standing male figure facing left and holding out his right arm toward a smaller figure who is almost totally lost; inscription on the epistyle.

[- - -]NIA

151: Vikela 15 no. A5, inv. no. P 4 A (ph.). Dedication, ca. 330–325 B.C. Relief panel of 'Pentelic' marble; broken at left. Bearded god seated on a throne at right holding a phiale and cornucopia and facing left toward an altar approached by a man and a woman; inscription on the epistyle.

[- - -]ΙΝΑΣ ἀνέθηκε

152: Vikela 15/16 no. A6, inv. no. P 9 A (ph.). Dedication, ca. 325 B.C. Right side of a fragmentary relief panel of 'Pentelic' marble with a bearded god seated on a rock, holding a cornucopia and facing left; inscription on the epistyle.

[- - -]ς ἀνέθηκεν

153: Vikela 48/49 no. F5, inv. no. P 6 A (ph.). Dedication, end of 4th cent. B.C. Small fragment from the upper right side of a relief panel of 'Pentelic' marble, with flat top and anta at right, preserving the upper parts of three figures facing left; inscription on the epistyle.

[- - - ἀν]έθηκεν

154: Vikela 47 no. F3, inv. no. P 11 A (ph.). Dedication, ca. 320–310 B.C. Fragment from the right side of a relief panel of 'Pentelic' marble with flat top and anta at right, depicting a row of six standing figures facing left: two men, two women and two children; broken at left; inscription on the epistyle.

[- - - ἀ]νέθηκεν

155: Vikela 48 no. F4, inv. no. P 13 A (ph.). Dedication, end of 4th cent. B.C. Fragment from the right side of a relief panel of 'Pentelic' marble with flat top and anta at right. In the field are three standing figures facing left; inscription on the epistyle.

[- - -] ἀνέθεσαν

156: Vikela 51 no. F9, inv. no. P 37 B (ph.). Dedication, end of 4th cent. B.C. Small and badly worn fragment from the upper left corner of a relief panel of 'Pentelic' marble preserving the tops of two female heads in profile facing right; inscription on the epistyle.

[E]ὐ[ξ]άμενος [- - -]

157: Vikela 55 no. S2, inv. no. P 38 B (ph.). Dedication, beginning of 3rd cent. B.C. Small fragment of 'Pentelic' marble from the upper middle part of a relief panel; inscription on the epistyle.

[- - - ε]ὐξαμεν[- - -]

158: Vikela 31, no. B3, inv. no. P 32 B (ph.). Dedication, beginning of 3rd cent. B.C. Fragment from the bottom right side of a relief panel of 'Pentelic' marble preserving part of a seated Herakles on a rock; inscription on a band below.

[- - - εὐ]ξάμενος

159: Vikela 24 no. A15, inv. no. P 14 A (ph.). Dedication, ca. 330 B.C. Almost complete relief panel of Attic marble (probably 'Agia Marina'), surface very badly worn. At right a bearded god seated on a high throne, holding a sceptre, facing left toward an altar which is approached from the left by a man and two women; inscription on the epistyle.

[- - -]ΩΤ[- - -]

---

160. Peiraieus (now in Berlin). Dedication to Attis and Angdistis, ca. 350–325 B.C. *IG* II^2 4671. In the context of a study on the origins of Attis in Greek art and Greek cult, L.E.Roller, *Hesperia* 63 (1994) 245–262 (ph.), examines the iconography, costume, and pose of Attis and Angdistis in the relief panel on this stele. This she regards as the earliest securely identified image of Attis. Helpful bibliography on 246 note 8. See our lemma no. 1026.

---

161. Athens. Dedication to Athena Archegetis and the Theoi Sebastoi, mid-1st cent. A.D. *IG* II^2 3183. *SEG* XXI 846. M.Hoff, *AA* (1994) 93–117 (ph.), restudies the arched building to which this inscription belongs, rejecting its identification as the Agoranomion

and suggesting that it was used for the Imperial cult. On 104–109 he presents a catalogue of all the inscribed blocks, with measurements, drawings, photographs, history of their discovery and publication, commentary, and text. H. follows J.Travlos, *Pictorial Dictionary of Ancient Athens* (New York 1971) 37–41, in associating Block IV with this inscription and prints the following new text.

[- - -] Ἀθηνᾶι Ἀρχηγέτιδι καὶ Θεοῖς Σεβαστοῖς [- - -]ανθε[- - -]ς Γαργήττιος
[καὶ - - -]ης Ἑρμογένους Γαργήττιος γόνῳ δὲ Δημητρίου Μαρα[θωνίου - - -]ως
[- - - o]υ ἀνέθηκαν

---

162. Athens. Statue base of Chabrias, 375 B.C. *SEG* XIX 204; XLII 160.* M.Munn, *The Defense of Attica: The Dema Wall and the Boiotian War of 378–375 B.C.* (Berkeley 1993) 183 note 95, observes, 'The fact that Chabrias' statue was not noted by Pausanias in his tour of the Athenian Agora suggests that, unlike Timotheos and Konon, whose statues were still to be seen there in the second century after Christ (Pausanias 1.3.2), Chabrias might have had a special admirer (Sulla?) among the Roman despoilers of Greece.'

---

163. Eleusis. Statue base in honor of the general Demetrios son of Phanostratos of Phaleron, ca. 250 B.C. *IG* II² 2971. S.V.Tracy, *Boeotia Antiqua* 4 (Amsterdam 1994) 151–161, assigns this inscription to his 'Cutter of *IG* II² 788,' who was active ca. 270–235 B.C., and identifies the honorand as the grandson of the famous lawgiver Demetrios of Phaleron. He examines the careers of both men, highlighting the military achievements of the younger man who was also chosen thesmothetes by Antigonos Gonatas after the Chremonidean War. Removal of *IG* II² 2971 from the late 4th cent. B.C. requires substantial revision of the career of the famous grandfather, especially now that these several military offices do not belong to him. 'In fact, we no longer possess any reliable evidence that he ever held a generalship or had an active military career' (157). His official title should be restored in *IG* II² 1201 LL. 11/12 [καὶ ἐπιμελητὴς αἱ]ρεθεὶς ὑπὸ τοῦ δήμο[υ τοῦ Ἀθηναίων νόμου]ς ἔθ[η]κεν καλ[ούς]. Tracy sketches the other steps of his career as diplomat, politician, philosopher, prolific author, lawgiver, and finally adviser to Ptolemy I Soter in Alexandria.

For this same analysis see now Tracy, *Athenian Democracy in Transition: Attic Letter-Cutters of 340–290 B.C.* (Berkeley 1995) 41–46.

---

164. Athens. Honors for the Emperor Nero on the Parthenon, 61/62 A.D. *IG* II² 3277. *SEG* XXXII 251; XXXVI 243; XL 658. A.Spawforth, in *Greek Historiography*, ed. S.Hornblower (Oxford 1994) 234–237, explores the physical and political context of this inscription as 'an honorific analogy between Nero's Armenian war and the great tradition of Greek and Hellenistic triumphs over eastern barbarism.' This is especially exemplified in the career of the sponsor of Nero's inscription, Tib. Claudius Novius, whose connections with the

Eleutheria festival at Plataia are attested in *IG* II^2 1990 and *Syll.*^{3} 393. For his wife see our lemma no. 349.

---

165. Athens. Honorary stele for the Emperor Nero, 54–68 A.D. Stele found in excavations of the Greek Archaeological Service reused embedded as a marker in a road under the foundations of the west peristyle of the Library of Hadrian. Ed.pr. A.Choremi, *AD* 45 (1990) [1995] B.16 (ph., inscription illegible). Republished with excellent ph. by A.Spetsieri-Choremi, *Ostraka* 4 (1995) 141/142, who cites *IG* II^2 3278; 3182 as parallels for Nero as the New Apollo at Athens and dates the *damnatio memoriae* in L. 1 to the accession of Galba in 68 A.D.

[Νέρωνος]
Καίσαρος
Νέου Ἀπόλλωνος

---

166. Glyphada. Dedication to Hadrian, ca. 132 A.D. Complete stele of white marble bearing a representation of an altar on the front; inscription on the face of the altar. Found in excavations for the seats on the southwest side of the Public Stadium of Glyphada; now in the Peiraieus Museum, inv. no. 5891. Ed.pr. M.I.Pologiorgi, *AD* 46 (1991) [1996] B.58 (ph.), who believes that the stele was previously brought to its find-spot from elsewhere with a quantity of earth fill.

Σωτῆρι καὶ
Κτίστῃ Αὐ-
τοκράτορι
4 Ἀδριανῶι
Ὀλυμπίωι

---

167. Athens. Dedication to Hadrian, 132 A.D. Fragment of an inscribed honorary base in the shape of an altar found built into a Byzantine wall at 11 Erechtheus Street near Erotokritou and Prytaneiou in the Plaka by the Greek Archaeological Service. Removed to the apotheke of the Service on Thrasyllou Street, inv. no. Π 225. The finding place is important because of the proximity of the Pantheon. Ed.pr. A.Choremi, *AD* 44 (1989) [1995] B.19/20.

[Εὐεργέ]τηι
Ἀδριανῶι
Ὀλυμπίωι
4 Κυζικ[ηνοί]

[Cf. *IG* II^2 3294. Would [σωτῆρι καὶ κτίσ]τηι be possible in L.1? No ph. Siroud.]

168. Athens. Honorary inscription for Titus Flavius Leon, Roman Imperial. A.Choremi, *AD* 46 (1991) [1996] B.19 (ph.), briefly notes the discovery of two fragments of a large honorary base in excavations of the Greek Archaeological Service in the Library of Hadrian, inv. nos. ΒΑ 1α, β. No text. From the ph. we read provisionally fr. α: [- - - ἐξ Ἀρείου] Πάγου κ[αὶ ἡ Βου]λὴ τῶν χ̄ καὶ ὁ δ[ῆμος - - -] Τ̄ Φλάβιον Λεων.[- - -] and fr. β: [- - -] Φλάβιον [- - -] ν τὸν ΕΙΚ.[- - -]ς ἕνεκεν.

169. Eleusis. Honorary poem, ca. 215–222 A.D. *IG* II² 3632. *SEG* XXXIX 220,* 1823. L.-M. L'Homme-Wery, *REG* 107 (1994) 362–380, uses LL. 8–12 of this poem as the point of departure for her discussion of Solon as the liberator of the black Earth of Eleusis enslaved by the Megarians who had fixed conqueror's boundary stones on the east side of the Thriasian plain. Discussion of what it meant to Solon to have a death more fortunate than that of Kleobis and Biton, L. 12.

170. Athens. Honorary inscription, Roman. *SEG* XLI 160. S.Follet, *BE* (1995) 240, suggests [οἱ περὶ τ]ὸν Διόνυσο[ν τεχνῖται?] in L. 1.

171. Athens. Inscribed statue base. In *AD* 46 (1991) [1996] B.20 no. 3, P.G.Kalligas briefly notes the removal of an inscribed statue base from the Rizokastro in the property at 2 Stratonos Street and 19 Epicharmou in the Plaka; Greek Archaeological Service, inv. no. Π 312. No text; no ph.; no further details.

172. Athens. Inscribed seat in the Theater of Dionysos, Roman. *IG* II² 5048. M.Maass, *Die Prohedrie des Dionysostheaters in Athen, Vestigia* 15 (1972) 121/122. R.Kassel, *ZPE* 100 (1994) 25, points out that this text was cited by W.Dittenberger, *Hermes* 20 (1885) 27, in support of his emendation of Aischines, *Scholia* 1.20 from κηρύκων ἐστὶν ἐν Ἀθήναις γένη τέσσαρα, πρῶτον ⟨τὸ⟩ τῶν πανάγων το παναγῶν.

173–174. Agios Georgios (near Salamis). Milestones, 1st–2nd cent. A.D.

173: K.Davaras, *AD* 20 (1965) B.127, briefly reports the discovery of an inscribed marble plaque on the little island of Agios Georgios next to the Naval Base. The plaque was transported to the museum storehouse in Salamis town. ἐξ ἄστεως | Δ

174: In *AD* 42 (1987) [1994] B.210/211 (ph.), D.Pallas publishes the ed.pr. of a similar inscription on a marble herm found on the south side of the island. He records the text incorrectly as ἐξ ἄστεως | Δ.This too was transported to the Archaeological Collection in Salamis town. ἐξ ἄστεως | Δ

[Did Davaras also record the text incorrectly? These markers belong to the same series as *IG* II^2 5181/5182; cf. 5202, 5204. Stroud.]

175. Athens. Rupestral inscription, 4th–3rd cent. B.C. *SEG* XLI 232. D.Peppas-Delmouzou, *op.cit.* (our lemma no. 13) 108–112, interprets this enigmatic complete text as ἔπος δὲ φωνῇ, 'the epos should be pronounced in a loud voice.' Drawing on Lysias 6.51, which attacks the Hermakopidai, εἶπε τῇ φωνῇ τὰ ἀπόρρητα, and on the lex sacra of the Iobacchoi, μηδεὶς δ' ἔπος φωνείτω, *IG* II^2 1368 LL. 107/108, P.-D. connects this rupestral injunction with the rock-cut 'bouleuterion' on the Mouseion Hill, which was sacred to the Mother Goddess. It is possible that the inscription marked the spot where the epos was recited by someone standing next to the shrine. See also our lemma no. 23.

176–177. Rhamnous. Assorted inscriptions. B.C.Petrakos, *PAAH* (1993) [1996] 30, briefly reports the discovery of the following inscriptions in excavations of the Greek Archaeological Society in a large cistern in the Fort. No ph.; no texts; no further details.

176: Upper part of a stele with part of a decree (of whom?) from the archonship of Προξενίδης, 203/2 B.C., inv. no. 1142.

[Could this be *SEG* XLIII 72C? Stroud.]

177: Fragments of a circular base of an ephebic dedication of the archonship of Νικήτης, 332/1 B.C., inv. no. 1143.

178. Thorikos. Rupestral inscription, ca. 400 B.C. *SEG* XL 264. D.Bain, *ZPE* 104 (1994) 33–35, discusses the rupestral graffito [- - -]Β̣Ω̣.τιάδης ὁ πρoκτός, adducing literary and epigraphical parallels, commenting on the use of a body term *pars pro toto*, and stressing that, in the context of 5th-century B.C. Attica, 'if one called someone a πρωκτός, one intended to draw attention to his pathic homosexuality.'

179. Island of Agios Georgios (near Salamis). Inscribed column, classical. In *AD* 42 (1987) [1994] A.210/211 (ph.), D.Pallas briefly mentions the discovery of a number of columns near the foundations of an early Christian basilica on the eastern promontory of this island. The largest fragment is Ionic, of marble, and carries the single name Ἀθηνᾶ inscribed in one of the flutes. Pallas suggests that it belonged to a temple of Athena, perhaps that of Athena Skiras on Salamis. This fragment appears now to be lost.

180. Athens. Casualties in the Athenian cavalry in the 390s B.C. *IG* II^2 5221 (*SEG* XXXVII 165; XXXVIII 197; XLII 199), 5222 (*SEG* XXXVII 165; XXXVIII 197; XLII 200), 6217 (*SEG* XXXVII 165;* XXXVIII 197; XXXIX 192). In a discussion of the Athenian cavalry after the fall of the Thirty and of its size at the battle of Corinth in 394 B.C., G.Németh, *ZPE* 104 (1994) 95–102, adduces the three Athenian inscriptions recording casualties in that battle. He supports the view that the eleven cavalrymen listed in *IG* II^2 5222 (text and German translation) represent the casualties of the whole Athenian cavalry, not of one phyle only. The reason most of the names cannot be connected with traditional families of the *hippeis* is that the cavalry as reconstructed after the fall of the Thirty, a regime in which many *hippeis* had been implicated, drew heavily upon the hoplite class. N. supports the view of Bugh that the cavalry set up a special list of its own losses, in addition to the general state casualty list (*IG* II^2 5221), as proof against the cavalry's bad reputation. N. also supports the view of C.Edmonson that the grave monument for Δεξίλεως Λυσανίο Θορίκιος (*IG* II^2 6217, text and German translation), which, uniquely in Attic epigraphy, gives dates of birth and death, was intended to stress that Dexileos was too young to be implicated in the Oligarchy. With Bugh, N. thinks the 'five cavalry' mentioned in L. 4 of this inscription were probably the casualties of the phyle Akamantis. N. supports the claim of Diodoros, 14.82.10–83.2, that the total of allied (i.e., Athenian, Corinthian and Boiotian) cavalry at the battle of Corinth was about 500 (about 200 Athenian) against the higher figures of Xenophon, *Hell.* 4.2.16–4.3.1.

---

181. Aixone. Gravestone, 4th cent. B.C. *IG* II^2 5454. *SEG* XL 287. S.Humphreys suggests *per ep.* [Προνά]πης | [- - -]μου | [Αἰξων]εύς 'given that names ending in -pes are rare, and we have a Pronapes Aix. of the right period (*APF* 1395).'

---

182. Halimous. Gravestone. Fragment of a kioniskos, found in excavations of a domestic establishment at Odos Elikonidon and Palaistinis in Ἅλιμος by the Greek Archaeological Service; now in the Peiraieus Museum, inv. no. 5334. The find-spot is ca. 300 m. southeast of the theater at Trachones. Ed.pr. K.Kaza-Papageorgiou, *AD* 44 (1989) [1995] B.59; no date; no ph.

ΛΥ[- - -]ΤΗ
ΦΗΜ[- - -]ΝΙΚΟΥ
Ἐρχιέως
Κυβε[ρ]νίδος
Ἁλιμουσίου
γυνή

[Since ed.pr. does not print a ph. or tell us approximately how many letters are missing in LL. 1/2, readers cannot be of much help to her in suggesting restorations here. Φημ[- - -] is not a promising beginning for an Attic name. Two of the three known examples of Κύβερνις in Attica come from Halimous, cf. *LGPN* II *s.v.*, Stroud.]

Also mentioned briefly as found in the same place is τμήμα επιτύμβιου κιονίσκου με δυσδιάκριτη επιγραφή (Μουσείο Πειραιά αριθ. 5335); no further details.

---

183. Athens. Gravestone of Boethos, 4th cent. B.C. *IG* II^2 5655. Upper part of a grave stele with elaborate sculptured anthemion at the top; inscription at the top of the shaft below a tainia and ovolo moulding. Found in excavations of a segment of the late Roman city wall at Kyrrhestou Street and 4 Phlessa Street in the Plaka by the Greek Archaeological Service. Republished by P.G.Kalligas, *AD* 46 (1991) [1996] B.21 no. 3 (ph.); inv. no. ΠΛ 956, who reads Πεισικλείου in L. 2 and Ἀναφ[λ]ό[στ]ιος (sic) in L. 3.

3. *IG* [Ἀ]ναφ[λ]ύστιο[ς]; Stroud from ph. Ἀναφ[λ]ύ[στ]ιο[ς].

---

184. Athens. Gravestone of Menandros. Two fragments of an inscribed base found in excavations of the Greek Archaeological Service on Ares Street in front of the Tsistaraki Mosque; inv. no. B 692. No date; no further details. Ed.pr. A.Choremi, *AD* 44 (1989) [1995] B.20.

[Μέ]νανδρος
[Μεν]άνδρου
[Γα]ργήττιος

[Cf. *IG* II^2 5940 = 7843. The name is found more often in Gargettos than in any other Attic deme, except Melite; cf. *LGPN* II *s.v.*, Stroud.]

---

185. Agrileza. Gravestone? Fragment of entablature from a grave naiskos found in salvage excavations of the Greek Archaeological Service at a large funerary peribolos near the farm of Timesios (cf. *Hesperia* 46 [1977] 166–168 no. 2; *SEG* XXXVI 227). Ed.pr. O.Kakavoianni, *AD* 44 (1989) [1995] B.83. No date; no ph.

Ἀμφ[- - -]
Θοραι[- - -]
Τιμησ[- - -]

[2. Θοραι[εύς], Stroud.]

---

186. Athens. Gravestone, 2nd cent. A.D. Intact naiskos stele of 'Pentelic' marble with two standing figures in high relief, woman at left clasping hands with and putting her left arm around the shoulder of a man at right. Both identified by two-line inscriptions on the epistyle above their heads. Found in excavations of a cemetery of the Roman period by the Greek Archaeological Service at the northwest corner of the intersection of Odoi An. Zinni 32 and

Androutsou 30. Ed.pr. E.Hatzipouliou, *AD* 46 (1991) [1996] B.32 (ph.). The inscription is legible but the ph. was taken before the sculpture was cleaned. We read from the ph.

Συμφέρουσα Πολυπάτωρ
Μαραθωνία Βιβούλλιος

ΒΙΒΟΥΛΙΟΣ, ed.pr. [For the name Συμφέρουσα at Marathon see *IG* II^2 3950; 7175. Πολυπάτωρ hapax? Stroud.]

187. Athens. Inscription on the tomb of Herodes Atticus, ca. 179 A.D. *IG* II^2 6791. W.Ameling, *Herodes Atticus* 2 (Hildesheim 1983) no. 193. J.Tobin, *AJA* 97 (1993) 81–89 (ph.), reexamines this inscription with its archaizing letters in the course of an investigation into the position of Herodes' grave. She does not believe that the inscribed stone, the sarcophagos, or the monument on top of the hill above them give clear evidence for the site of the tomb, which she thinks should more plausibly be sought down in the running track of the Panathenaic stadium. She suggests that the erasures in LL. 1 and 5 of the inscription are the work of Herodes' enemies.

For similar discussion of this inscription and the burial of Herodes see now J.Tobin, *Herodes Attikos and the City of Athens* (Amsterdam 1997) 177–185 (ph.).

188. Athens. Gravestone, 1st cent. B.C. *IG* II^2 6938. Discussing this gravestone for Sokles of Xypete, C.Habicht, *ZPE* 101 (1994) 221/222 no. 8, rejects Kirchner's reading of the patronymic Τηλομέν[ους] in favor of Ζηνομέν[ου], identifying him with Σωκλῆς Ζηνομένου Ξυπεταιών, ephebe in 103/2 B.C. (*IG* II^2 1028 Col. II L. 135). The name Telomenes is therefore no longer attested in Athens.

189. Rhamnous. Gravestone of Kallistomache, 4th cent. B.C. *SEG* XXI 916 + XXX 219. *SEG* XXXIX 262. S.Humphreys suggests *per ep.* that Kallistomache will have been the wife of Lykeas I and the mother of Kephisios (named after her father) and Hierokles.

190. Athens. Gravestone of Ilara, Roman. *IG* II^2 9683. *SEG* XLI 228. Without reference to their previous article in *AD* 42 (1987) [1992] B.709/710, A.Lembesi, R.Etzeoglou, *ibid.* 44 (1989) [1995] B.548 (ph.—printed backwards), repeat the information that this stele, which they say came out of excavations of the 19th cent. in Klauthmonos Square, has been transferred from the private collection of Eutaxia Lambrou to the Museum of the City of Athens; inv. no. 12. They date it in the 2nd cent. A.D. and read the demotic in L. 3 incorrectly as ΣΦΥΤΤΙΟΥ.

191. Athens. Gravestone of Apollonios. Kioniskos of 'gray Hymettian' marble found built into the west wall of the courtyard of a house at 77 Odos Basilikon which the Greek Archaeological Service had expropriated and demolished as part of its program of cleaning up the archaeological zone of Plato's Academy. Ed.pr. E.Lynkouri-Tolia, *AD* 46 (1991) [1996] B.34 no. 2 (inv. no. M 3971); see also our lemmata nos. 192 and 213 found in the same place. Undated by ed.pr.

Ἀπολλώνιος
Μενάνδρου
Ἀγκυρανός

---

192. Athens. Gravestone of Achilleus. Kioniskos of 'gray Hymettian' marble found built into the west wall of the courtyard of a house at 77 Odos Basilikon which the Greek Archaeological Service had expropriated and demolished as part of its program of cleaning up the archaeological zone of Plato's Academy. Ed.pr. E.Lynkouri-Tolia, *AD* 46 (1991) [1996] B.33/34 no. 1 (inv. no. M 3969); see also our lemmata nos. 191 and 213 found in the same place. Undated by ed.pr.; no ph.

Ἀχιλεύς
Διονυσίου
Ἀλεξανδρεύς

---

193. New Phaleron. Gravestone of Isias, 4th cent. B.C. Kioniskos of 'Hymettian' marble found many years ago in earth fill piled up in front of the entrance to AE Ἐλαΐς at Odos Peiraieos 74; now in the foyer of the factory. Ed.pr. (?) A.Lembesi et al., *AD* 46 (1991) [1996] B.535 (ph.).

Ἰσιὰς Ἀπολλωνίου
Ἀλεξανδρῖτις γυνή
Ξάνθου Τλωέως

[The shapes of sigma and broken bar alpha might suggest a later date. Stroud.]

---

194. Athens. Gravestone of Nikom[- - -]. Marble grave stele recovered by the Greek Archaeological Service from excavations of the late Roman city wall at Kyrrhestou Street and 4 Phlessa Street in the Plaka. Ed.pr. P.G.Kalligas, *AD* 46 (1991) [1996] B.23, inv. no. ΠΛ 1005. No ph.; no further details.

[N]ικομ[άχη?]
[K]ολοφων[ι- - -]

L. 1 restored by ed.pr. without discussion. [It is more prudent simply to print [N]ικομ[- - -], Stroud.]

---

195. Salamis. Gravestone, 4th cent. B.C. M.I.Pologiorgi, *AD* 46 (1991) [1996] B.58, reports that in a box labelled Σαλαμίς, Μαρούδι 1976, in the storerooms of the Peiraieus Museum, were found two joining fragments of the upper part of a small marble grave stele of the above date, inv. no. 5914, bearing traces of painted decoration consisting of an Ionic kymation and tainia. On the body of the stele is a two-line inscription, carelessly cut, with traces of red paint in three of the letters. Text in majuscules; no ph. Τα ονόματα δεν είναι αττικά.

ΘΟΚΛΕΛΑΣ
ΜΗΓΑ̣ΡΚΟΣ

[Probably Θοκλείδας | Μεγαρικός, cf. *IG* VII 39. Stroud.]

196. Athens. Gravestone of Aphrodisios, 1st cent. B.C. Marble kioniskos found in excavations of the Greek Archaeological Service in an ancient cemetery at 20 Platonos Street and 29 Pythodorou. Ed.pr. E.Lynkouri-Tolia, *AD* 44 (1989) [1995] B.25.

'Αφροδίσιος
'Αφροδισίου
Μιλήσιος

[Cf. *IG* II^2 9453. Stroud.]

197. Eleusis. Gravestone. Marble, Attic grave stele with inscription at the top, above a relief scene sculpted in an oblong panel. In the relief, a standing, facing woman wearing a long himation and a smaller servant to her right holding a pyxis. Found reused in a tomb of the 6th cent. A.D. excavated in Ano Eleusina on Odos Zapheiri Kalatha by the Greek Archaeological Service, inv. no. BE 165. Removed to the Archaeological Zone at Eleusis. Ed.pr. N.Divaris-Valkou, *AD* 44 (1989) [1995] B.39/40. Undated by ed.pr.; no ph.

[- - -]ΜΗΤΡΙΑΑΛ[- - -]
Μιλησία

[Probably [Δη]μητρία 'Αλ[- - - genitive], Stroud.]

198. Attica (now in London). Grave stele of Soteris, 4th cent. B.C. Marble grave stele with a lekythos in relief; inscription in upper left field. 'Brought from Greece about 1812. Formerly in the collection of the Earls of Sligo.' Now in the British Museum. B.F.Cook, *JHS* 114 (1994) 243 (ph.), inv. no. 1982.12-14.1. Reading by Susan Walker ΣΩΤΗΡΗΣ ΣΙΚΕ̣ΛΙΩΤΙΣ. [We tentatively read from the ph. Σωτηρὶς Σικελιώτις, Stroud.]

199. Athens. Gravestone of Simon, late Hellenistic. Marble kioniskos found in excavations of the Greek Archaeological Service at the intersection of Platonos and Keratsiniou Streets. Ed.pr. E.Lynkouri-Tolia, *AD* 44 (1989) [1995] B.24.

Σῖμον
Ἐχετίμου
Χαλκιδέως
θυγάτηρ

200. Athens. Gravestone of Gorgias, 4th cent. B.C. *IG* II^2 11026. Marble grave stele broken at the top above a tainia and ovolo moulding; inscription below this and above a recessed panel with a dexiosis scene in relief sculpture depicting a seated, bearded man at left; standing woman at right. Broken below. Recovered by the Greek Archaeological Service from excavations of the late Roman city wall at Kyrrhestou Street and 4 Phlessa Street in the Plaka. Republished by P.G.Kalligas, *AD* 46 (1991) [1996] B.21 no.1 (ph.); inv. no. ΠΛ 955. Clairmont, *CAT* 2.340d, observes: 'The present whereabouts unknown. ... Said to have been in Fauvel's home in 1824; then, in the house of the heirs of Gaspari; thirdly in a private collection until the gravestone came onto the Athens art market.'

201. Athens. Gravestone of Herpylis. Fragments of a grave stele surmounted by an anthemion and decorated by a sculpted scene, in low relief in a recessed panel: a seated woman to the right wearing a himation and peplos and a servant girl to the left who carries her cosmetic box. Between the anthemion and the body of the stele a poorly cut inscription. Found in excavations of the Greek Archaeological Service at an ancient cemetery at the intersection of Konstantinopoleos and Kavalas Streets near Plateia Elaiotribeiou on the road leading to Plato's Academy. Ed.pr. E.Lynkouri-Tolia, *AD* 45 (1990) [1995] B.44; inv. no. M 3611. LL. 2/3 are given in majuscules with no word divisions: ΓΕΡΑΙΔΟΥΚΕΠΑΧΕΝΤΑΥΤΗΝΜΟΙΡΑΘΙ [ΑΝΑΤΟΥ]. No ph. We interpret this as follows:

Ἑρπυλὶς χρηστὴ παῖς
γέραι δ' οὐκ ΕΠΑΧΕΝ ταύτην μοῖρα θ-
[ανάτου]

202. Athens. Gravestone of Euanor. Fragment from the upper left side of a (marble?) grave stele with a rosette in relief above the inscription and a small segment of a recessed sculpted relief panel below it. Recovered by the Greek Archaeological Service from 8 Metroon Street in the Plaka; inv. no. ΠΛ 977. Briefly noted by P.G.Kalligas, *AD* 46 (1991) [1996] B.20 no. 11 (ph.); no text. We read from the ph.; very crude lettering.

Εὐάνωρ

203. Voula. Halai Aixonidai. Grave Lekythos, 4th cent. B.C. Fragment of a marble grave lekythos with four figures in relief, three standing and one seated. Names inscribed above each. Found in salvage excavations by the Greek Archaeological Service opposite 3 Kavalas Street in Voula. Ed.pr. I.Andreou, *AD* 44 (1989) [1995] B.61. Peiraieus Museum inv. no. 5794. From left to right: standing bearded male, Θεόφιλος; standing female figure, Μνησιμήδη, who clasps the hand of a seated female, Τεισιστράτη; standing bearded male, Ὀλυμπιόδωρος. Undated by ed.pr.

This monument is published in Clairmont, *CAT* 4.350 with full description of the sculpture. 'The suggestion by M.Polojorghi (by letter) that the figure of Theophilos is a later addition to the three-figure composition deserves further study. The inscriptions appear to be by the same hand, however.'

[Μνησιμήδη and Τεισιστράτη appear only here in *LGPN* II and are both queried. Stroud.]

---

204. Eleusis. Gravestone of Kleopatra. Fragment from the upper part of a kioniskos found in excavations of the Greek Archaeological Service at Odos Iroon Polytechneiou 4; briefly noted by K.Papangeli, *AD* 46 (1991) [1996] B.40; no date assigned.

Κλεοπάτρα

---

205. Attica? (now in Princeton). Gravestone of Mnesikles, 400–350 B.C. Pedimental stele of 'Pentelic' marble with nude male child standing facing left; inscription on epistyle; reported to be from Attica, now in the Princeton University Art Museum, inv. no. y 1986-67. Clairmont, *CAT* 0.928; B.S.Ridgway, *Greek Sculpture in the Art Museum, Princeton University* (Princeton 1994) 12–15 no. 2 (ph.).

Μνησικλέης

---

206. Athens. Gravestone of Polyzelos. Fragment of an inscribed stele, recovered by the Greek Archaeological Service at the property of M.Papayianni on Erotokritos Street in the Plaka. Ed.pr. P.G.Kalligas, *AD* 46 (1991) [1996] B.20 no. 12δ; inv. no. ΠΛ 989.

Πολύζηλος

---

207. New Phaleron. Gravestone of Sotairos, 1st cent. B.C.? Kioniskos of 'Hymettian' marble found many years ago in earth fill piled up in front of the entrance to AE Ἐλαΐς at Odos Peiraieos 74; now in the foyer of the factory. Ed.pr. (?) A.Lembesi et al., *AD* 46 (1991) [1996] B.535.

Σώταιρος
Ἀνδρονίκου
-ΩΣΤ--ΙΗΣ

2. ΑΝΔΙΟΝΙΚΟΥ, ed.pr. ‖ [We print L. 3 as in ed.pr. Without a ph. it is risky to try to reconstruct an ethnic here, especially in view of ed.pr.'s transcription of L. 2. Stroud.]

---

208. Athens. Gravestone (?) of Timarete. Fragment of an inscription found in excavations of the Greek Archaeological Service at 43–45 Markou Botsari Street to the south of the Acropolis. Brief notice by I.Tsirigioti-Drakotou, *AD* 45 (1990) [1995] B.42; no date; no ph.; no further details.

Τιμα vacat ρέτη

---

209. Athens. Gravestone of Chairippe, 4th cent. B.C. Epistyle of a marble naiskos-type grave stele found reused as the cover of an ancient drain in excavations of the Greek Archaeological Service outside 6 Odos Serron. Ed.pr. E.Lynkouri-Tolia, *AD* 45 (1990) [1995] B.45; inv. no. M 3585.

Χαιρίππη

---

210. Salamis. Gravestone, Hellenistic or Roman? Upper part of a marble kioniskos found by D.Pallas at Moulki in 1941, at which time he conveyed it to the Archaeological Collection in Salamis town and recorded the text in the inventory book. The latter has since been lost, as may also be the case with the stone. Briefly noted, with a ph. of 1941, in *AD* 42 (1987) [1994] A.194. From the ph. it might be possible to read (?):

[- - -]ΟΣ
[- - -]φατου

---

211. Laureion. Christian Gravestone with a Curse, 3rd–5th cent. A.D. *SEG* XXVII 30; XLI 213. P.W.van der Horst, *OCP* 58 (1992) 211–215, comments on the form of the curse of Judas in this text. See also D.Feissel, *BE* (1994) 734/735.

---

212. Athens. Christian gravestone. *SEG* XXXIII 221. On the name Gerontios see W.J. Cherf, *ZPE* 100 (1994) 145–174.

---

213. Athens. Gravestone. Fragment of a kioniskos of 'gray Hymettian' marble found built into the west wall of the courtyard of a house at 77 Odos Basilikon which the Greek

Archaeological Service had expropriated and demolished as part of its program of cleaning up the archaeological zone of Plato's Academy. Briefly mentioned by E.Lynkouri-Tolia, *AD* 46 (1991) [1996] B.34 no. 3 (inv. no. M 3972), as bearing δυσδιάκριτη επιγραφή που διατηρείται σε δύο στίχους. No text; no ph.; no further details. See also our lemmata nos. 191 and 192, found in the same place.

---

214. Athens. Gravestone, 4th cent. B.C. Fragment of a marble grave stele with a sculpted scene in low relief in a rectangular recessed panel, depicting at the left a seated woman clasping in her right hand that of a standing male figure; another standing older male also. Remnants of an inscription below this panel. Found in excavations of the Greek Archaeological Service in front of 15–17 Odos Serron. Ed.pr. E.Lynkouri-Tolia, *AD* 45 (1990) [1995] B.46; inv. no. M 3582. No ph.; no indication as to the possible presence of letters before or after those reported: ΣΕΝ.

---

215. Athens. Grave epigram, late Roman. *SEG* XIX 234; XXX 187; XLII 238. S.Follet, *BE* (1995) 30, urges that L. 1 ought to be read as Εἰ σοφίην ὁραᾷ[ς, not ὁρᾷ α[, with a Homeric form of the second person, cf. *Iliad* 7.448.

---

216. Athens. Gravestones. Two fragments of inscribed columnar grave monuments, inv. nos. ΠΛ 872 and 873; found in excavations of the Greek Archaeological Service at 19 Thrasyboulos Street in the Plaka. A.Choremi, *AD* 45 (1990) [1995] B.21/22; no texts; no ph.; no further details.

---

217. Athens. Gravestone. P.G.Kalligas, *AD* 46 (1991) [1996] B.20 no. 12γ, briefly notes the recovery by the Greek Archaeological Service of a fragmentary marble pedimental grave stele with part of an inscription at the property of M.Papayianni on Erotokritos Street in the Plaka, inv. no ΠΛ 990. No text; no ph.; no further details.

---

218. Athens. Assorted inscriptions. In *AD* 44 (1989) [1995] B.20/21, A.Choremi reports the discovery in excavations of the Greek Archaeological Service of άνω μέρος ενεπίγραφου ἐπιτύμβιου κιονίσκου (αριθ. ευρ. ΠΛ 757) και τμήμα ενεπίγραφου κυλινδρικού βάθρου (αριθ. ευρ. ΠΛ 758) in the Plaka at Odos Taxiarchou 3 and Epaminonda. No texts; no ph.; no further details.

---

219. Attica. A new corpus of classical Attic tombstones, 430–300 B.C. C.Clairmont, *Classical Attic Tombstones*, 9 vols. (Kilchberg 1993–1995).

Introductory Volume. Format of the corpus, dating, dress and coiffures, form and decoration of stelai, provenances, tombstones ready-bought and commissioned, Atticizing tombstones, gestures, attributions, iconography, travellers, scholarship 1893–1992, bibliography, addenda and corrigenda (all volumes), indices.

Catalogue vol. I. Miscellaneous groups of funeral monuments (nos. 1–23) and undated tombstones (nos. 100–358). Tombstones with one child/children (nos. 0.500–0.999), with one adult (nos. 1.000–1.499), with one adult and child/children (nos. 1.500–1.999).

Catalogue vol. II. Tombstones with two adults (nos. 2.000–2.499) and two adults with child/children (nos. 2.500–2.999).

Catalogue vol. III. Tombstones with three adults (nos. 3.000–3.499) and three adults with child/children (nos. 3.500–3.999).

Catalogue vol. IV. Tombstones with four to seven adults with child/children (nos. 4.000–7.499).

Prosopography vol. V. Including summary of demotics and ethnics, concordance to epigraphic publications.

Indexes vol. VI. Museums and collections, publication references, provenances, secondary bibliography.

Plate Volume.

Supplementary Volume. An assemblage of diverse monuments all of which are related to tombstones; i e., fragments of pediments, roof simas, etc. Plates. Errata in the whole work.

The author urges that individual items in the corpus be cited as Clairmont, *CAT* followed by the catalogue number *only*, not by page numbers, nor by Roman numerals for volume numbers; thus Clairmont, *CAT* 3.392 or Clairmont, *CAT* 0.871.

In a deeply critical πρόγευση διεξοδικῆς ἀνάλυσης of *CAT*, B.C.Petrakos, *AE* (1992) [1993] 195–197, maintains that the usefulness of this work is substantially weakened by numerous errors in the descriptions of the monuments, in prosopography, interpretation of the sculptured reliefs, the regressive employment of unaccented upper-case Greek for the texts, inaccurate use of epigraphic symbols and conventions, incomplete and unmethodical bibliography, and many lapses in spelling of ancient Greek which cannot be characterized as mere typographical errors. 'I have provided the author with much assistance in the study of the gravestones in museums in Attica because basically I believed that his work would be useful for scholarship. This hope has been disappointed.'

Petrakos provides specific criticism of individual tomb inscriptions which Clairmont has for the most part included in the Errata section of the Supplementary Volume.

---

220. Attica. A corpus of Attic gravestones. *SEG* XLI 231; XLIII 106. In *PAAH* (1993) [1996] 269/270; *EAH* (1995) [1996] 79; (1996) [1997] 98, B.C.Petrakos basically repeats the same information about this project, ΣΕΜΑ: Σύνταγμα τῶν Ἐπιτυμβίων Μνημείων τῆς Ἀττικῆς, as reported in *SEG* XLIII 106.

---

221. Marathon. Incertum. Fragment of white marble with moulding above, letters on a tainia, recessed area below; from a stele? Found in excavations of the Greek Archaeological Service in the Roman Bath in the Brexiza Swamp. Ed.pr. X.Arapoyianni, *AE* (1993) [1995] 181/182 (ph.), inv. no. Λ 215.

[- - -]ΑΙΕ[- - -]

[Probably part of a grave stele. Stroud.]

---

222. Athens. Incertum. Fragment from the upper part of a marble stele preserving δύο στίχοι δυσδιάκριτης επιγραφής, inv. no. Π 401. Recovered by the Greek Archaeological Service in the lot at 10 Prytaneiou Street. Briefly mentioned by P.G.Kalligas, *AD* 46 (1991) [1996] B.20 no. 6. No text; no ph.; no further details.

---

223. Athens. Incertum, 3rd cent. B.C.? Fragment of a 'Pentelic' marble stele with crowning moulding, possibly a relief above, found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 194/195 no. 35 (ph.), inv. no. I 5141, who speculates that it may be a list of names or possibly a decree with the name of an honorand in L. 1 and an archon formula in L. 2. [L. 2 contains one letter. Stroud.]

[Ε]ὐθυ[- - - - - -]
[- ca. 3–4 -]π[- - -]
[- - - - - - - - - -]

---

224. Athens. Incertum, 4th cent. B.C. M.B.Walbank, *Hesperia* 63 (1994) 183 no. 18 (ph.), inv. no. I 3816, publishes the ed.pr. of a fragment of 'Pentelic' marble found in the Agora Excavations and favors a name rather than the noun [πρ]όξε[νος]. Perhaps a statue base [- - -]οξε[- - - ἐποίησεν].[Highly speculative. Stroud.]

[- - -]ΟΞΕ[- - -]

---

225. Athens. Incertum, 4th cent B.C. Fragment of 'Pentelic' marble found in the Agora Excavations. Ed.pr. M.B.Walbank, *Hesperia* 63 (1994) 180/181 no. 15 (ph.), inv. no. I 1668, who suggests that it is part of a list of names on the basis of the width of the left margin.

Stoich.?
[- - - -]
Α[- - -]
Σ[- - -]
vacat

---

226. Athens. Lead curse tablet against opponents at law, 4th cent. B.C. In *Agora* XXVIII, 55–57 (dr.) (see our lemma no. 252), D.R.Jordan gives the ed.pr. of a small rectangular lead tablet inscribed retrograde found in a well in front of the Royal Stoa in the Agora Excavations. Menekrates was the principal opponent of the writer in the lawsuit and the other men listed are his synegoroi.

Μενεκράτης Κ[ρά]-
τητος, Καλλίστρατος
Παυσιστράτου,
Νικόστρατος Γνί-
φωνος
Θεοκλῆ⟨ς⟩ συνήγορ-
ος, Αὐτόλυκος Ἐπιλύ-
κου, Τιμόστρατος Ἱε-
ροκλείδου καὶ πάν-
τας τοὺς συνηγόρους τοὺς
Μενεκράτους

6. ΘΕΟΚΛΗΣΥΝΗΓΟΡ; we read from the dr.

227. Athens. Inscribed bronze tokens, 4th cent. B.C. A.L.Boegehold, *Agora* XXVIII, 67–76 (ph.) (see our lemma no. 252), publishes a detailed catalogue of these coin-like bronze tokens found in the Agora Excavations. Many of them bear single letters or monograms in the Attic-Ionic alphabet of the 4th cent. B.C. and devices such as head of Athena and lion's head. B. discusses the history of scholarship on these objects and several theories as to their use especially in the lawcourts.

228. Athens. Bronze dikastic pinakia, ca. 400–348 B.C. In *Agora* XXVIII, 59–64 (ph.) (see our lemma no. 252), M.Lang presents a detailed catalogue of 24 of these bronze plates, almost all of them found in the Agora Excavations. With two exceptions (see our lemmata nos. 229–230) all have already been published by J.H.Kroll, *Athenian Bronze Allotment Plates* (Cambridge, Mass. 1972) to which we give a concordance. Brief notes on readings and prosopography.

Kroll	Agora XXVIII	Kroll	Agora XXVIII
15	P14	112	P17
32	P3	113	P24
45	P1	130	P2
47	P8	131	P5
48	P12	133	P4
96	P9	137	P7
97	P11	140	P16
101	P13	141	P18

Kroll	Agora XXVIII	Kroll	Agora XXVIII
160	P10	175	P20
162	P6	180	P22
169	P15	181	P21

229–230. Athens. Bronze dikastic pinakia, ca. 400–348 B.C.

229: Fragment of a bronze pinakion found in the Agora Excavations, broken at both ends; inv. no. B 1397. Ed.pr. M.Lang, *Agora* XXVIII 64 no. P19 (ph.).
[- - -]στοκλη[ς] | [- - -]αθ( ) [- - -].

230: Fragment of a bronze pinakion found in the Agora Excavations, broken at both ends; inv. no. B 1485. Ed.pr. M.Lang, *Agora* XXVIII 64 no. P23 (ph.).
[- - -]ουφ[- - -]|[- - -]ει[- - -].

231. Athens. Bronze allotment balls. M.Lang, in *Agora* XXVIII 65/66 (ph.) (see our lemma no. 252), publishes a catalogue of 9 ancient bronze balls and 1 terracotta ball found in the Agora Excavations and used for dikastic, bouleutic or other allotments. Three are inscribed: BB 1 NN; BB 3 N; BB 6 XX.

232. Athens. Inscribed bronze ballots, ca. 350 B.C. and later. M.Lang, in *Agora* XXVIII, 82–90 (ph.), see our lemma no. 252, publishes a detailed catalogue of 54 official bronze (and a few lead) ballots found in the Agora Excavations. Of these, 10 are inscribed ψῆφος δημοσία; some also bear a single letter. They appear from their finding places to have been used in both the lawcourts and the bouleuterion. Lang arranges them into six classes. The inscribed are as follows:

A. B7. Inv. no. B 43. [ψῆφ]ος · δημο[σία]
B. B8. Inv. no. B 728. ψῆφος ⁝ δημοσία Ζ
C. B9. Inv. no. B 783. ψῆφος · δημοσία Λ
D. B10. Inv. no. B 992. ψῆφος : δημοσία Θ
E. B11. Inv. no. B 1000. ψῆφος : δημοσία Θ
F. B12. Inv. no. B 1055. ψῆφος · δημοσία Θ
G. B13. Inv. no. B 1056. Ε
H. B14. Inv. no. B 1057. ψῆφος ⁝ δημοσία Ε
I. B15. Inv. no. B 1058. ψῆφος δημοσία Ε
J. B16. Inv. no. B 1059. ψῆφ[ος δημοσί]α ΙΛ
K. B17. Inv. no. B 1061. Γ
L. B18. Inv. no. B 1374. ψ[ῆ]φος δημοσία Ι (?)
M. B21. Inv. no. B 1235. Γ
N. B22. Inv. no. B 1357. Β

233. Athens. Alphabetic section labels in the Square Peristyle Law Court, ca. 300 B.C. R.F.Townsend, *Agora* XXVII: *The East Side of the Agora: The Remains beneath the Stoa of Attalos* (Princeton 1995) 58, 93–95 and *Agora* XXVIII, 108–113 (see our lemma no. 252), describes, illustrates and reconstructs the system of inscribed single letters in alphabetic order on the top surfaces of some of the intercolumnar step blocks and on the front faces of stylobate blocks placed under the columns of this building in the northeast corner of the Agora. They were presumably designed to indicate seating sections for the dikastai who heard lawsuits in the colonnade of the Square Peristyle. The surviving blocks in question were reused in the construction of South Stoa II in the Agora ca. 150–125 B.C.

---

234. Marathon. Terracotta antefix with signature, ca. 250 A.D. Terracotta antefix in the shape of an anthemion; broken at top; signature in raised letters at the base. Found in excavations of the Greek Archaeological Service in the Roman Bath in the Brexiza Swamp. Ed.pr. X.Arapoyianni, *AE* (1993) [1995] 178 (ph.), inv. no. 556. For this type of antefix and this signature see *SEG* XXX 330; XLI 236B.

Ἀθηναίου

---

235. Eleusis. Stamped tile. Curved terracotta slab, lining the wall of a (classical?) well, excavated at Odos Iroon Polytechneiou 4 by the Greek Archaeological Service. Stamp on lip: Δ που μάλλον ήταν σήμα του κεραμέα. Briefly noted by K.Papangeli, *AD* 46 (1991) [1996] B.44.

236–237. Athens. Painted terracotta roof tiles, 4th cent. B.C. R.F.Townsend, *Agora* XXVII, 47/48, 115 nos. Arch. 9/10 (ph.), publishes two fragmentary terracotta roof tiles bearing traces of painted letters found in the debris of Building C beneath the Stoa of Attalos.

236: Arch. 9, inv. no. A 1668. Lakonian-type pan tile: [πα]ρα[βύστο].

237: Arch. 10, inv. no. A 2011. Lakonian-type pan tile: τὸ π[αραβύστο]. Brief discussion of the history and location of the Parabyston lawcourt. Cf. R.F.Townsend in *Agora* XXVIII, 111, 183 and A.L.Boegehold, *ibid.* 183 no. 161.

---

238. Athens. Inscribed clay klepsydra, early 4th cent. B.C. Fragmentary pail-shaped clay vessel with heavy flat base, steep flaring walls and plain thickened rim. Just below the rim is a small overflow hole. At the base there is a projecting clay spout for the release of water, which could be stopped up. Found in the Agora Excavations; ed.pr. S.Young, *Hesperia* 8 (1939) 274–284 (ph.), who discusses its use as a water clock to time speeches in the lawcourts. Painted in glaze on exterior wall, Ἀντιοχ[ίδος] | XX (= 2 choes). For bibliography see P.J.Rhodes, *Commentary on the Aristotelian Athenaiou Politeia* (Oxford 1981) 723–728.

In *Symposion* 1990 (Cologne 1991) 185, R.S.Stroud asks whether this klepsydra was used, not in a dikasterion, but in a tribal assembly attended exclusively by members of Antiochis.

M.Lang, in *Agora* XXVIII, 77/78 (ph.), gives a detailed description and discussion of its function.

---

239. Athens. Inscribed clay echinos lid, ca. 300 B.C. *SEG* XXXII 329; XXXVI 296. A.L.Boegehold, *Agora* XXVIII, 79–81 (ph.), republishes this inscribed object with discussion of its function and history in Athenian legal procedure; translation; no change in text from B.'s ed.pr. *SEG* XXXII 329. He cites [Dem.] 48.48 in defense of the view that echinoi did sometimes contain copies, as well as originals; *pace* G.Soritz-Handler, *SEG* XXXVI 296.

---

240. Thorikos. Inscribed bee hive, 4th cent. B.C.? Terracotta cover for a bee hive inscribed on the top, found in excavations of the Greek Archaeological Service in a metal-washing establishment of the classical period on the property of Konstantinos Mexas. Ed.pr. M.Oikonomakou, *AD* 46 (1991) [1996] B.68, who suggests that it is the name of the owner of the establishment.

Φιλοκράτου[ς]

---

241. Athens. Kerameikos. Graffito, 400–350 B.C. Fragment of wall plaster excavated by the German Archaeological Institute in Building Y. Ed.pr. U.Knigge, *AA* (1993) 139/140 (ph.), who identifies the name as that of a hetaira; cf. *IG* II^2 10974.

Βουβάλιον | καλή

---

242. Eleusis. Vase inscription, ca. 300 B.C. Black-glazed krateriskos with the inscription added in white a little below the lip. Found in excavations of the Greek Archaeological Service on Odos Iroon Polytechneiou; briefly noted by K.Papangeli, *AD* 46 (1991) [1996] B.39.

φιλοτησίας

---

243. Marathon. Graffito, Roman. Fragment of the neck of a clay amphora; graffito in the form of an elaborate ligature on the outer wall. Found in excavations of the Greek Archaeological Service in the Roman Bath in the Brexiza Swamp. Ed.pr. X.Arapoyianni, *AE* (1993) [1995] 173 (ph.), inv. no. K 1163, who cites as a parallel M.Lang, *Hesperia* 24 (1955) pl. 80 no. 28 (267 A.D.). We do not reproduce this complex ligature.

---

244. Marathon. Lamp signature, 250–300 A.D. Almost intact terracotta lamp decorated on the disk with an erotic symplegma involving three participants; signature on bottom. Found in excavations of the Greek Archaeological Service in the Roman Bath in the Brexiza Swamp. Ed.pr. X.Arapoyianni, *AE* (1993) [1995] 175–177 (ph.), inv. no. 559. Attic.

Πιρείθου

245. Athenian lamp signatures, Roman. See our lemmata nos. 371 and 805.

246. Athens. Demotics, patronymics and Kleisthenic nomenclature. T.F.Winters, *JHS* 113 (1993) 162–165, adduces the evidence of Acropolis dedications in Raubitschek, *DAA*, and of ostraka in *Agora* XXV to argue that there is no evidence to support the view that demotics became mandatory, replacing patronymics, in Attic nomenclature after the reforms of Kleisthenes. The latter did not introduce a name-change, as has been inferred from Aristotle, *AP* 21.4, which is either inaccurate on this point or has been misinterpreted.

247. Athens. Inscriptions and Athenian democracy. In J.Ober, C.W.Hedrick, edd., *The Birth of Democracy: An Exhibition Celebrating the 200th Anniversary of Democracy* (Athens 1993), there are the following brief items in which inscriptions are discussed: C.W.Hedrick, 'Writing and the Athenian Democracy,' 7–11: 'The documents ... were not displayed simply to be read, or even to be read at all, but to be accessible.... For the many citizens who were illiterate, it was not necessary to read the inscriptions.... The written word is an alien thing, external to human consciousness and will.... the democratic power of writing lies ... in the active, social integration of citizens, literate and illiterate, with the vague, inscrutable hieroglyphics that remind them and reassure them of what everyone already knows....'; for more extended presentation of the same views, cf. also Hedrick's paper in *Ritual, Finance, Politics* (see our lemma no. 8) 157–174; C.L.Lawton, 'Representations of Athenian Democracy in Attic Document Reliefs,' 12–16; O.Tzachou-Alexandri, 'Personifications of Democracy,' 149–155. Many excellent ph. of Athenian inscriptions on vases and on stone.

248. Athens. Public documents and public accountability in the classical period. J.Davies, in *Ritual, Finance, Politics* (see our lemma no. 8) 201–212, examines the relationship between some of the procedures for enforcing accountability in the polis and the documents that were cut in stone for public display. After a discussion of accounts kept on leukomata, sanides, or pinakia and the five main kinds of published accounts (paradosis, accounts of public works, money-lending, records of income, and records of expenditure) he concentrates on documents published by the tamiai of Athena and the Other Gods and by the poletai. Davies concludes that these inscriptions on stone 'had very little to do with public accountability in the sense of rendering exact accounts of the transactions for which the board was responsible, and far more to do with affirming the principles on which the Athenian public

administrative system was based; it was the *Gestalt* which mattered, not the minute and barely legible details' (211).

Taking up some of the same questions with regard to the annual inventories of the treasures in the Parthenon, D.Harris, *ibid.* 213–225, stresses the freedom of information aspect of these inscriptions, the right of the public to study the texts 'if they wanted to.' She contrasts the Athenian form of public display of accounts with procedures followed in the archives of ancient Near Eastern civilizations.

L.Kallet-Marx, *ibid.* 231/232, briefly considers inscribed financial documents as a potential source of information for politicians about the finances of the polis. She warns that although 'the precise contents of inscriptions were a matter of concern as documents to be consulted, a fact that precludes a purely symbolic function,' still the selectivity of the information they contain and their sheer abundance may have impeded attempts to understand public finances from them.

---

249. Athens. ὁ/οἱ ἐπὶ τῇ διοικήσει and the δοκιμασία clause as dating criteria in Hellenistic decrees. P.J.Rhodes, *Liverpool Classical Papers 3. Tria Lustra. Essays and Notes Presented to John Pinsent* (Liverpool 1993) 1–3, cautions that in view of the fact that the text inscribed on stone was not always the complete and official text of a decree, which was kept in the archives, we must be careful in drawing chronological inferences from the absence of a standard clause from a given text. Recent discoveries and further research have shown that dating on the basis of the official(s) ἐπὶ τῇ διοικήσει and the δοκιμασία clause in citizenship decrees is insecure. These formulations are also unreliable indicators of the presence of a democratic or oligarchic regime in Athens.

---

250. Athens. The selection of sacred officials from Kleisthenes to Augustus. S.B.Aleshire, in *Ritual, Finance, Politics* (see our lemma no. 8) 325–337, discusses the various methods employed in the selection of Athenian priests and priestesses in cults controlled by the polis (election, sortition, inheritance). She proposes that for most gentilician priesthoods sortition from a short list, with lifelong tenure, came into use in the early 5th cent. B.C. Drawing on numerous inscriptions and literary testimonia, she concentrates on the priesthoods controlled by the Eumolpidai, Kerykes, and Eteoboutadai. She briefly suggests that under the religious reform of ca. 21 B.C. direct election by the members of the genos which controlled the priesthood replaced restricted sortition for many, if not all, gentilician priesthoods. On 336/337 she gives an annotated list of the priestesses of Athena Polias before ca. 21 B.C. Aleshire urges that although the women commemorated on the tombstones *IG* II^2 5271; 7244; and 7356 certainly seem to be sacred officials, the sacerdotal key without tainiai in relief on these columellae is not indicative of their identity as priestesses of Athena (337).

---

251. Athens. The Phratries. In *The Phratries of Attica* (Ann Arbor 1993), S.D.Lambert presents a full-scale description and analysis of this institution at Athens primarily in the period for which the bulk of the evidence survives, ca. 450–250 B.C. He urges that phratry membership

was based on a combination of personal and local factors, that the relationship of the old Attic phyle to the phratry must remain uncertain, that gene for the most part were subgroups of phratries but that there were exceptions, that 'the phratry stood in no formal relationship to the deme or to any other part of Cleisthenes' phyle system' (18), that there were at least about thirty phratries in the 4th cent. B.C. and could have been as many as 140, that the average size of a phratry was likely to have been between 140 and 1000 members, and that all male citizens belonged to a phratry.

In Part I, After Cleisthenes, L. considers Phratry Membership and Athenian Citizenship (25–57), Phratries and Their Subgroups (59–94), Demotionidai and Dekeleieis *IG* II^2 1237 (95–141), Apatouria, Admission, and Membership (143–189), Property and Finances (191–203), Religion and Officers (205–235). Part II, The Phratry in Cleisthenes' Reforms and Before (245–275). Appendices: 2 *Ath.Pol.* F3; 3 The Principle of Descent and Athenian Citizenship; 4 The Solonian Naukrary Laws; 5 The Size of the Deme Halimous in 346/5 B.C.

Appendix 1, Phratry Documents: literary and epigraphic testimonia for named phratries, unnamed phratries, and possible phratries. Here L. gives for each inscription full Greek text, translation, bibliography, date, location, and commentary. We give a concordance to the inscriptions in this Appendix. Throughout his book L. discusses many other inscriptions which are not in Appendix 1. For these see his detailed Index of Texts (414–417).

Publication	Lambert
IG I^2 871 (= I^3 1062)	T7
872 (= I^3 1383)	T8
886 (= I^3 1057)	T13
IG I^3 247	T36
1057	T13
1062	T7
1383	T8
IG II^2 1178	T31
1233	T9
1237	T3
1238	T16
1239	T19
1240	T20
1241	T5
1242	T4
1596	T27
1600	T26, T27
2344	T18
2345	T35
2602	T29
2615	T34
2621	T1
2622	T23
IG II^2 2723	T21
4973	T11
4974	T2
4975	T25
SEG III 121	T17
SEG XII 100	T10
SEG XXI 650	T30
SEG XXXII 150	T12
SEG XXXVIII 172	T14
194	T24
SEG XLI 183	T22
Hesperia 6 (1937) 106/107 (= *SEG* XXXVIII 194)	T24
Hesperia 7 (1938) 612–625 (= *SEG* XLI 183)	T22
Hesperia 17 (1948) 35 no. 18	T6
Hesperia 30 (1961) 264 no. 80 (= *SEG* XXI 650)	T30
Hesperia 51 (1982) 48–50 no. 7 (= *SEG* XXXII 150)	T12
Hesperia Suppl. 9 (1951) 11 no. 21 (= *SEG* XXXVIII 172)	T14
MDAI(A) 49 (1924) 16	T28

L. provides corrigenda in *ZPE* 110 (1996) 82.
University of Michigan Press has announced that a revised edition of this book is forthcoming.

---

252. Athens. The Athenian lawcourts. In *The Athenian Agora* XXVIII: *The Lawcourts at Athens: Sites, Buildings, Equipment, Procedure, and Testimonia* (Princeton 1995), A.L.Boegehold et al. present the literary, epigraphic and archaeological evidence for the history, location, functions, and form of the lawcourts of ancient Athens. Among the courts discussed are the homicide courts (Areiopagos, Palladion, Delphinion, Prytaneion, Phreatto), Heliaia, Trigonon, Parabyston, Odeion, Phoinikioun, Batrachioun, Metiocheion, the Rectangular Peribolos in the southwest corner of the Agora, and the Square Peristyle and its predecessors in the northeast sector. Boegehold (21–42) outlines 'Three Court Days' in the periods ca. 460 to 410, 410–ca. 340 and ca. 340–322 B.C. Also included are dikastic equipment and furnishings such as kleroteria, bronze dikasts' pinakia (see our lemma no. 228), bronze balls (see our lemma no. 231), bronze tokens (see our lemma no. 227), klepsydra (see our lemma no. 238), an inscribed echinos (see our lemma no. 239), bronze ballots (see our lemma no. 232), and a lead curse tablet (see our lemma no. 226). Helpful list of deposits, concordance to Agora inventory nos., index, plans, and photographs.

---

253. Athens and Lemnos. R.Parker, in *Ritual, Finance, Politics* (see our lemma no. 8) 343–345, briefly adduces the Hellenistic decrees of the δῆμος τῶν τετελεσμένων found in the Kabeirion on Lemnos as evidence for an intimate association of the Athenians in the *demos* of Hephaistia with the local mystery cult of the Great Gods. The inscriptions demonstrate 'the enthusiastic adoption by Greek colonists of pre-Greek forms of worship.' For these decrees see S.Accame, *ASAA* n.s. 3–5 (1941–43) 76–82 nos. 2–4; 87 no. 7; 89 no. 11.

---

254. Athens. Chronology. Building on his suggestion, *Schweizer Münzblätter* 41 (1991) 85, that, from about 120 B.C. to about 180 A.D., a regular Metonic system of intercalation was in use at Athens, J.W.Müller, *ZPE* 103 (1994) 128–138, proceeds via the late Babylonian calendar to establish the correlation between the Julian and the civil Athenian 'kata theon' (or lunar) calendar during this period. Verification from contemporary stated equivalences between Julian and Athenian calendars.

---

255. Attica. Meaning of ἀρχερανιστής. I.Arnaoutoglou, *ZPE* 104 (1994) 107–110, discusses the meaning of ἀρχερανιστής as employed in Attic and Rhodian inscriptions. In contrast to practice on Rhodes, where officials of such title were leaders of associations of ἐρανισταί, the ἀρχερανιστής at Athens 'appears mostly in groups which do not call themselves ἐρανισταί,' and his ascendancy in the group is doubtful. 'It seems to me that the primacy of ἀρχερανιστής is merely inferred from the form of the word.' A. refers to the following Attic

inscriptions: *IG* II^2 1291, 1297, 1314–1316, 1319, 1322, 1339, 1343, 1345, 1369, 2358; *SEG* XXXI 122, XXXVII 103 [not XXXVI]. For Rhodes see our lemma no. 683bis.

256. Athens. Archons' names on Panathenaic amphoras. Cf. *SEG* XLIII 108. R.Hamilton, *ZPE* 96 (1993) 237–248, provides an updated list (53 items) of Panathenaic prize amphoras bearing the name of an eponymous archon, 392/1 to 312/1 B.C. He believes that all were prizes in the Great Panathenaia. Stressing the evidence of Aristotle, *AP* 60, that it was the athlothetai, not the archon, who had charge of having the amphoras made and of handing the prize oil to the victorious athletes, H. argues that the amphoras were not inscribed for the purpose of recording or verifying an archon's quota of oil. Nor does he believe that the archons' names were required by the polis. 'More likely that the names were added to enhance the appearance of the vases.' (247) It is not remarkable that so few amphoras, if any, with the archon's name survive from the year of a Great Panathenaia because the archon of that year would have taken office only a short time before the festival was celebrated. The athlothetai appear to have let the contract for the vases in the second or third year of the Panathenaic cycle but not according to any consistent pattern.

257. Athens. Inscribing costs at Athens in the fourth century B.C. Under this title, B.T.Nolan has written a useful unpublished Ohio State University Ph.D. dissertation (1981) in which he examines in detail the 'cost-formula' in 4th-cent. B.C. Athenian decrees. He analyzes the Athenian practice of invariably allocating sums for the setting up of state documents in 10 drachmai increments (10–60 dr.). While discussing the paymasters, the source of funds, the magistrate responsible for overseeing the whole operation, the location of the stele, the vocabulary of the money allocated (ἀργύριον, acrophonic numerals or simply εἴκοσι, τριάκοντα δραχμαί, etc.), N.'s main focus falls on 'What does the sum in the publication formula represent?' To this question he brings considerably more data and a much more rigorous method than his predecessors, e.g., E.Drerup, *Neue Jahrbücher für klassische Philologie* (1896) 227–257; (1897) 871–873. He shows that the sum represents a standardized allotment for 'piece work' inclusive of all costs; i.e., the block of marble, transport, dressing of the surface, inscribing of letters, material for setting up the stele such as lead for the plinth, and labor costs for its erection. The price was determined by a number of factors, including size of the stele, number of letters, presence of a relief and/or pediment or crowning moulding, even perhaps the financial condition of the polis. In the case of particularly elaborate or costly stelai money may have been contributed by a private individual.

In Part Two (112–180) he gives a catalogue of 24 inscriptions containing the cost formula, most of which he has examined at first hand. Of these, N.'s most important observations are on *IG* II^2 107 (our lemma no. 36), 140 (our lemma no. 37) and 448 (our lemma no. 43).

258. Athens. Onomastics and prosopography. *A Lexicon of Greek Personal Names II: Attica*, ed. M.J.Osborne, S.G.Byrne (Oxford 1994), contains 62,360 persons with 8,306

different names or name-forms. Excluded are resident aliens with foreign ethnics and naturalized Athenians of known foreign origin. These have now been served by *The Foreign Residents of Athens: An Annex to the Lexicon of Greek Personal Names: Attica: Studia Hellenistica* 33 (1996) ed. M.J.Osborne, S.G.Byrne. *LGPN* II, in addition to its onomastic value, is a powerful resource of prosopographic data. It closes with a Reverse Index of all the names.

O.Masson, *BE* (1995) 167, discusses the contents and organization of *LGPN* II, with special notes on Ζηεύοδος '(un Εὔοδος?)'; Θηβαλένεια, read Θηβαγ-; Νήμενον = Νήνεμον (*SEG* XXVIII 341); delete Βροτάναξ (Masson, *OGS* 47); for [Ἐ]πιθήκη read Πιθήκη, (*BE* [1973] 96); *IG* II² 12445 Κτημάτιος is a matronymic diminutive neuter in -ιον; likewise Μύδιος, from Μύδιον; doubtful are Ἀρδήας, Γλήμυδος, Γαγεος, Νιδρώ; for Ἀνθράκιον cf. *IG* II² 8898; for Ἀψίφυλλος see Kirchner, *PA* 2810 and Bechtel, *HPN* 5.

---

259. Attica. Prosopography. C.Habicht, *ZPE* 101 (1994), 219–222, discusses the following names. **1.** Αἰσχύλος Πυθέου Παιανιεύς, *IG* I³ 891, perhaps ancestor of *BGU* 2398 LL. 4, 21, 41 [*LGPN* II p. 17]. **2.** Μνησίθεος Πρωτέου Ἀγρυλῆθεν, *Agora* XV 14 L. 29, identifiable with *SEG* XL 265 L. 5 [*LGPN* II p. 317]. **3.** Ὑγιαίνων Ἀγκυλῆθεν, *IG* II² 1554 LL. 46/47 (*SEG* XVIII 36 A LL. 227/228) *et alia*, identifiable with *SBBerlAk* (1934) 1023 no. 1A L. 18 [*LGPN* II p. 437]. **4.** Σώσιππος Αἰσχρωνίδου ἐκ Κηδῶν (see our lemma no. 45). **5.** Εὐτυχίδης Ἐχεφύλου Ἀχαρνεύς (see our lemma no. 50). **6.** Πολυ[...]ος Ὑβρίστου, *IG* II² 958 Col. II L. 51, probably of Thessalian origin and possibly to be restored Πολύ[ξεν]ος, cf. *IG* IX.2.517 L. 71. **7.** Ξένων Διονυσίου Εἰτεαῖος [*LGPN* II p. 348]. See our lemma no. 675. **8.** Σωκλῆς Τηλομένους Ξυπεταιών [*LGPN* II p. 412] (see our lemma no. 188). **9.** Λεύκασπις (see our lemma no. 259).

---

260. Attica. Prosopography. Coincidence in father-son pairs of names. C.Habicht, *ZPE* 103 (1994) 117–127, following up his earlier study (*SEG* XL 293), lists more than 150 cases in which the same pair of names (i.e., father's and son's) is attested in different demes. Most of these pairs are attested in two demes, but sometimes in more (up to six for Καλλιάδης—Καλλίας). H. notes six pairings of names from more than one deme in which the rarity of both names prompts him to exclude 'Zufall als Ursache ... *mit Sicherheit.*' Possible explanations for these are relationship in the female line, movement of a citizen from one deme to another (which H. does not rule out even before the Imperial period) and, most frequently, adoption outside the deme. Coincidence of name and father's name in two sources does not necessarily imply identity of the persons nor membership in the same family nor deme. We give below three names listed by H. as from the unpublished Agora I 7529 and which are not included in *LGPN* II. See our lemma no. 52.

Ἀλέξανδρος Ἀρίστωνος Κυδαθηναιεύς Agora I 7529 Col. I L. 113, cf. *LGPN* II Ἀλέξανδρος no. 187 (Pallene).

Κηφισόδωρος Φιλιστίδου Ἀλιμούσιος Agora I 7529 L. 117, cf. *LGPN* II Κηφισόδωρος no. 72 (Hagnous).

Ὀλυμπιόδωρος Ἀπολλοδώρου Μελιτεύς Agora I 7529 Col. II L. 102, cf. *LGPN* II Ὀλυμπιόδωρος no. 66 (Phaleron).

---

261. Athens. Onomastic notes. Continuing his study of Greek names (*SEG* XLII 1781), O.Masson, *ZPE* 102 (1994) 167–184, discusses the following attested in Attica: Νουμήνιος and variants, *SEG* XXXII 337, *IG* II^2 9034 and 9035, Lazzarini, *Dediche votive* no. 710 (Νομένιος), *SEG* XII 72 L. 4 (Νομένιος), *Syll.*^{3} 698A L. 18 (*F.Delphes* III [2] 47 L. 18) (Νεμόνης), *IG* II^2 1840 (Kroll, *Athenian Allotment Plates* no. 75) (Νημονίδης); Φιλήμων; Βαυκίς and variants, *IG* II^2 11722 (female) [not 1722], *IG* II^2 4615 (Βαυκιδεύς, cf. *CIG* 106 and *SEG* XXIII 418 [not 419]; names in -υλίς [M. notes apparent absence of feminine names of this type from Attica, but *LGPN* II records Αἰσχυλίς, Σιμυλίς, not all masculine, ed.]; Διῆς, *IG* II^2 2800, 3470, 3864, 4286, 9493; *I.Délos* 2595, 2599.

---

262. Attica. Archive of monuments of Athens and Attica. *SEG* XLI 244; XLIII 113. In *PAAH* (1993) [1996] 266–269, B.C.Petrakos essentially repeats the information recorded in *SEG* XLIII 113 about this project, Ἀρχεῖο τῶν Μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς (APMA).

In *EAH* (1995) [1996] 76–78, however, he reports substantial progress in the coverage of the following publications: K.S.Pittakis, *L'ancienne Athènes* (1835); Ἐπιγραφαὶ ἀνέκδοτοι ἀνακαλυφθεῖσαι καὶ ἐκδοθεῖσαι ὑπὸ τοῦ Ἀρχαιολογικοῦ Συλλόγου, 1–3 (Athens 1851–1855); Πρακτικὰ τῆς ἐπὶ τοῦ Ἐρεχθείου Ἐπιτροπῆς (Athens 1853); Ἐπιγραφαὶ Ἑλληνικαὶ κατὰ τὸ πλεῖστον ἀνέκδοτοι ἐκδιδόμεναι δαπάνῃ τῆς Ἀρχ. Ἑτ. (Athens 1860); A.Conze, *Die attischen Grabreliefs* (Vienna 1893–1922).

In *EAH* (1996) [1997] 96–98, Petrakos reports that the APMA team, in covering *AE* (1853–1856), has been able to shed considerable light on the identity and the finding-places of many inscriptions in Pittakis, *L'ancienne Athènes* and in A.Conze, *Die attischen Grabreliefs*.

---

263. Athens. Acropolis inscriptions. In *AD* 46 (1991) [1996] B.24, P.G.Kalligas announces that the task of recording and inventorying the ancient inscriptions from the Acropolis, both those on the site and those in the Epigraphical Museum, has been entrusted to A.Matthaiou and is nearing completion.

---

264. Athens. Catalogues of sculpture in the National Museum. In *AD* 42 (1987) [1994] A.35, K.Rhomiopoulou introduces the first installment in a planned series of publications of catalogues of the stone sculpture in the National Museum. Most of these pieces are in the storerooms of the Museum and many have never been published. Publication takes the form of a catalogue preceded by a brief introduction. For each item we are given inventory number, measurements, material, provenance, date, photograph, and detailed description of the sculpture. The first part of this new series is S.Zoumbaki, Θεατρικά Προσωπεία του Εθνικού

Αρχαιολογικού Μουσείου, *ibid.* 35–66. See our lemma no. 131. If this series materializes, it could be helpful for epigraphists, art historians, students of religion, et al. especially since many of the old unpublished inscribed monuments were taken for storage to the National Museum, and not to the much more accessible Epigraphical Museum.

AIGINA

265–282. Aigina. Graffiti on Lakonian pottery. D.Williams, *AA* (1993) 571–598 (ph.), publishes the following inscriptions on the archaic Lakonian pottery found in the German excavations of the Sanctuary of Aphaia, mostly 550–500 B.C.

265: Stemless cup fragment, 575 no. B11; inv. no. VK 11 (ph.). Etruscan, mi pḷ [- - ca. 11–12 - -] minur. A.W.Johnston, *ibid.* 597/598, ca. 500 B.C. Cf. *SEG* XLIII 17. Williams 594 regards this as evidence for an Etruscan trader Pl[aute], a 'partner in the Aeginetan trading circle.'

266: Stemless cup fragment, 575 no. B12; inv. no. VK 240 (ph.). ΛΑ.

267: Stemless cup fragment, 575 no. B13; inv. no. VK 236 (ph.). No text given.

268: Stirrup-krater fragment, 577 no. C2; inv. no. VK 98 (ph.).ΕΥΘ.

269: Idem, 578 no. C5; inv. no. VK 88 (ph.). [- - - ΤΑΦΑΙΑ]Ι.

270: Idem, 578 no. C6; inv. no. VK 89 (ph.). ΔΑ.

271: Idem, 578 no. C7; inv. no. VK 96 (ph.). Φ[.

272: Idem, 578 no. C8; inv. no. VK 97 (ph.). ΜΙΧΙ?.

273: Idem, 578 no. C9; inv. no. VK 99 (ph.). ΕΚΑ.

274: Idem, 579 no. C10; inv. no. VK 90 (ph.). ΔΑ[- - - ?].

275: Idem, 579 no. C11; inv. no. VK 91 (ph.). (a) [- - - ?]Α.
(b) ΕΟΧΣΘΣΕ retrograde.

276: Idem, 579 no. C12; inv. no. VK 92 (ph.). Γραφιάδας ἀν[έθεκεν]. Williams suggests that the dedicant is a Rhodian.

277: Idem, 579 no. C13; inv. no. VK 93 (ph.). Επιτεχσος. L.Dubois, *BE* (1994) 332, doubts that this is a man's name.

278: Idem, 579 no. C14; inv. no. VK 94 (ph.). [- - -]ΕΙΟΛΥ[- - -].

279: Idem, 580 no. C15; inv. no. VK 95 (ph.). ΔΑ.

280: Idem, 580 no. C19; inv. no. VK 100 (ph.). Α.

281: Kothon-mug, 586 no. E1; inv. no. VK 251. Ε.

282: Oinochoe, 587 no. F2; inv. no. VK 257. ΑΡ.

General discussion of these graffiti on 591–596 where Williams argues that they record the (sometimes abbreviated) names of traders from Rhodes, Aigina and elsewhere.

CORINTHIA

283. Corinth. List of cities, ca. 125–150 A.D.? *IG* IV 1605. *Corinth* 8.1.13. *SEG* XVI 235, 254. In the context of a discussion of Pseudo-Julian, *Letters* 198 and the celebration of the Imperial cult at Corinth by means of *venationes* and gladiatorial shows, A.J.S.Spawforth, *Hesperia* 63 (1994) 211–232, with corrigenda on 522, examines this list of cities together with the related list on *IG* IV 619 from Argos. He follows Fraenkel (*IG* IV 1605) in regarding the rubrics in the list from Corinth as recording payments by cities celebrating the Imperial cult at Corinth. In *IG* IV 619 L. 3, S. restores πεν[ταπόλεως], cf. *SEG* XXX 340. On the basis of the appearance of Mantineia under its old name, restored under Hadrian (Paus. 8.8.12), he favors the above date. S. places the origin of the cult of the emperors at Corinth in 54 A.D. to mark the accession of Nero. C.Iulius Spartiaticus was the first high priest for life; *Corinth* 8.2.68.

284. Corinth. Vase with stamped handle, Hellenistic. Fragmentary Chian lagynos found in excavations of the American School in a manhole (Deposit 1947-3) under the Southeast Building. Ed.pr. I.B.Romano, *Hesperia* 63 (1994) 78–80 no. 43 (ph.), inv. no. C-47-801; stamp in an oblong field on top of handle, ΣΗΝΑ [Perhaps Z is not to be ruled out as the first letter. Stroud.] R. cites parallel Chian lagynoi from Corinth, Athens and Delos with stamps ΚΡΟ. She publishes another, 78 no. 72 (ph.), inv. no. C-47-800, with a stamp whose text she does not record but from the ph. it clearly appears to be ΚΡΟ.

285–286. Corinth. Stamped amphora handles, Hellenistic. I.B.Romano, *Hesperia* 63 (1994) 85/86 nos. 61 and 62, publishes the following two handles found in the same context as our lemma no. 284.

285: 85 no. 61 (ph.), inv. no. C-47-838b. Rhodian, ca. 175–146 B.C. One rectangular stamp on top of each handle.
Stamp a: [Ἰ]μα quiver [?club?]
Stamp b: ἐπὶ Αὐτο|κράτευς | Ἀγριανίου.
Graffito on shoulder just below neck ΦΔΧ̣Κ̣Α.

286: 85–86 no. 62 (ph.), inv. no. C-47-838a. Knidian, ca. 182–176 B.C. One oval stamp on top of each handle.
Stamp a: [Σώσο]υ Κλη[νοπόλει]
Δι[οσ]κορί(δα)
Stamp b: [Σώσο]υ Κλη[νοπόλει]
[Διοσκορί(δα)]

287–289. Corinth. Stamped loomweights, 4th cent. B.C. and Hellenistic. I.B.Romano, *Hesperia* 63 (1994) 95 nos. 101–103, publishes the following terracotta loomweights found in the same context as our lemma no. 284.

287: 95 no. 101 (ph.), inv. no. MF 9277. Conical, ca. 400–350 B.C. Rectangular stamp on bevel; broken at left, [- - -]ΕΛ, i.e., [Μ]ΕΛ, cf. *Corinth* XII 157 no. 1146.

288: 95 no. 102 (ph.), inv. no. MF 13581. Conical, ca. 300–250 B.C. Rectangular stamp below bevel, ΑΓΑ; above bevel, small stamped M, cf. *Corinth* XII 160.

289: 95 no. 103 (ph.), inv. no. MF 13582. Conical, ca. 350–300 B.C. Rectangular stamp below bevel. ΜΙΚΟ, cf. *Corinth* XII 168 no. 1152.

On 96, Romano notes other uninventoried loomweights from this same deposit with stamps identical to our lemmata nos. 288 and 289 and one with ΓΛΥΚ, ca. 350–250 B.C.

290. Corinth (now in Malibu). Vase inscription, 600–575 B.C. In *Getty Journal* 21 (1993) 106 no. 7 (ph.), there is a brief description of an intact Corinthian aryballos now in the Getty Museum, inv. no. 92.AE.4, with the provenance 'Private Collection, New York.' Represented and labelled with dipinti are Athena, Herakles and the Lernean Hydra, and Iolaos; no texts given. Corinthian epichoric alphabet. We read from the ph.: retrograde Ἀθανᾶ and ηερακλῆς. Not shown is Iolaos whose patronymic is also said to be written.

291–292. Corinth. Inscriptions on Roman pottery. K.W.Slane, *Hesperia* 63 (1994) 127–168, publishes a detailed description of the contents of a large pit excavated east of the Lechaion Road in 1966 in the Peribolos of Apollo and dating to ca. 300 A.D. The following vases are inscribed:

291: Amphora, 136 no. 24, inv. no. C-66-55 (ph., dr.). Graffito on shoulder ΛXXI.

292: Amphora, 138 no. 32, inv. no. C-66-122 (dr.). Dipinto on neck
[- - -]ΒΑΣΙΛΙΟΙΖΚΟ, possibly Βασιλίο[υ] | X(estai) 29[- - -].

For Roman lamp signatures from this deposit, see our lemmata nos. 297–299.

293–296. Corinth. Graffiti on Roman lamps, 5th/6th cent. A.D. Four mouldmade terracotta lamps with graffiti, found in excavations of the American School in the Fountain of the Lamps near the Gymnasium. Ed.pr. J.R.Wiseman, *Hesperia* 41 (1972) 28–32 nos. 21–24 (dr.).

293: 28–30 no. 21, inv. no. L-69-103. Intact, 5th cent. A.D. Written around the sides of the lamp +"Αγγελοι οἱ κατο[ι]κοῦντ⟨ες⟩ ἐπὶ το⟨ῖς⟩ Ἰουδα⟨ί⟩οις τούτοις 'Angels who dwell below among these Jews.' Speculation on Christian angels and a Jewish community at Corinth.

In *HThR* 87 (1994) 224 no. 1 (dr.), D.R.Jordan, after examining the lamp, reads +"Αγγελοι οἱ κατοικοῦντ(ες) ἐπὶ τοῖς ὕδασιν τούτοις 'Angels who dwell upon these waters.'

294: 30–31 no. 22, inv. no. L 4607. Fragment, 6th cent. A.D.

[ὁρκίζω] σε τὸν
[μέγαν] θεὸν Σαβαώθ,
[τὸν] Ἰάωα, τὸν
4 Βήλ, ὅπως
ποιήσης ⟨καλ⟩ῶς
ὡς ταῦτα φῦσον
ἔτος ω̄ ἀτ[έκμ]αρ[τον].

5. ΠΟΙΗΣΗΣΩΣ, ed.pr.

'I adjure you, great God Sabaoth, Iao, Baal, that you kindly bring it to pass that the 800th boundless year swell to fullness with these things.' Ed.pr. 'The references to Sabaoth in line 2 and to Iao in the third line suggest that the caster of the spell was a Jew.'

In *Hesperia* 63 (1994) 120/121 note 17, D.R.Jordan after examining the lamp offers the following transcription and translation '(but I have not made sense of the end):'

[Ἐπικαλ]οῦμέ (for -μαι) σε τὸν
[μέγαν] θεὸν Σαβαώθ,
[τὸν Μι]χαηλ, τὸν Γα-
4 βρ⟨ι⟩ηλ, ὅπως
ποιήσῃς ΩΣ
ΩΣ ταῦτα ΦΥΣΟΝ
[- - - ?] κὲ (for καὶ) τὸ ΣΩΔΥ[.]ΔΡ[- 3–4 -]ΟΝ

4. ⟨ι⟩ unexplained by J.

'I invoke you by the great god Sabaoth, by Michael, by Gabriel, in order that you do ....'

In *HThR* 87 (1994) 224/225 no. 3 (dr.), Jordan repeats these readings and opens the possibility that the names in LL. 3/4 are in the genitive; 'by the great god Sabaoth, the (god) of Michael and the (god) of Gabriel ....'

295: 31/32 no. 23, inv. no. L-69-104. Complete. Incised on two sides. Εὐκατάλλακτοι | γένος θ(εοῦ) Ἰη(σοῦ) | Δούλη ὑψ(ίστου) ὢν (?) | Φωῖβοι 'You who can be appeased; Jesus, child of God. The slave of the Most High God, bought for Phoebus (dedicates this lamp).'

Jordan, *HThR* 87 (1994) 225 no. 3 reads: Εὐκατάλλακτοι | γένεσθε τῇ | δούλῃ ὑμῶν | Φαβιαν[ῇ] 'Be merciful to your servant Fabiana.'

296: 32 no. 24, inv. no. L-69-105. Fragment incised on two sides.
Side A: ὡς τα[- - -] | ΑΚΗ [- - -]
Side B: [- - -] ἀπί[ξ]ου ἰατρὸς Ἔρω(ς) | εὖ τύχη 'Eros, healing doctor, come ... good fortune.'

Jordan, *ibid.* 225/226 no. 4, reads: Side A: ὡς ΤΑ[- - ca. 15 - -]ΙΙ ΑΚΗ[- - ca. 13 - -]ΚΟΣ Side B: Τ[^{2} : ^{3}]Α τῆς θυγατρὸς Ἐρωτ[ίου] κὲ εὐτύχη. 'No sense emerges until the word θυγατρός ... in line 3.' At the beginning of L. 3 possibly also π[αρ]ά or the daughter's name -τ[^{2} : ^{3}]άτης. In L. 3 Ἐρω- is probably the beginning of the father's or mother's name in the genitive. Last word, informal phonetic spelling of the imperative singular εὐτύχει.

On 226–228, J. speculates that the waters in the Fountain of the Lamps may have been used in Christian rites of healing or baptism.

297–299. Corinth. Roman lamp signatures. K.W.Slane, *Hesperia* 63 (1994) 150–162, publishes the terracotta lamps from the pit east of the Lechaion Road (see our lemmata nos. 291–292). The following bear signatures on the base.

297: Corinthian, 151 no. 68, inv. no. L 4839a/b (ph.). Μαρκι[αν]οῦ.

298: Corinthian, 152 no. 70, inv. no. L 3492: 35 (ph.). [Μα]ρκιανι[ο]ῦ.

299: Attic; 152 no. 72, inv. no. L 4840 (ph., dr.). Ευ[- - -].

300. Corinthian lamp signatures, Roman. For signed Corinthian lamps found in Cosa, see our lemma no. 805. For a lamp signature from Ulpia Traiana (Sarmizegetusa), cf. our lemma no. 649.

301. Corinth. The name Poseidon. H.Maquieira, *op.cit.* (see our lemma no. 925bis) 173–178, examines the inflection of the spelling of the name Ποτειδάν in archaic Corinthian inscriptions, primarily those on the votive pinakes from Pentaskouphia.

302. Corinth. Patronage in Roman Corinth. Cf. J.K.Chow, *Patronage and Power: A Study of Social Networks in Corinth. Journal for the Study of the New Testament:* Supplement Series 75 (1992), who adduces several inscriptions from Corinth and elsewhere, mainly in Latin, especially in a chapter (38–82) devoted to 'Patronage in Roman Corinth.' Among the topics discussed are the patronage of the Emperor and of prominent figures such as the Euryklids, P.Memmius Regulus, the Gellii, Erastus, Babbius Philinus, L.Castricius Regulus, local magistrates, patronage in the associations and in households. Chow applies this analysis of patronage as 'background for understanding the relational ties in the church and some of the problems Paul discussed in 1 Corinthians' (82). He stresses the probable role of rich and powerful patrons in the Christian community at Corinth as contributing to conflicts with Paul and his followers.

303. Isthmia. Decree, Roman Imperial. *SEG* XXIX 339. Fragment of white marble found in P.A.Clement's excavations of the Trans-Isthmian Wall. Ed.pr. P.A.Clement, *AD* 26 (1971) B [1974] 110/111 (ph.), inv. no. IΣ 70-2. Undated by ed.pr. We reprint this text as given by ed.pr. but the ph. shows quite a different vertical alignment of the preserved letters.

[- - -]α[- - -]
[- - -] αἱ θυσ[ίαι - - -]
[- - - τ]ῶι Ποσε[ιδῶνι - - -]
4 [- - -] ἡμέραι [- - -]
[- - -] κοινῆι ια[- - -]
[- - -]ι τοῦ ἀρίστου [- - -]
[- - -]πατέρων γένου[ς - - -]
8 [- - - τ]οὺς πρεσβεῖς καὶ [- - -]
[- - -] γραμμάτων καὶ διότ[ι - - -]

[- - -]εατο ἐπιφανεστέραν κα[ὶ - - -]
[- - -]πος τοῦ πεμφθέντος ὑφε[- - -]
[- - -]αι γνώριμον ὅτι αἰεὶ κατὰ τὸ[- - -]
[- - -]λονθεν τειμὰ τοὺς εὐεργέτα[ς - - -]
[- - -]ατε γὰρ τὸν αὐτοκράτορα τῆς ο[ἰκουμένης - - -]
[- - -]πρὸς τοὺς ὑπηκόους ἢ οἱ πατ[έρες - - -]
[- - -]ετα πάσης ἀρετῆς ἐξειγουν[- - -]
[- - -]ουσας ἀνέστησεν τὰς δεκ[- - -]
[- - -]ς πρὸς τοὺς θεοὺς εὐσέβει[αν - - -]
[- - -]ιαζα ἀφειδῶς ἐπὶ αἰδοῦς καὶ θυσ[- - -]
[- - -]αι ἱερὰ καὶ ὅσια πάντα ἐπανορ[- - -]
[- - -]ωνους δὲ τιθεῖσάν τι του[- - -]
[- - -]ι Ἑλλάδα διὰ δὴ ταῦτα πα[- - -]
[- - -]ροσεσθαι τὰ ἐψηφισμέ[να - - -]
[- - -]οι μηδεμίαν ἡμῶν τ[- - -]
[- - -]σιτριφουσσ[- - -]

[More text can be won from this stone, even from study of the excellent ph. Stroud.]

J. and L.Robert, *BE* (1972) 163, 'long fragment de 25 lignes mutilées d'un décret de l'époque impériale ..., qui pique l'attention, mais dont le sens n'apparaît nulle part; l. 12–13, nous écrivons: ὅτι αἰεὶ - - τειμᾷ τοὺς εὐεργέτας.'

In *Hesperia* 63 (1994) 116 note 7, D.R.Jordan briefly and tentatively suggests associating this 'honorific inscription' with the benefactions of P.Licinius Priscus Juventianus of our lemma no. 309. In L. 18 he restores [- - τῆ]ς πρὸς τοὺς θεοὺς εὐσεβεί[ας ἕνεκεν - - -] and in L. 20 [- - -κ]αὶ ἱερὰ καὶ ὅσια πάντα ἐπανορ[θ- - -].

304–307. Isthmia. Lead ballots, Roman Imperial. D.R.Jordan, *Hesperia* 63 (1994) 111–115 (ph., dr.), republishes no. 304 and presents the ed.pr. of nos. 305–307, all found in O.Broneer's excavations in the Sanctuary of Poseidon.

304: *SEG* XXXII 364. Jordan reprints the text (dr.) on 112 and restates the suggestion of the edd.pr. that this lead tablet is a secret ballot of rejection (ἐκκρίνω) cast by one of the judges in the Isthmian Games against a candidate for athletic competition. He so interprets the purpose of our lemmata nos. 305–307.

305–307: Three fragments of oblong lead tablets found together north of the Temple of Poseidon in a dump of burned refuse, possibly of the 2nd cent. A.D. 'The lettering of the four pieces is so similar as to suggest that the tablets are all at least roughly contemporary, belonging in a sense to one series.' (113) On 115/116, J. speculates on the possible connection of these ballots with construction on the ἐγκριτήριοι οἶκοι by P.Licinius Priscus Juventianus; see our lemma no. 309.

305: 113 no. 2; inv. no. IM 5219a.

[M]άρκιος Τ̣[- - -]
Λεο[- - -]
ἐκ[κρείνω]

306: 114 no. 3; inv. no. IM 5219c.

- - - - - -
Κ[- - -]
Ἀτ[- - -]
ἐκκ[ρείνω]
4 Οὐ̣α̣[- - -]

4. Οὐ̣α̣[λήριον] or Οὐ̣α̣[ληριανόν], ed.pr. [On the dr. the traces of the first two letters appear also to be consistent with οἱ. Stroud.]

307: 114 no. 4; inv. no. IM 5219b.

Ἀντίσ̣[τιος]
Μιν. . .[- - -]
[- - - - - - -]
4 [ἐκκρείνω]

Cf. Ἀντίστιος Μάξιμος, *Corinth* 8.1.58. ll 2. Perhaps Μίνι̣μ̣ο̣[ς], cf. *CIL* IV 5355, ed.pr.

308. Isthmia. Lead curse tablet, 3rd cent. A.D. Thin tablet of lead inscribed on both sides, found in excavation of an ancient well ca. 450 m. west of the Temple of Poseidon. Ed.pr. D.R.Jordan, *Hesperia* 63 (1994) 116–126 no. 5 (dr.).

Side A. Sketches of four men, frontal. Across each man's chest is an inscription with his name in the accusative. The message between Cols. I and II, 'let them not prevail in running Friday ...,' i.e., a footrace in the Isthmian Games. 'The spelling ἰσχύσοισαν, not quite subjunctive or optative, is worth noting.' Parallels for curse tablets aimed at athletes (117–119) and naming specific days of events.

	Col. I	Col. II	Col. III
		Ευλαμω	
		υλαμω	
		λαμω	
4		αμω	
		μω	
	]Κρονίωνα	Μ[ὴ] ἰσχύ- ω	Σέλευκον

]τὸν καὶ Λαῖτον σοισαν κάτεχε.
8]κάτεχε. δραμεῖν
προσάββα-
τον ἀ⟨λ⟩λὰ? καὶ

Col. IV Col. V

Ἐπιλήναι[ον]
κάτεχε.
4

Μαρκίωνα
τὸν καὶ Θηρι-
8 ώτην κάτε-
χε.

L. 11: [- - -]ΤΗΝΠ[- - ca. 5 - -]ΠΑΝΤΟ[- ca. 4 -] . [- ca. 4 -]Λ[- - min. 5? - -].

On the tablet, Cols. I–V are side-by-side. || 7. Read σωσιν, ed.pr. || 10. ΑΑΑ; we read from the dr. || 11. The text extends across the five columns.

Side B. An elaborate semicircular diagram with magical signs at its side and a wedge incised with magical letters in the lower central area. Jordan adduces as parallels a papyrus formulary of the 3rd/4th cent. A.D. (*PGM* VII 217) and a lead tablet from Hadrumentum in North Africa (A.Héron de Villefosse, *BullSocNatAnt* 1905, 291–294). He records the following readings: Ιαω (i.e., Yahweh); Βηλ Ποβρουχιηλ ΩΑΘ ('... initial Π- may be the Egyptian masculine article and not integral to the word, and Οβριηλουχ (3220) among magical words invoking Aphrodite in another formula in the same papyrus must therefore be considered related.'); ΩΑΘ the angel Ιαωθ(?); Παξ; Ελιων (transliteration of the Hebrew ʾElyōn, 'Most High'); Σαρ; Α; Ιοθη; Ω; Ιαω; Ζο Δ; Βα; Β; τοβεποπα; ΑΟΙΥ; Ιωβηλ; Αθσελμα; Ασθενιαμα, i.e., ἀσθέν(ε)ια, the condition wished upon the athletes; Σα|βα|ωθ; Ιω; ΠΑΡΑ; encircled Ω; ΔΥ; encircled Π.

Jordan suggests the above date on the basis of the letterforms and discusses the origin of this and similar tablets in papyrus codices or scrolls of magical recipes, represented by dozens of examples from Egypt.

309. Isthmia. Incertum, ca. 160–179 A.D.? *SEG* XXVI 410; XXXIX 340. D.R.Jordan, *Hesperia* 63 (1994) 115 note 7, in a discussion of the benefactions of P.Licinius Priscus Juventianus at Isthmia, *IG* IV 203; *SEG* XXXIX 340, restores L. 1 as [- - - Π. Λικί]ν[ιος - - -] and points out that these two non-joining fragments of white marble, inv. no.

IΣ 70-17 + 71-09, mistakenly referred to by Geagan, *SEG* XXXIX 340, as a statue base, are in fact revetment found in the excavation of a building with a series of rooms northeast of the Temple of Poseidon. J. suggests a possible connection between this building, which could have housed visiting athletes, and the Stoa of Regulus, one of Priscus' benefactions. See also our lemmata nos. 303 and 305–307.

---

310. Isthmia. Stamped amphora handle. V.R.Anderson-Stojanović, *Hesperia* 62 (1993) 288 no. 78 (ph.), inv. no. IP 424, publishes an unidentified type of stamped handle found in the excavation of a well on the Rachi: Ζηνοδότου; no date.

311–313. Isthmia. Inscribed loomweights. V.R.Anderson-Stojanović, *Hesperia* 62 (1993) 292–296, publishes the following terracotta loomweights from excavations of a well on the Rachi.

311: 292 no. 106 (ph.), inv. no. IM 1021, 350–300 B.C. H incised on bottom.

312: 292 no. 107 (ph.), inv. no. IM 1022, 350–300 B.C.? Ξ incised below bevel.

313: 296 no. 135, inv. no. IM 1043, no date. Stamped ΓΛΥΚ.

314–316. Isthmia. Vase inscriptions, 4th/3rd cent. B.C. V.R.Anderson-Stojanović, *Hesperia* 62 (1993) 289–294, publishes the following vase inscriptions found in excavations of a well on the Rachi at Isthmia.

314: 289 no. 85 (ph.), inv. no. IP 7324. Amphora with H in red paint on the shoulder.

315: 289 no. 87 (ph.), inv. no. IP 598, 4th/3rd cent. B.C. Black-glazed kantharos with graffito: Ἡδ[ονῆς].

316: 294 no. 122, inv. no. IP 779, no date. Kantharos with 'letters filled in with red': ΙΣΙΟΣ.

KLEONAIA

---

317. Nemea. Lead disc with inscribed orb. C.A.Faraone, *ZPE* 100 (1994) 83 with note 11, refers briefly to 'a recent find from Nemea,' 'a lead disc soon to be published by J.Gager and R.Lamberton.' The disc 'appears to be inscribed with a solar orb (rendered as a circle) with spokes of light radiating from it (the individual rays being magical words). The three-

line inscription in the center of the orb ... lends further weight to Delatte's suggestion that φριξ αη is connected with the sun.' The reference is to A. Delatte, *MB* 17 [not 4] (1913) 332/333.

ιουιω
φριξ
αηωι

ARGIA

318. Argos. Dedication to the Dioskouroi, 4th/3rd cent. B.C. In *AD* 46 (1991) [1996] B.103, C.Piteros presents the ed.pr. of a fragment of white limestone found in excavations of the Greek Archaeological Service at Parodos Tsokri 60. We print L. 1 as P. gives it; no ph.

.]ΠΙΚΟ!
ἀνέθεκε
τοῖν? ϝανάκοιν

3. TOI FANAKOIN, ed.pr.

319. Argos. Dedication. C.Piteros, *AD* 46 (1991) [1996] B.103, briefly reports the discovery in excavations conducted by the Greek Archaeological Service at Odos Gounari 45 of a δυσανάγνωστη ἀποσπασματική αναθηματική επιγραφή σε τρεις στίχους which he will publish elsewhere later.

320. Argos. Imperial dedication, Hadrianic? *SEG* XLII 275. In *An.Ep.* (1992) [1995] 428 no. 1545, S.Follet observes that if, as seems to be the case, L. 4 is complete at the beginning [our transcription in *SEG* XLII 275, [- - -] τῆς Ἥρα[ς - - -], may be in error, Stroud], the object dedicated might have stood in L. 3, or perhaps a title such as [ἀγωνοθέ]|της Ἡρα[ίων ἀνέθηκεν]. The dedicant is likely to be Hadrian, the only single-ruling Antonine emperor to have visited Argos at the time appropriate for such a dedication. She then restores L. 3 as ἀρχιερεὺς μέγισ[τος, δημαρχικῆς ἐξουσίας τὸ - - -, ὕπατος τὸ γ΄]. 'Date: entre 117 et 128 p.C. (absence du titre d'*Olympios*).'

321. Argos. Incertum, 3rd cent. B.C. *SEG* XXX 371. P.Marchetti, *BCH* 118 (1994) 158/159 (ph.), urges that this inscription, found *in situ* in front of Building D, provides no indication of the location of the temple of Apollo Lykeios.

322. Argos. Inscribed lamp, late archaic. C.Piteros, *AD* 46 (1991) [1996] B.102, briefly reports the discovery of a fragmentary terracotta lamp, with AN incised on it, in excavations of the Greek Archaeological Service at Odos Kavafy, Parodos Messenias-Arkadias.

323. Inachos. Gravestone, 2nd/3rd cent. A.D. Rectangular block of white limestone once built into the right jamb of the west door of the church of Agios Demetrios in the plateia of the village of Inachos (Πασά) near the Argive Heraion; now in the Argos Museum. Inscription in a *tabula ansata*. Ed.pr. C.Piteros, *AD* 46 (1991) [1996] B.107 (ph.).

Πτολεμαῖος
ἐποίει ἑαυτῷ
καὶ τοῖς ἰδίοις
4 γονεῦσι Σπόρῳ
καὶ Κρανάῃ ζῶν
ταῖ⟨ς⟩ ἰδίαις χειρσίν

2. ΕΥΑΤΩ, ed.pr. ‖ 6. ΤΑΙ⟨Σ⟩ΕΙΔΙΑΙΣ, ed.pr.; [i.e., ΤΑΙΕΙΔΙΑΙΣ, lunate epsilon inscribed for lunate sigma, Stroud. We read from the ph.]

B.Mandilaras, *Mathesis e Philia: Studi in onore di Marcello Gigante*, ed. S.Cerasuolo, *Pubblicazioni del Dipartimento di Filologia Classica dell'Università degli Studi di Napoli Federico II*, 11 (Naples 1995) 245–248 (ph.), republishes this inscription with full commentary, especially on the names, which he suggests are of Egyptian origin. He makes no mention of a *tabula ansata* and calls the stone 'white marble.'

KYNOURIA

324. Moni Loukous. Villa of Herodes Atticus. Inscribed relief, 2nd cent. A.D. *IG* IV 676. *SEG* XXXVI 348. M.O.Jentel, *Euthénia. Corpus des monuments et étude iconographique* (Quebec 1993) 29/30, 187/188 (ph., dr.), describes the sculpture and inscriptions (correct her reading Ἐπήκτησις to Ἐπίκτησις, *IG* IV and S.Follet, *BE* [1994] 71) on this relief now in the National Museum of Athens, inv. no. given as 390; S.Karouzou, *Cat.Sculpt.Nat.Mus.* no. 1390. The inscriptions were added later to the relief which is 1st-cent. A.D. Helpful bibliography. See our lemma no. 326.

325–327. Kynouria. Assorted inscriptions. A.Datsouli-Stavridi, Γλυπτά από την Θυρεάτιδα Κυνουρίας (Athens 1993), publishes a catalogue of sculpture from this region,

most of it from the villa of Herodes Atticus at the Monastery of Loukous. The following stones bear inscriptions. She provides detailed descriptions, dating, bibliography, inventory numbers.

325: Dedication to Polemokrates. *SEG* XIII 264; XVI 274; XLII 287. D-S 24 no. 2 (ph.).

326: Relief of Telete. *IG* IV 676. *SEG* XXXVI 348. D-S 27/28 no. 1390 (ph.). See our lemma no. 324.

327: Gravestone of Antiochis, Hadrianic. *SEG* XXXV 292; XLII 287, 366. D-S 34–36 no. 2729 (ph.).

HERMIONIA

328. Hermione. Two inscriptions. C.Piteros, *AD* 46 (1991) [1996] B.107, briefly notes that the following two inscriptions have been gathered up from the property of the Papabasileiou brothers and μεταφέρθηκαν στο Πόρτο Χέλι; no inv. nos.; no further details: (1) *IG* IV 739, gravestone of Nikarista; (2) *SEG* XI 377; XXV 375,* settlement of a boundary dispute between Epidauros and Hermione.

TROIZENIA

329. Troizen. Decree of Themistokles, date? *SEG* XVIII 153; XL 341.* J.F.Lazenby, *The Defence of Greece, 490–479 B.C.* (Warminster 1993) 102–104, after a brief discussion of some of the mobilization directives, concludes, 'All in all, then, it seems less and less likely that the decree can be a true copy of an actual decree of 480, and, if the truth were known, the survival of anything like an authentic text has always seemed too good to be true. It is more likely that we ... have ... a patriotic fabrication of the fourth century, put in its final form in the third, and, ... Herodotus' shorter, vaguer version (7.144.3) looks much more like what could have been remembered.' ['has always seemed' to whom? Stroud.]

METHANA

330. Methana. Decree in honor of L.Licinius Anteros, ca. 1 B.C.? *IG* IV 853. *SEG* XIV 325; XXXVII 321. P.N.Doukellis, in Doukellis, Mendoni, (see our lemma no. 32) 367 note 54, briefly comments on the honorand's name as appropriate for a freedman of Greek origin of this date (Λεύκιος in place of Λούκιος).

EPIDAURIA

331. Epidauros. Agonistic catalogue, 1st cent. A.D. *IG* IV^2.1.101. W.Peek, *ASAW Leipzig* 60.2 (1969) 40 no. 45. M.Seve, *REG* 106 (1993) 314/315 note 50, rejects Peek's restoration [αὐλη]τάς in L. 6 and restores LL. 8/9 as [κᾶρυξ· - - - Ἀπο]λλωνίου Μυλασ[σεύς] and LL. 42/43 [. . .^{5}. .]ναι[- - - πώλῳ κέλητι] | [Ἀπολλ]ώνιος Ἐπιδάμου Ἐπιδαύριος.

332. Epidauros. Asklepieion. Hymns, 3rd cent. B.C.? *IG* IV^2.1.129, 134, *SEG* XXX 390. *SEG* XLII 294.* R.Wagman, *ZPE* 103 (1994) 101/102 (ph.), proposes the following restorations in these three texts:

A. *IG* IV^2.1.129 L. 4 [not L. 3] [- - - Λ]ίνον or [- - - Λίνον αἴλ]ινον; L. 5 perhaps [τ]ε υἱόν, e.g., [- - - Λατοῦς τ]ε υἱόν *vel sim.* ([φιλ]εύϊον [not [Φιλ]εύϊον], Maas, εὔιον, Diehl).

B. *IG* IV^2.1.134 L. 4 στίλβοντα πο[- - -], possibly a form of ποικίλος or πέ[πλα]; L. 5 perhaps λάμπουσα κρά[νει - - -] or κρᾶ[τι - - -] (λάμπουσ' ἄκρα [- - -], Hiller); L. 7 perhaps κόρ[α - - -] (ἅπαντα κο[- - -], Hiller, ἃ πάντα κό[σμον?], Maas).

C. *SEG* XXX 390 L. 11 [- - -]MB[- - -], perhaps a form of ἄμβροτος ([- - -]MO[- - -], Mitsos, Stroud, Bonefas, Mό[σ]ᾳ 'or form thereof,' Bonefas, [- - -]ME[- - -], West.

333. Epidauros. Sanctuary of Apollo Maleatas. Dedication to Apollo, 4th cent. B.C. W.Peek, *ASAW Leipzig* 63.5 (1972) 8 no. 6 (ph., ph. of squeeze), reports the discovery of a stand for a perirrhanterion 'north of the σκανά,' noting the 'gleichlautende Inschrift' of *IG* IV^2.1.191. Cylindrical stand, height 0.67 m., increasing in diameter from 0.20 m. at its top to a flaring foot of 0.45 m. Inscription below an incised band.

Σώξενος
Θιάρης
Ἀπόλλω[νι]

M.Steinbach, R.Wagman, *ZPE* 103 (1994) 107/108 no.2 (ph.), reject the suggestion of M.Mitsos (*SEG* XXXVII 300) that Peek *op.cit.* mistakenly republishes *IG* IV^2.1.191. 'Both perirrhanteria can be seen today in the Asklepieion area.' General description and photographs (illegible) of four stands for perirrhanteria dedicated by Soxenos and Thiares to Apollo at the sanctuary, *IG* IV^2.1.191, 192; *ASAW Leipzig* 63.5 (1972) 8 no. 6; *SEG* XXXVIII 319. [Plate XII c and d (reversed?) are wrongly stated to depict *IG* IV^2.1.191 and *ASAW* 63.5 (1972) 8 no. 6, respectively. Richardson.] Present locations of *IG* IV^2.1.191, 192 [without reference to *SEG* XLI 306], *ASAW Leipzig* 63.5 (1972) 8 no. 6 and *IG* IV^2.1.183. Contra Mitsos (*SEG* XXXVII 300), S. and W. maintain that the current location of *IG* IV^2.1.191 'would prove that this perirrhanterion was dedicated in the Asklepieion.'

---

334. Epidauros. Sanctuary of Apollo Maleatas. Dedication, 4th/3rd cent. B.C. *IG* IV^2.1.328. B.K.Lambrinoudakis, *PAAH* (1993) [1996] 37, briefly notes reconstruction of this base in the Epigraphical Museum of the Asklepieion. Cf. *SEG* XLIII 126.

---

335. Epidauros. The Asklepieia festival. M.Seve, *REG* 106 (1993) 308–328, drawing heavily upon epigraphic sources, studies the history, organization, prizes, etc. of the Asklepieia festival at Epidauros. Appendix (327/328): list of 40 victors at Epidauros. The earliest attested victory probably goes back to ca. 520 B.C. It was in the 4th and 3rd cent. B.C. that the festival enjoyed its greatest popularity (cf. *IG* IV^2.1.94–96; *SEG* XI 413/414, Theorodokoi), reflected also in the contemporary construction of the theater, stadium, and hippodrome. S. briefly discusses the archaeological evidence for these, with bibliography. A gap of about 50 years in the victor list precedes the time of Augustus. In the early Imperial period the Kaisareia games were added, *IG* IV^2.1.652/653; several prominent figures held the agonothesia at this time, the Statilii, Cn.Cornelius Pulcher, et al. After another lull, the games flourish again under Hadrian. In the 3rd cent. A.D. they were called Ἀσκλήπεια Ὀλύμπια. The latest known victor was Valerius Eklektos of Sinope, 253–257 A.D., *IG* II^2 3169/3170.

---

336. Epidauros. Cure inscriptions, 4th cent. B.C. F.T.van Straten, in *op.cit.* (cf. our lemma no. 1691) 57–70, publishes a slightly revised edition of his article mentioned in *SEG* XXXIII 1568 (in Dutch). He studies the procedure of the consultation (offerings, incubation, methods of healing by the god), the trust of the consultants in the god, the appearance of the god in dreams, the polyvalent power of the god, the redaction of the texts written on the stelai. On 222/223, translation of *IG* IV^2.1.126 (*Syll.*^{3} 1170; cf. *SEG* XLIII 1255) from ca. 160 A.D. (ph.).

---

337. Dimaina. Dedication to Artemis Choria, 4th–2nd cent. B.C.? *SEG* XV 211. M.Steinbach, R.Wagman, *ZPE* 103 (1994) 106 no. 1 (illegible ph.), without reference to ed.pr., republish this dedication, identifying it as a perirrhanterion (cf. βωμός κυλινδρικός, Charitonidou, ed.pr.) which they assign to the '4th century B.C.?' on the basis of lettering (cf. 3rd/2nd cent. B.C., Ch.). S. and W. read L. 1 Τιμοκράτης for Τιμοκρατίς ed.pr., L. 3 δεκάταν for δεκ⟨ά⟩ταν ed.pr. Now at Epidauros, in the courtyard outside the museum.

338. Ligourio. Dedication to Asklepios Soter and Helios Ktistes, 166 A.D.? Stele of local reddish stone, broken at bottom, found in construction on private property in 1990. Ed.pr. R.Wagman, *ZPE* 103 (1994) 103–105 (ph.), who includes a 'provisional transcription' of 'no. 731' found in the museum catalogue of inscriptions. Lunate sigma and epsilon. Now in the epigraphical collection at Epidauros.

ΑΣΚΛΗΠΙΩ		Ἀσκληπιῷ
ΣΩΤΗΡΙ		σωτῆρι καὶ
ΚΤΙΣΤΗΝ		κτίστῃ Ἡλίῳ
ΣΕΛΕΥΚΟΥ	4	Σέλευκος
ΑΠΟΗΙ..		ὁ ἀπὸ Ἡρακλέ-
ΟΥΣΩΔ.ΙΕ		ους · ΜΔ · ἱερα-
ΠΟΛΗΣ.ΣΕΤ.		πολήσας ἔτο[υς]

1. Ασκληπιῶ, ed.pr. ‖ 6. ΜΔ = 44, i.e., 167 A.D., Richardson; 166 A.D., ed.pr. ‖ 7. Or ἔτε[ι], ed.pr.

W. compares the rounded lettering of this inscription to that of *IG* IV^2.1.529 and identifies Σέλευκος ὁ ἀπὸ Ἡρακλέους with the Σέλευκος Ἡρακλίδης named there as dedicant to Helios Pangonos. Seleukos is 'a priest active in the second century of our era.'

339. Philanoreia? (Bothiki. Kastraki). Dedication to the hero Klaikophoros, 4th cent. B.C. *SEG* XV 210. For brief discussion of this altar and its setting see A.Kyrou, Στο Σταυροδρόμι του Αργολικού (Athens 1990) 214/215 (ph.) and C.Penna, I.Vichou, *Enalia* 2 (1991) 12–17 (ph.). [We are indebted to M.H.Jameson for help with this lemma.]

LAKONIA

340. Akriai (Kastraki). Inscribed sherd. In excavations of the French Archaeological School at the site (Pausanias 3.21.7; 22.4–6, 9), J.de la Geniere, *AD* 44 (1989) [1995] B.100, briefly notes the discovery of this object; no other details: HKEN. [[ἀνέθ]ηκεν? Stroud.]

341. Akriai (Kastraki). Stamped roof tiles, Roman? J.de la Geniere, *AD* 44 (1989) [1995] B.100 (ph.), very briefly notes the discovery of at least 6 fragments of stamped terracotta tiles in excavations of the French School. No texts; no further details. For the site see our lemma no. 340.

---

342. Amyklai? War contribution accounts, 5th/4th cent. B.C. *IG* V.1.1 + *SEG* XXXIX 370.* B.Bleckmann, *ZPE* 96 (1993) 297–308, after examining the status of the survivors from Melos, the exiles from Aigina and Chios, the stance of Ephesos and the Ionian cities, together with the identity of Molobros, son of Epitadas, rejects any possibility of a date as early as 427 B.C. Contributions to Sparta from all these sources are more plausibly to be placed in the time of the Dekeleian War, probably in 409 B.C.

M.Piérart, *BCH* 119 (1995) 255–282, reprints the text with app.crit. After urging that contributions to Sparta from Aigina and Melos are possible after 424 B.C. and 416 B.C., respectively, he gives a detailed analysis of the political situation in Chios after its revolt in 412 B.C. He finds the most likely occasion for the contribution of the Chian exiles as 'friends of the Lakedaimonians' (LL. 10/11) to have been in 410–408 B.C. and dates the inscription as a whole to the final phase of the Peloponnesian War. P. regards *IG* V.1.219, from the acropolis of Sparta, as a similar contemporary list of contributions to the Spartan war fund (272) publicizing her leadership in a war of liberation for the Greeks.

---

343. Agioi Anargyroi (near Selinous and Geronthrai). Dedication to Diktynna, ca. 300 B.C. Fragment of an unfluted column of white marble found in 1978 in a field about 1.5 km. southwest of the village of Agioi Anargyroi; now in the Sparta Museum, inv. no. 7872. Inscribed in two vertical lines reading from the bottom up. Ed.pr. G.Steinhauer, *Ariadne* 6 (1993) 77–88 (ph.), who appends an essay on the cult of Diktynna in Greece.

[- - -]ιhονίδας
[Δι]κτύνναι

[Πε]ιhονίδας (Πεισ- > Πειh-), ed.pr. [For the form of the name see our lemma no. 350. Stroud.]

---

344. Kalamai (Church of Agios Basileios near Yanitsa). Statue base of Iunius, Roman. *IG* V.1.1369. E.Papakonstantinou, *AD* 44 (1989) [1995] B.108, reports that this base has now been moved to the Benaki Museum in Kalamata.

---

345. Kythera. Inscribed basin. *SEG* XLIII 133A. I.E.Petrocheilos, *PAAH* (1993) [1996] 160 no. 2, republishes this object of bluish marble, giving measurements.

---

346. Kythera. Incertum. I.E.Petrocheilos, *PAAH* (1993) [1996] 161 no. 7, notes the discovery of the bottom left part of a bluish stone stele (ἡμιμάρμαρο) in a surface survey of the Greek Archaeological Society at Palaikastro: Κλεο[- - -].

347. Kythera. Incertum. Fragment of a plaque of Lakonian porphyry picked up on the surface in a survey of the Greek Archaeological Society at Palaikastro. Ed.pr. I.E.Petrocheilos, *PAAH* (1993) [1996] 159 no. 1: [. .]ΙΣΕΙ; lunate E and Σ.

348. Kythera. Stamped tile. *SEG* XLIII 133C. I.E.Petrocheilos, *PAAH* (1993) [1996] 160 (ph.), publishes the following text of this tile: Φιλ[- - -].

349. Mistra. Gravestone? 1st cent. A.D. *IG* V.1.509. A.Spawforth, in *Greek Historiography*, ed. S.Hornblower (Oxford 1994) 236/237, identifies the woman in L. 3 as Damosthenia of Marathon, daughter of Lysinikos (*I.Délos* 1629). She is the wife of Tib. Claudius Novius, the prominent Athenian of *IG* II^2 3277; see our lemma no. 164.

350. Sparta. Inscription 'on the frieze of Lykourgos' temple,' Hellenistic or Roman Imperial. *IG* V.1.690. M.-Chr.Hellman, *ZPE* 104 (1994) 153/154, argues that the text, copied by Abbé Fourmont, is not a forgery. His copy clearly gives ΠΕΙΙΚΛΕΙΔΑ, which must be interpreted as Πειικλείδα (so *IG* correctly), Lakonian form of Πεισικλείδα (communication of M.Sève). [For the form of the name see our lemma no. 343. Stroud.]

351. Sparta. Monument base for statues of two joint emperors and members of their families, ca. 205–221 A.D. *SEG* XXXIV 309; XL 349.* D.C.Gofas, *Études d'histoire du droit grec des affaires: antique, byzantin et post byzantin*, Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας 133 (1993) 143–165, reprints his two papers on this inscription published in *Lakonikai Spoudai* (1990) 49–60 and *Symposion 1988* (Cologne 1990) 397–412 (*SEG* XL 349).

352–370. Sparta. Inscriptions from the Roman Stoa. A.J.S. Spawforth, *ABSA* 89 (1994) 433–441, presents the edd. pr. of the following inscriptions found in the excavations of the British School in the Roman Stoa near the acropolis of Sparta.

352: 433 no. 1 (ph.). Decree. Hellenistic. Small fragment. Ed.pr. notes traces of Doric or West Greek dialect, εἶμεν for εἶναι.

[- - - - - - - - - - - -]
[- - - - -].[- - - - -]
[- - -].ΑΓΩΣ[- - - -]
[- - -]N στεφ[αν- - -]
[- - -]N καὶ[- - - -]
[- - -]εἶμε[ν - - - -]
[- - -].E[- - - - - -]
[- - - - - - - - - - -]

2. ἀγῶσ[ι]? ‖ 4. [πρόξεν]ον καὶ [εὐεργέταν]?

353: 433/434 no. 2 (ph.). Catalogue of magistrates, late 1st cent. B.C./early 1st cent. A.D. Fragment of a column; perhaps from a catalogue of gerontes. Names familiar from Roman Sparta but 'none of these persons is known from published inscriptions.'

[- - -]
[- - -].ΟΣ[- - -].ος
ν Νικοκλέος,
Νικοκράτης
ν Στεφάνου,
Πρατόνικος
ν Στρατονίκου,
Νικοκράτης
ν Πτολεμαίου,
Ἀριστοδάμας
ν Ἀμφιδάμα[ντος],
Τυχα.[- - -]
[- - -]

11. Τυχάρ[ετος] or Τυχαῖ[ος]?

354: 434 no. 3 (ph.). Catalogue of magistrates, late 1st/early 2nd cent. A.D. Inscribed marble bench; the first seat of honor in the block east of staircase V in the theater cavea.

[- - - - - - - - - - - - - -]
[. . . . .9. . . .]. .4. .[. . . . .9. . . .]
Τιμόλας Νικοκράτους vacat
vacat

355: 434 no. 4 (ph.). Catalogue of magistrates, late 1st/early 2nd cent. A.D. Inscribed marble bench; the second seat of honor in the block east of staircase V in the theater cavea.

[- - - - - - - - - -]
Π. Μέμμιο[ς - - -]
. . .5. .[- - - - - -]
v Σωσικρ[άτ- - -]
vacat

356: 435 no. 5. Catalogue of magistrates, ca. 125–150 A.D.? Fragment of a stele found in medieval debris in the southwest corner of the orchestra of the theater.

[- - - - - -]
Ξεν[- - - -]
Καλλ[- - -]
Ἀπ[- - - -]
[- - - - - -]

357: 435/436 no. 6. Catalogue of magistrates, late 2nd/early 3rd cent. A.D. Fragment of a marble column.

[- - - - - - - - - - - - - -]
[- - -]NIOY[- - - - - - -]
[- - -]. .E.AΔIONY.[- - -]
[- - -] Ἀριστοτέλους v
v Σύναρχοι v
Αὐρ(ήλιος) Δίδυμος Στρατίο[υ],
[Α]ὐρ(ήλιος) Ἀρκαδίων (Ἀρκαδίωνος),
Μέμ(μιος) Ῥητορικός,
v Ὑπηρέτης
Σειμή[δης]
[vacat?]

Spawforth suggests that the opening lines might have given the name of the magistrate and the eponymous patronomate dating his term.

358: 436 no. 7 (ph.). Catalogue of magistrates or career inscription. Marble block broken in two; found in the medieval debris in the orchestra of the theater.

- - - - - - - - - - - - - - - - - -
[- - - - - -]ONOM[- - - - - -]
[- - - -]ωνος τὸν ἐπ[ὶ - - - - -]
[- - -]. ἐνιαυτόν *hedera* ΣΥ[- - -]
vacat

Spawforth suggests, e.g., [γυναικ]ονόμ̣[ος ὁ δεῖνα, e.g., Μνάσ]ωνος τὸν ἐπ̣[ὶ τοῦ δεῖνος] ἐνιαυτόν.

359: 436/437 no. 8 (ph.). Dedication to the Emperor Antoninus Pius, 138–161 A.D. Fragment of a marble stele. For this class of dedications at Sparta see *IG* V.1.407–445.

Ζ[ανὶ Ἐλε]υ-
θ[ερίοι Ἀν]τω-
νε̣[ίνοι Σ]ω-
τῆ̣[ρι]

360: 437 no. 9 (ph.). Honorific inscription, Trajan/Hadrian. Slab of marble from a monument of uncertain form.

[Γά. Ἰούλιον Εὐρυ]κ̣λέ̣α Ἡρκ⟨υ⟩λα[νόν]
[Γα. Ἰουλίου Λ]άκ̣ω̣νος υ̣ἱ̣όν̣ [vacat?]

1. Ἡρκλα[νόν], ed.pr.

Spawforth identifies him as the Spartan senator C.Iulius Eurykles Herculanus L.Vibullius Pius, cf. *SEG* XI 779; H.Halfmann, *Die Senatoren aus dem östliche Teil des Imperium Romanum bis zum Ende des 2. Jh. n. Chr.: Hyponnemata* 58 (1979) 125/126 no. 29.

361: 437–439 no. 10 (ph.). Honorific statue base for Octavia Agis, ca. 110–130 A.D. Marble pedestal.

ν Ἁ πόλις ν
Ὀκταουίαν Ἀγίν,
Ὀκταουίου Λονγε[ί-
[ν]ου θυγατέρα καὶ Ἰ-
ουλίας Νεικίου, ἔκ-
γονον τῶν ἀρχα-
γετᾶν τᾶς πόλε-
ως θεῶν Ἡρακλέ-
ους καὶ Λυκούρ-
γου, γυναῖκα δέ *hedera*
Πομπηΐου Ἀριστο-
κράτους, σωφρο-
σύνας καὶ φιλαν-
δρίας χάριν *hedera*
ΧΑΡΙΝ

15. ΧΑΡΙΝ written as a monogram.

The honorand appears to be unknown but Spawforth identifies her father from *IG* V.1.516. Prosopographical notes on Iulia Nikion and Pompeius Aristokrates (*IG* V.1.543). 'The claim of Agis to descent from Heracles is not uncommon among the families of Roman Sparta's élite ... but Lycurgus appears here as an ancestor for the first time.'

362: 439 no. 11 (ph.). Honorific inscription, late 2nd/early 3rd cent. A.D.? Fragment of a white marble base or stele found in the medieval debris in the orchestra of the theater.

[- - - - - - - - - -]
[- - -]ΕΠΙΣ[- - - -]
[- - -]ΛΥΣΙΜ[- - -]
[- - - - - - - - - -]

2. Λυσιμ[αχο- - -], ed.pr.

363: 439/440 no. 12 (ph.). Honors for M.Aurelius Kallikrates, after 212 A.D.? Two joining fragments of a stele.

ν Ἀ πόλ[ις . . . . .[10] . . . .]
Μ. Αὐρ. Καλλικράτην [. . . . .[10] . . . .]
ἀρετῆς [χάρ]ιν καὶ [e.g., τῆς εἰς αὐτὴν]
4 ε[ὐ]νοίας· προσδεξαμένου μὲν [τὸ]
ἀνάλωμα Σουλπικίου Μαρκέλλου,
μετὰ ταῦτα δὲ προσδεξαμένων τὸ ἀν-
άλωμα τῶν παιδῶν τοῦ Καλλικράτου[ς],
8 Καλλικράτους καὶ Νεικιππίας vacat

The honorand cannot be certainly identified, nor can Sulpicius Marcellus, who seems not to have been a Spartan—possibly a xenos of Kallikrates?

364: 440 no. 13 (ph.). Honorific inscription. Moulded crowning block of bluish local marble. [- - -]ΤΟ[- - -] on the uppermost fascia.

365: 440 no. 14 (ph.). Incertum, 1st cent. A.D. Top left corner of a marble block. Possibly from a catalogue of magistrates.

vacat
Πασ[- - -]
Ἀνο[- - -]
vacat
4 vacat
Ἀ ρ[- - -]
[- - - - -]

366: 440 no. 15 (ph.). Incertum, Hellenistic, no later than 200 B.C. A dedication? Fragment of a marble block.

v a c a t
[- - -]ΑΩΠΑΡΙΩΙ[- - -]
v a c a t

367: 440/441 no. 16 (ph.). Incertum, 2nd cent. A.D. or later. Marble block with a raised band running around the lower edges of the inscribed and right sides; inscription cut on a raised floral design with a vertical line of lettering on either side.

vertical line of lettering to left:
[- - -]ΡΑΓΗΝ (or ΡΑΤΗΝ)

at center:
. .
ΤΟΙΠΑΙ
ΔΓΝ
Ε

vertical line of lettering to right:
[- - -]ΓΟΙ[- - -]

368: 441 no. 17 (ph.). Incertum, early Imperial. Fragmentary marble plaque.

[- - -].ιμα[- - -]

E.g., [Λυσ]ιμα[χ- - -], ed.pr.; from the ph., [Λυ]σιμα[χ- - -], Stroud. See our lemma no. 362.

369: 441 no. 18 (ph.). Incertum. Small marble fragment; broken bar alpha.

[- - - - - - - - -]
[- - -]ΙΑΝΙ[- - -]
v a c a t ?

370: 441 no. 19 (ph.). Incertum, Roman Imperial. Marble block.

- - - - - - - - - - -
[- - -]Ο[- - - - - -]
[- - -]ΤΟ[- - - - -]
[- - -]ΑΙΑΤΡ.[- - -]
4 .ΝΟΙΙ. . .[- - - - - -]
.ΝΟΜΟ[- - - - - -]
ΤΗΡ. .[4]. .[- - - - - -]

371. Sparta. Lamp signature, ca. 300–350 A.D. Fragment of an Athenian lamp found in excavations of the British School in the Roman Stoa. Ed.pr. D.M.Bailey, *ABSA* 88 (1993) 249 no. 202 (dr.): ΣΤΡ (Στρατόλαος).

372. Sparta. Vase inscriptions, Roman. Vase fragments with inscriptions found in excavations of the British School in the Roman Stoa. Ed.pr. D.M.Bailey, *ABSA* 88 (1993) 224–249.

A. 224 no. 17 (dr.). Fragment of an amphora with incised A.
B. 229 no. 43 (dr.). Fragment of an amphora with traces of dipinto in red; no reading.
C. 238 no. 128. Fragment of a cup with graffito on the rim: [- - -]XII[- - -].
D. 248/249 no. 200. Fragment of a neck of an amphora with red dipinto A.

373. Lakonia. The Lakonian dialect. Based upon a corpus of 2200 inscriptions from Lakonia extending from the 6th cent. B.C. into modern times, A.Panagiotou traces the development of this dialect and its connections first with Koine and then with Tzakonian. Special attention is given to the widespread use of old dialect forms during the reigns of Hadrian and Antoninus Pius; *Studies in Greek Linguistics: Proceedings of the 14th Annual Meeting of the Department of Linguistics, Faculty of Philosophy, Aristotle University of Thessaloniki, 27–29 April 1993* (Thessaloniki 1993) 497–509.

MESSENIA

374. Korone. Honorary herm with epigram, Hadrianic? *IG* V.1.1399. *SEG* XIV 336. In *PAAH* (1993) [1996] 66 (ph.), P.Themelis reports the discovery in excavations of the Greek Archaeological Society at Messene of a marble base and broken shaft of a herm which he suggests form the lower part of this monument which was taken from Messene to Korone, now in the Museum at Kalamata, inv. no. 410. See *AD* 21 (1966) [1968] B.163. The base and herm shaft are *in situ* in the colonnade of a grave monument excavated near the Arkadian Gate. Cf. *EAH* (1993) [1994] 43.

375. Messene. Agonistic inscription, Hellenistic. *SEG* XLIII 162. In *PAAH* (1993) [1996] 56/57 (ph.), P.Themelis repeats the same information about this inscription as in *SEG* XLIII 162, adding only the inv. no. 2770. Still no published text. The ph. is large, excellent, and legible.

376. Messene. Altar of the Great Gods, 1st cent. A.D. *SEG* XLIII 163. P.Themelis, *PAAH* (1993) [1996] 67, inv. no. 2885, republishes this text, changing the reading now in L. 2 to [. .]νειων and in L. 3 moving συνβώμων Πατρῴων over to the left margin.

---

377. Messene. Honorary inscription, 2nd cent. A.D. *SEG* XLIII 160. P.Themelis, *PAAH* (1993) [1996] 57, repeats the information about this inscription recorded in *SEG* XLIII 160, without printing a text; no ph. It is on the back of *SEG* XLIII 162 (our lemma no. 375); inv. no. 2770. Themelis adds that it is the πόλις and the tribe Kresphontis who bestow the honors.

---

378. Messene. Statue base for the Emperor Marcus Aurelius, 139–161 A.D. *IG* V.1.1451. *SEG* XXXIX 383; XL 367; XLI 353. A.J.S.Spawforth, *Hesperia* 63 (1994) 222, urges, against the view of B.Peuch, *REA* 85 (1983) 24; *SEG* XXXV 263, that we cannot be sure that there is a meaningful institutional distinction between 'the Greeks' in L. 3 and 'the Achaians' in LL. 10/11. They may here be mere synonyms.

---

379. Messene. Gravestone of Diodoros. Stele reused as floor paving in a later grave monument uncovered in excavations of the Greek Archaeological Society near the Arkadian Gate. Ed.pr. P.Themelis, *PAAH* (1993) [1996] 65, inv. no. 2927. Inscription *in rasura*.

Διόδωρε vacat χαῖρε

---

380. Messene. Gravestone of Polemon. Stele reused as a paving slab of the floor in a late grave monument excavated near the Arkadian Gate by the Greek Archaeological Society; inv. no. 2928. Ed.pr. P.Themelis, *PAAH* (1993) [1996] 65.

Πολέμων
χαῖρε

In the top right corner of the stele are the traces of an erased 4-line inscription in smaller letters, probably an epigram:

ΕΘΕ[- - - - -]
[- - - - - - - -]
[- - - - - - - -]
4 [- - -]ΕΘΕΚΑΝ

---

381. Messene. Gravestone of Ophelima and Harmion. P.Themelis, *PAAH* (1993) [1996] 63, reports the discovery of a limestone grave stele during plowing in a field ca. 150 m.

southwest of the Heroon-Mausoleion, outside the walls. The crowning member in the shape of a horizontal roof was worked separately and attached with iron and lead clamps; inv. no. 2603.

Ὠφελίμα vacat χαῖρε
Ἀρμίων vacat χαῖρε

382. Messene. Musical notation? *SEG* XLIII 164. P.Themelis, *PAAH* (1993) [1996] 42 (ph.), repeats the information on this stele recorded in *SEG* XLIII 164. Still no text. It was found in the Hierothysion (?).

383. Messene. Incertum, Roman. *SEG* XL 367; XLI 376E. In *PAAH* (1993) [1996] 67/68, P.Themelis returns to this text, adopting V.Bardani's reading: Θηρύλος. Ἐνίκ' Αἰθίδας. He interprets the verb ἐνίκ(α) either literally or metaphorically in an erotic context and suggests that we retain the mss. reading Αἰθίδας in Pausanias 4.32.2. The latter and this inscription could both then designate the same man who had his heroon in the region of the stadium and was also honored in the naiskos on the slopes of Ithome.

Themelis also reports an interpretation communicated to him by C.Kritzas, Θηρύλος ἔνικ' Αἰθίδαι, cf. *SEG* XI 890, with the interpretation of J. and L.Robert, *BE* (1950) 113. He observes that this interpretation could be accepted if the last letter of Αἰθίδας were an iota in place of the certain lunate sigma.

384. Messene. Christian inscription, 5th/6th cent. A.D.? Broken marble plaque found in the reuse of a grave monument excavated near the Arkadian Gate by the Greek Archaeological Society. Ed.pr. P.Themelis, *PAAH* (1993) [1996] 66, inv. no. 2935.

[- - - - - - - -]ων
πά[ντα] δὲ ζή-
σας ἔ[τη . . .]Η, τὰ ὁ
θεὸς ἤθελε

385. Messene. Stamped roof tiles, 3rd cent. B.C. P.Themelis, *PAAH* (1993) [1996] 54/55 (ph.), reports the discovery of 17 fragmentary Lakonian-type terracotta roof tiles bearing a rectangular stamp in excavations of the Greek Archaeological Society in the Sanctuary Ω-Ω (Demeter), inv. no. 4609.

[Ἐπὶ] ἰε[ρέως]
[Εὐα]μέρου

386. Messene. Stamped tiles, Hellenistic. P.Themelis, *PAAH* (1993) [1996] 57–59 (ph.), publishes the following stamped terracotta Lakonian-type roof tiles recovered in excavations of the Greek Archaeological Society in the lower levels of the south court of the Asklepieion.

A. Inv. no. 2937. *SEG* XLIII 166. Rectangular field: ἱερ[ὰ] | ἐπὶ Φιλ[ίππου]. Themelis interprets this as a reference to the priest of Ithomian Zeus; he identifies Philippos as the father of the famous sculptor Damophon. The letters in L. 1 are more widely spaced than those in L. 2. For the restoration see *SEG* XLI 374C. [The ph. shows clearly ἐπὶ Φιλι[- - -], Stroud.]

B. Inv. no. 2949. Rectangular field: ἐπὶ ἱε[ρέως] | [Τ]ελ[εσάρχου?]. For the restoration see *SEG* XLI 374D. [To judge from the ph. the lambda is dubious and ought to be dotted at the least, Stroud.]

C. Inv. no. 2950. Circular field: ΔΑ(μόσιος) ligature | ΕΥ[- - -].

ELIS

387. Elis. Dedication to Aphrodite, 2nd cent. B.C. *SEG* XLI 387. Because of the time-lag in the publication schedule of *Archaiologikon Deltion*, E.Papakonstantinou, *AD* 44 (1989) [1995] B.103 (ph.), republishes here this inscription which she edited in 1991, cf. *SEG* XLI 387.

388. Olympia. Dedication of Apollonia, ca. 450–440 B.C. *SEG* XV 251; XXX 427. P.Cabanes, *L'Illyrie méridionale*, 145–148, reprints the text and suggests that in the course of the 4th cent. B.C. the people of Apollonia may have erected in their own city a replica of this monument at Olympia. The position of the statues of Eos and the Trojan heroes to the right of Zeus on the base shows that the people of Apollonia are privileging them over Thetis and the Achaian heroes. Apollonia ca. 450 B.C. is making the statement that her victory over Thronion is revenge for the losses in the Trojan War.

389. Olympia. Agonistic inscription of Kasia of Elis, 21 A.D. *IvO* 233. *SEG* XL 391. Moretti, *Olympionikai* I.866. S.Zoumbaki, *ZPE* 99 (1993) 227–232, publishes the text on this statue base, augmented by the new non-joining fragment found in excavations to the north of the Prytaneion, previously noted in *SEG* XL 391. The above date, recorded in LL. 4/5, brings substantial changes to the stemma of Kasia's family, the Vettuleni, one of the leading houses in Elis. Z. traces the origins of the Vettuleni back to Etruria and discusses the transplantation of this branch of the family to Elis. She provides a new stemma (232) based primarily on the following

inscriptions: *IvO* 100, 116, 126, 221, 226, 386, 431, 435–440. Helpful compilation of Vettuleni attested elsewhere in Greece, 229 note 14.

Κασία Μ[άρκου? Β]ετληνοῦ
Λαίτου θ[υγάτη]ρ νικήσασα
Ὀλύμπι[α τεθρί]ππωι πω-
λικῶι ἐ[πὶ τῆς] Σ Ὀλυμ-
πίαδος [Διὶ Ὀλ]υμπίωι

390. Olympia. Assorted statue bases. E.Papakonstantinou, *AD* 44 (1989) [1995] B.113, reports that the Greek Archaeological Service has joined and restored the fragments of the following monuments: *IvO* 355, 372, 436, 445, 450, 458. All are located northeast of the Temple of Zeus.

391. Olympia. The western Greeks and Olympia. Drawing upon inscribed dedications, statue bases, the list of Olympionikai and other sources, H.Philipp, *JDAI* 109 (1994) 76–92, demonstrates and discusses the relatively high proportion of victors and others from Sicily and southern Italy attested at Olympia in the 6th and 5th cent. B.C. Cf. *SEG* XLIII 172.

ACHAIA

392. Aigion. Dedication to Isis, 2nd/3rd cent. A.D. Base of a cylindrical clay vase (kernos?) with inscription incised before firing. Found in excavations of the Greek Archaeological Service at Odos Perikleous and Asim. Photila. Ed.pr. M.Petritaki, *AD* 46 (1991) [1996] B.149 (ph.), who observes that there is no other evidence for the presence of a sanctuary of Isis in the vicinity and that the name Dorkinas may be Aitolian.

Δορκίνας Εἴσιδι δῶρον

393. Aigion. Prominent family in the Achaian League. C.Habicht, *ZPE* 101 (1994) 223, discusses the evidence for a family which for four consecutive generations held prominent positions in the Achaian League, beginning with Euryleon, general of the League in 211/10 B.C. Literary attestations; epigraphical attestations: Xenophon son of Euryleon, *IG* IX^2.1.29 LL. 26/27 (Thermon), *Syll.*^{3} 585 L. 29 (Delphi); Kleogenes son of Alkithos and grandson of Xenophon, *IG* IX^2.1.721 B LL. 4, 9 (Chaleion).

394. Dyme. For a proxeny decree of the Aitolian League from Thermon honoring Damon son of Neagenes of Dyme, 165/4 B.C., see our lemma no. 438.

395. Patrai. Two Latin milestones, 253–260 A.D. Cf. M.Petropoulos, *AD* 45 (1990) [1995] B.136/137.

MEGARIS

396. Megara. Gravestone? 5th cent. B.C. Large block, reused upside down in a long ancient wall excavated by the Greek Archaeological Service at Odos Demosthenous 26; probably from a grave monument with an inscription in 2 lines. Ed.pr. P.Zorides, *AD* 46 (1991) [1996] B.54 (dr.); epichoric Megarian alphabet: TΒΙΟΣ|ΤΙΜΟΣ. [Could this be the beginning of two names, Τηλοσ- and Τιμοσ-? Stroud.]

397. Megara? Gravestone. Fragment from the left side of a pedimental stele of white marble with a relief representing a seated woman on a chair with a high back; inscription below the pediment. Turned in to the Greek Archaeological Service at Megara; found many years ago outside of Megara to the west. Ed.pr. P.Zorides, *AD* 45 (1990) [1995] B.69 (ph.), inv. no. BE 176.

Εὐτ[- - -]
Κρ[- - -]

398. Megara? Gravestone of Mnasilas. White marble obelisk turned in to the Greek Archaeological Service at Megara; provenance unknown. Ed.pr. P.Zorides, *AD* 45 (1990) [1995] B.69 no. β, inv. no. BE 173.

Μνασίλας
Πασίωνος

399. Megara. Gravestone of Aristokritos, 4th cent. B.C. Pedimental, marble grave stele found in excavations of the Greek Archaeological Service built into a later peribolos wall of a grave precinct within the space enclosed by the two long walls at Parodos Platonos. Below the inscription two male figures in relief, one standing, the other seated. Ed.pr. P.Zorides, *AD* 47 (1992) [1997] B.53; no ph.

Ἀριστόκριτος
Ἀριστοφίλου
Ἀθηναῖος

400. Megara. Markings on terracotta drain-pipes. Incised on at least four terracotta pipes, near the joints, belonging to a drain excavated on Odos Grammou by the Greek Archaeological Service are the following letters: ΩΠ, ΠΘ, ΟΡ, ΘΜ, Θ, and ΠΗ; briefly mentioned by P.Zorides, *AD* 46 (1991) [1996] B.46; no date.

BOIOTIA

401. Boiotia. Boiotians in the Hellenistic Kyklades. Cf. G.Reger in *Boeotia Antiqua* IV 71-99, for some reflections on relations between Boiotia(ns) and the Kyklades, especially Delos, in the Hellenistic period: **1) Boiotia and the Nesiotic League** (Bakchon from Boiotia as νησίαρχος; proxeny decree of the League for the Thebans Hypatodoros and Kaphisodoros: *IG* XI 4 1040; for the former (or perhaps his grandson) cf. *F.Delphes* III 1 359 (*Syll.*^{3} 503) [cf. also F.Cordano, *art.cit.* (cf. our lemma no. 1718) 69/70, for this problem]; *IG* XI 4 1040 possibly issued on the occasion of Demetrios Poliorketes' stop on Delos in 287 B.C.; under Rhodian dominance no relation between League and Boiotia); **2) Boiotia and Delos** (Boiotians as proxenoi of Delos, possibly honored as theoroi or dedicants; a Theban contractor; Theban flutists on Delos; Boiotians on Athenian Delos after 166 B.C.; only two Delians in Boiotia, as proxenoi of Oropos; brief discussion of the poet Amphicles, styled Δήλιος in *IG* VII 373 and Ῥηναεύς in *I.Delos* 1497 L. 27; no commercial reasons for relations between Boiotia and Delos); **3) Boiotia and the Kyklades:** striking absence of Boiotians in the Kyklades and of islanders in Boiotia; **4) Attempt to explain the isolation of Boiotia** (cf. under 3): the dominant role of Euboia and its relations with the Kyklades; Euboians as actors/musicians and as persons exercising economic interests on Delos: 'Euboia was to some degree tied into the Delian economic world. For Boiotia there is no such evidence' (81); brief discussion of the relations between Euboia and Boiotia and a brief section on the emergence of the Kyklades as a more or less closed economic region focused on Delos under the impact of political forces (Nesiotic League). For the economy of Delos cf. our lemma no. 674.

In an Appendix (86-96) a list of all Boiotians in the Kyklades or on Euboia and of all the Kykladic islanders and Euboians in Boiotia.

---

402. Boiotia. Cities and their financial resources. On the basis of epigraphical evidence, largely from the Hellenistic period, L.Migeotte in *Boeotia Antiqua* IV 3-15, analyses the revenues of Boiotian cities, with occasional references to federal revenues; emphasis on agrarian revenues: public and sacred land (the Thespian land-leases; cf. *SEG* XXXVI 464; *IG* VII 3170 from Orchomenos, which mentions τόμοι with their value and boundaries, probably to be leased; brief remarks on *IG* VII 3078, 2446; *Syll.*^{3} 747 and 884); evidence for public pasture (right of ἐπινομία; νομῶνας who levied the ἐννόμιον); payment of the δεκάτη (a direct tax!) on land, i.e. the tenth part of the (value of the) harvest rather than the tenth part of the rent (Feyel); cf. the δεκατευταί in *Syll.*^{3} 884 (imperial Thisbe); payment of a τέλος to the city or league 'if it is necessary', i.e. a special ad hoc tax; harbor-taxes and custom-dues; indirect taxes (on use of the oracle, on manumissions) and fines; liturgies and euergetism (e.g. *IG* VII 3211 (choregia), 3078 LL. 24-28); subscriptions and public loans (on which cf. M.'s own monographs mentioned in *SEG* XXXIV 1690 and XLII 1762, with brief summaries of the scope and aims of subscriptions and loans).

---

403. Boiotia. Cults. Cf. A.Schachter, *Cults of Boiotia* 3: *Potnia to Zeus. Cults of Deities unspecified by name* (BICS Suppl. 38.3; London 1994). Copious use of inscriptions.

404. Boiotia. The month Θειλ(ι)ούθιος. A.Schachter, *op.cit.* (cf. our lemma no. 403) 43-49, examines the origin of this seventh month of the Boiotian year (June/July). He surveys the etymologies given so far, opts for an original *θεελούθιος, derived from the advent of some deity, and offers some reflections on the ritual of the Θειλούθια-festival.

405. Boiotia. Proxeny decrees. Cf. J.M.Fossey in *Boeotia Antiqua* IV 35-59. **Classical period** (4th cent. B.C.): *IG* VII 2407/2408 and 2418; *SEG* XXXIV 355; XXVIII 465 (federal decrees, part of a policy to create a fleet and threaten Athenian corn supplies). **Hellenistic period**: a) 45 federal decrees (the bulk from ca. 250-200 B.C.); 'primarily political purposes rather than commercial ones'; b) city decrees (cf. *SEG* XXXIV 366) from Tanagra (28), Thespiai (28), Oropos (177), Akraiphiai (19), Thisbe (10), Khorsiai (5), Thebes (3), Orchomenos (3), Plataiai and Haliartos (each 2), Koroneia, Chaironeia and Anthedon (each one); maps showing awarding and receiving cities. Analysis of proxenia-awarding and proxenia-receiving cities points to a connection between proxenia and the sea and to proxenies as a result of commercial activity. Inland cities have very few proxenoi; they had 'little in the way of proxenoi because their commercial activity would be limited to other nearby cities' (48). For Haliartos cf. our lemma no. 409.

406. Akraiphia. Dedication to heros Ptoios, ca. 500 B.C. J.Ducat, *Les* kouroi *du Ptoion* (Paris 1971) 430 no. 278. A.Schachter, *op.cit.* (cf. our lemma no. 403) 13, suggests restoring Ἐρχομ]ενῖες, although this would be a hapax; alternatively he suggests Θηβαγ]ενῖες.

407. Anthedon. Dedication to Zeus M(e)ilichios. *BCH* 26 (1902) 324 no. 15. A.Schachter, *op.cit.* (cf. our lemma no. 403) 96, suggests restoring the text as follows: [Ἀ]πολλόνιο[ς | Κ]αφισοδό[τω | Δὶ τ]εῖ Μιλ[ι]χί[ει]; ει for οι occurs in other Boiotian texts (*BCH*: [Κ]αφισοδό[του | ...]ει? Μιλ[ι]χί[ωι]).

408. Haliartos. Decree of Haliartos concerning participation in the Ptoia in Akraiphia, ca. 235-225 B.C. *SEG* XXXVII 380*. A.Schachter, *op.cit.* (cf. our lemma no. 403) 20/21, argues that Akraiphia invited the Haliartians to send cavalrymen for the team competition in the Akraiphian Ptoia (rather than in a local contest *during* the Ptoia as Rigsby suggested: see *SEG* XXXVII 380). Equestrian competitions were already celebrated in honor of the hero Ptoios in the 6th/5th cent. B.C. The re-organization of the Ptoia as an ἀγὼν μουσικός took place after the date of the Haliartian decree. The Haliartians sent their thesmophylakes to Akraiphia because these may have been able to settle a dispute between the two cities.

409. Haliartos. Proxeny decrees. J.M.Fossey, *art.cit.* (cf. our lemma no. 405) 49-56, suggests that *SEG* XXVIII 453 (2nd half of the 4th cent. B.C.) is not a proxeny decree of Haliartos but rather a local copy of a decree of another city passed for a Haliartian citizen, the combination of politeia and proxenia being unparalleled in 4th cent. B.C. Boiotian epigraphy. F. distributes Knoepfler's first line (as given in *SEG* XXVIII) over two lines and argues that in the new line 4 the first word should be left blank (*SEG*: [Ἁλιαρτίων κὴ]).

He republishes the two Hellenistic proxeny decrees *IG* VII 2848 and 2849, including many of the emendations of later scholars (Wilhelm, Feyel). On palaeographical grounds F. suggests dating both decrees to the early 2nd cent. B.C. (2848 being perhaps just slightly earlier than 2849), i.e. to the anti-Roman and pro-Macedonian mentality in the town just before 171 B.C.

a) *IG* VII 2848:

- -
[- - - ἄρχοντ]ος, Μελίτων Θυμ[οίτ]αο
ἔλεξ[ε]· προ[β]εβωλευμένον εἶμεν αὐτοῖ ποτὶ δᾶμον, Μέ-
να[ν]δρον [patronymic, Ἄδρ]αστον Νέσ[τορος, name patronymic,]
Κάσσ[α]νδρον Νικάρχω Μακεδόνας ἐ[σς] Ἐδέσσας
προξένως εἶμεν κὴ εὐ[εργέ]τας τᾶς πόλιος Ἀριαρτίων
κὴ αὐτ[ὼ]ς κὴ ἐ[σ]γόν[ως] κὴ εἶμεν αὐτῦς γᾶ[ς κὴ Fυκίας ἔ[π]πασ[ιν]
[Fισο]τέλιαν [κὴ ἀσφά]λιαν [κὴ ἀσουλίαν κὴ] πολέμ[ω κὴ ἰρ]άν[ας]
[ἰώ]σας [κὴ κατὰ γᾶν κὴ κατὰ] θά[λατταν κ]ὴ τἄλλα πάντα
[καθάπερ τῦς ἄλλυς προξένυς κὴ εὐεργέτυς]

1. In fine F. suggests reading Θυν[ίδ]αο and either identifying Μελίτων Θυνίδαο with the Haliartian Μελίτων Θεώνδου on record in Chalkis ca. 150 B.C. (*IG* XII 9 1136) or relating him to the latter. Θύμοιτας (or -ος) seems to be a hapax in Boiotia, whereas Θεωνίδας, Θιωνίδας, Θυνίδας, Θοινίδυς and Θυ(ι)ωνίδος are fairly common. As to *IG* XII 9 1136 F. wonders whether Θεωνίδου should be read, although Θεώνδας occurs twice in the area of Eretria ll 3. Κέρ]αστον has also been suggested (cf. *BE*, 1939, no. 134) but F. suggests restoring Ὀνόμ]αστον and identifying Kassandros and Onomastos with the pro-Perseus agents active in Thrace ca. 184 B.C. (Polybios 22.13/14 and Livy 39.34) and possibly Menandros (LL. 2/3) with the homonymous regal ἁρμοστής in Thessalonika (*IG* XI 4 1053) or the latter's grandson.

b) *IG* VII 2849 (*SEG* III 364):

[- - - - - - - - - - - - - - -] Ξέννιος ἄρχοντος
[name patronymic ἔλεξ]εν προβεβωλευμένον εἶ-
[μεν αὐτῦ· ἐπιδεὶ name]τεις Ξενοκράτιος Μακε-
[δὼν ἐσς - - city - - φι]λόσοφος παρεπιδαμίων
[παρ' ἀμὲ ἀκροάσις πλίονα]ς ποιεισάμενος, εὐδο-
[κίμεισε κὴ ἐν τῦ γυμν]ασίυ σχολάδδων τὼς
[ἐφείβως πηδεύει κὴ σεμ]νῶς ἀστρέφετη ἐν τῆ π[ο]-
[λει, δεδόχθη τῦ δάμυ πρόξ]ενον εἶμεν κὴ εὐεργέτα[ν]
[τᾶς πόλιος Ἀριαρτίων - - - τεῖα, κὴ α]ὐτὸν κὴ ἐσγόνως κὴ εἶ-
[μεν αὐτῦς γᾶς κὴ Fυκίας] ἔππασιν κὴ Fισοτέλιαν

[κὴ ἀσφάλιαν κὴ ἀσουλία]ν κὴ πολέμω κὴ ἰράνας ἰώ-
12 [σας κὴ κατὰ γᾶν κὴ κατὰ θάλα]τταν κὴ τὰ ἄλλα πάντα
[καθάπερ κὴ τῦς ἄλλυς π]ροξένυς κὴ εὐεργέ-
[της· τῶς πολεμάρχως] ἀγγράψη τὸ ψάφισμα
[τόδε εἴ κα δοκεῖ ἐν καλλί]στυ εἶμεν

1. F. omits the dating formula restored in *IG*, since we do not have Haliartian parallels for dating formulas || 13. initio: for reasons of space, F. omitted τίμια restored by Feyel.

410. Haliartos. Boundary stone. *SEG* XXXIV 353; XLII 406 (with the better reading Ἀγ[ρὸς] Ἀθ[ηναίων]). J.M.Fossey, *art.cit.* (cf. our lemma no. 405) 57, accepts the idea that this boundary stone refers to the fact that the land of Haliartos was given to the Athenians by the Romans. He suggests that similarly *IG* VII 2213/2214 should be restored as Ἀγ[ρὸς] Θ[εσ]π[ιέων]; 2213 comes from Váyia facing towards the land of Haliartos; both boundary stones may have been a 'reaction by a neighbouring Boiotian city to Athenian aggrandisement'; *IG* VII 1784 (Ὁμό[νοια] | Θεσπιέων καὶ Ἀθηναίων; 2nd cent. A.D. ?) may perhaps have to be placed against the background of earlier action and reaction.

411. Hyettos. Regulation concerning an oracle (of Herakles ?), later Hellenistic period. *SEG* XXVI 524; XXXVI 421. A.Schachter, *op.cit.* (cf. our lemma no. 403) 163, suggests reading ὁ μανεὶς ἐξῖ τῶ μαντείω, with ἐξῖ for ἐξῶ = ἔξω. He refers to Hesychios, s.v. ἐξεῖ · ἔξω · Λάκωνες.

412. Lebadeia. Boundary stone, 4th/3rd cent. B.C. ? *SEG* XXIII 297. A.Schachter, *op.cit.* (cf. our lemma no. 403) 108 note 3, wonders whether LL. 6/7 could be restored as follows: πὰρ τ]ὸμ βωμὸν τῶ Δι[ὸς τῶ Ἀκρή]ω (*SEG*: ἐπὶ τ]ὸμ βωμὸν τῶ Δι[ὸς τῶ Λαφουστί]ω).

413. Lebadeia. Building contract concerning the temple of Zeus Basileus, before 172 B.C. *IG* VII 3073. L.A.Turner in *Boeotia Antiqua* IV 17-30, analyses LL. 1-89: instructions for the display of all the stelai inscribed with building specifications; contract for the provision of the stelai, a poros socle and cornice (θριγκός) and the engraving and painting of the letters; the stelai are to be clamped together with 'lead poured around'; two series of stelai: old ones (τὰς στήλας τὰς ὑπαρχούσας; LL. 67 ff.) and new ones; a new cornice was to be made; there probably was a wall of stelai (14 to 16) of ca. 15 m. length; location of this wall is uncertain. Seven stelai survived: three were recorded in Lebadeia, built into modern houses (*IG* VII 3074-3076); of the remaining four three are now in the Chaironeia Museum: *IG* VII 3073 (paving inscription), *BCH* 20 (1896) 318-335 (orthostate inscription) and *BCH* 64/65 (1940/1941) 36-59 (peristyle inscription). The seventh is the so-called plinth inscription (*MDAI*

(A) 22, 1897, 179-182). Turner found the latter in the Museum's back store-room and noticed that there are two, previously unnoticed, lines of text on its back: ---]ας καὶ παρ[- - - - | . . . τοῖς να]ποιοῖς καὶ βοιωτάρχ[οι]ς [- - -. Lettering and the references to the two officials show that this is a continuation of the document on the front; this implies that at least a portion of the wall of stelai must have been free-standing. T. could not verify whether the other preserved stelai were also opistograph; she adduces parallels for free-standing walls of stelai from Athens (450-410 B.C.). Cf. M.Sève, *BE* (1995) no. 68, who points to possible Delphian parallels.

414. Lebadeia. Decree concerning visitors of Trophonios. *IG* VII 3055; C.Vatin in F.Salviat - C.Vatin, *Inscriptions de Grèce centrale* (Paris 1971) 81-94. A.Schachter, *op.cit.* (cf. our lemma no. 403) 86-88, presents a version of the text which is based on that of V. but includes some suggestions by S. The stone itself is lost; the text depends entirely on the copies of Leake and Pococke. Since Vatin's republication was never included in *SEG*, we present the text here, with S.'s new readings. We do not generally mention *IG's* readings in the app.cr.

[Θιό]ς· ἔ[δ]οξε τῇ πόλι Λεβαδει[ήων]
ἀνθέμεν τὸ[ν] Τ]ρεφώ[νιον] κατα[βάντα]
[ἐν τὸν θησαυρὸν] νόμισμα ἀργ[υρίω]
δέκα δραχμάων εἰλύτας δέκα κατὰ αὐτ[ὸν]
κὴ ὅστις ἡ ἐνκαταβεβάων ἀντέθεικε πλ[ῖ]-
ον δέκα δραχμάων εἰλύτας δέκα γραφέ-
μεν αὐτὼ[ς] ἐν τὰν στάλαν· Ἀ[μ]ύντα[ς] Πε[ρδίκ]-
κα Μακεδόνων βασιλεὺ[ς] καταβὰς [τὸ] μαντ[ῖ]-
ον ὑπὲρ αὐτοσαυτῶ ἀνέθεικε [πέν]τε δ-
αρικοὺς εἰλύτας [F]ίκατι· Ἀρχεναυίδας Δαμ[έ]-
α Πελλανεὺς κατα[βὰς] ἀνέθεικε ἀργυρίω [τ]-
ρῖς μνᾶς· Τηλ[έ]μαχος Πολεμάρχου Δωριεὺ[ς]
ἐκ Κυτενίου Τρεφωνίω ἐν τὸν θησαυρὸν
δαρικοὺς δύο [δραχμ]ὰ[ς ἑκ]ατὸ[ν] καὶ δέκα πέν-
τε· Αἰσίων [. . .o]υ [Μιλ]ήσιος τρι[άκοντα]
δραχμ[ὰς . . . . .]ΑΤ[. . . . .]πέντε
[Εὐ]α[νθί]δ[ας Μικρίωνος Λοκρ]ὸς [δ]α[ρι]-
κόν· Εὐανθίδας Μικρίωνος Λοκρὸς
ἑβδομείκοντα δραχμάς· [. . . Ἀρχεναυ]ίδας
Δαμέα Πελλ[ανεὺς . . . . .]
Εὐανθίδας Μικρίωνος Λοκρὸς [ἑβδομ]είκον[τα]
δραχμὰς [. . . . .] ἀργυρίω
[. . . . .] Πυθόνικος Φιλο-
κράτειος Ταναγρῆος δέκα στατῆρας,
Πυθόνικος Φιλοκράτειος Ταναγρῆο[ς]
δέκα στατῆρας, Πουθόνικος Τανα-
γρῆος Φιλοκράτειος τριάκοντα [σ]τατῆρας

28 [.....]
πέντε στατ̣ῆρα[ς .....]ΚΑΛ[.....]
Ἀριστίωνος Χαλκιδε̣ὺς [.....]
Ἀσσκλαπιάδας Ζηνοδότω[- - - - - -]
32 τε στατῆρας [- - - - - - - - - - - - -]
Εὐανθίδας [Μικρίωνος Λοκρὸς]
ἀργυρίω μ̣[νᾶς - - - - - - - - - - - -]
[.....]
36 στατῆρας [- - - - - - - - - - - - - -]
[.....]
[.....]
πολιος ἀνέ[θεικεν - - - - - - - - - -]
40 [.....]
[.....]
πωνος Καπί[ωνος ..... ἐν Ἀπόλ]-
λωνος τὸ[- - - - - - - - - - - - - - - - - -]
44 [.....]
ἐν τὸ ἐ̣λεηοχ[ρίστιον - - - - - - - -]
[.....]
[.....]
48 [.....]δέκα [.....]
[.....]
[.....]
[.....]
52 [.....]
[..... ἀ πό]-
λις τοῖς θι̣οῖς ἀ[νέθεικε]

1. [Ἀγαθὴ τύχη· Ἔδ]οξε, V.; P. gives ΣΣ; the second letter may have been the epsilon of ἔδοξε, S. ‖ 2. [ήων· ἀνάθεμεν τὸν Τ]ρ̣εφω[νίω καταβάντα], V. ‖ 3. [ἄντρον μεὶ ἐλάττω ἀργυρίω] νο[μίσματα], V. ‖ 5. ή = Boiotian αἰ ⟨ει, S.; [.], V. ‖ 8-9. κ̣αταβὰ[ς τάλαν|τ]ον, V. ‖ 9-10. [παρβά]τ̣η[ς] | α[ὐτ]ῷ [στ]α[τῆ]-ρ[ας ἴ]κ[ατι], V. ‖ 13. Τρ[ε]φωνίωι, V. ‖ 14. δ[αρι]κοὺς [ἀνέθεικε καταβ]ὰ[ς] δεκάπεν, V. ‖ 15. Αἰσίων [---]ιος τρ̣[ῖς], V. ‖ 16. δρα[χ]μ[ὰς στατῆρας ἵκατι] πέ̣ντε, V. ‖ 17-18. [..] Ἀμφ[ι]δ[άμας ---- δαρι|κό]ν, V. ‖ 23-26. possible dittography, S. ‖ 31. Ἀσκ̣λαπιάδας, V. ‖ 44-45 [ἀνέθεικ]|εν τὸ [έ]λεηοχ[ρίστιον, *IG*; for ἐν τὸ ἐλεηοχρίστιον S. refers to *SEG* XV 319.

415. Oropos. Proxeny decree for Antipatros. *IG* VII 401. G.Reger, *art.cit.* (cf. our lemma no. 401) 96 D 2, suggests restoring Κε[ῖος] as the ethnikon of the honorand Ἀντίπατρος Καλλιγείτωνος.

416. Oropos. Two victors' lists concerning the Amphiaraia and Romaia, after 85 B.C. *IG* VII 415 + 417; *AE* (1925/1926) 29 no. 142. A.Schachter, *op.cit.* (cf. our lemma no. 403) 20/21, argues that the addition, at the end of the lists, of εὐαγγέλια τῆς Ῥωμαίων νίκης does not concern a competition in its own right but rather means that winning an earlier competition, viz. the ἀπόβασις [cf. *Nikephoros* 9 (1996) 56-69], gave the victor the right 'to proclaim the good news' (viz. of Sulla's victory over Mithridates). In both cases the person who presented the εὐαγγέλια was from Oropos. In the *IG*-text he is the same person who won the apobasis, listed immediately before the euangelia ! In *IG* the victorious apobatist is Τίμων[--]ιος; in *AE* only the patronymic Σωσιβίου survives. S. suggests that in both lists we have the same person.

---

417. Tanagra. Prosopography. *SEG* XXXIX 445. Cf. now D.W.Roller in *Boeotia Antiqua* IV 31-34, for some corrections and addenda to his prosopography mentioned in *SEG* XXXIX.

---

418. Tanagra. List of votive offerings (of clothes) by women, 3rd cent. B.C. *IG* VII 2421. Reprinted by T.Reinach, *REG* 12 (1899) 65, with restorations based on Side B of *REG* 12 (1899) 53-115 (list of dedications of clothing by women on the obverse side of the stone bearing the decrees regarding the sanctuary of Demeter and Kore at Tanagra). The similarity between the two lists is striking but since the *IG*-list mentions one hierarch, while the Tanagran has two, R. assigned the former to Thebes. A.Schachter, *op.cit.* (cf. our lemma no. 403) 181/182, points out that new data show that the number of hierarchs could vary within the same polis in function of variations in the amount and nature of work to be done, and prefers to assign the *IG*-text to Tanagra. In view of the similarities between the lists and the inventories of Artemis Brauron, he suggests assigning both texts to the sanctuary of Artemis rather than of Demeter-Kore.

---

419. Thespiai. Honorary decree for Sostratos, 1st cent. B.C./1st cent. A.D. *SEG* XXXII 501. A.Schachter, *op.cit.* (cf. our lemma no. 403) 33 note 7, wonders whether in L. 14 in fine τὴν [θεὸν] should be restored.

---

420. Thespiai. List of equestrian victors in the Romaia, between 6 B.C. and 2 A.D. *SEG* XXII 385. A.Schachter, *op.cit.* (cf. our lemma no. 403) 27 note 7 (cf. also 54 note 5), suggests restoring initio e.g. [ἀγωνοθετοῦντος τῶν Καισαρείων | Ἐρωτιδείων] καὶ Ῥωμαίων | [Λυσάνδρου] τοῦ Πολυκρατί[δου]. C.P.Jones, *HSCPh* 74 (1970) 228 and 247, already suggested restoring Πολυκράτο[υ] or Πολυκρατί[δου] as the name of the agonothetes. S. adduces *IG* VII 2517 as a parallel.

---

421. Thespiai. Dedication of a statue to the gods, undated. *IG* VII 1833; after study of the stone in the Thebes Museum republished by A.D.Keramopoulos, *AD* 14 (1931/1932) [1935] 16 note 1. A.Schachter, *op.cit.* (cf. our lemma no. 403) 188, suggests restoring the text as follows.

['Αριστομένειν 'Αρισ]τομένεος
[Εὐρουδίκα] κὴ 'Αριστομένεις
[τὸ]ν πατέρα
[τ]ῦς θεῦς
[- - -] ἐποίησεν

IG: [Τὸν δεῖνα 'Αρι]στομένεος | [ὁ δεῖνα κ]ὴ 'Αριστομένεις | [τὺ υἱὺ τὸ]ν πατέρα | [ἀνέθιαν τ]ῦς θεῦς· | [---] ἐποίησεν; *AD*: [Εὐρουδίκα ? 'Αρισ]τομένεος | [τὸν ἄνδρα ?] κὴ 'Αριστομένεις | [τὸ]ν πατέρα | [τ]ῦς θεῦς etc.; for Euroudika K. referred to *BCH* 50 (1926) 425 no. 48 (Εὐρουδίκα 'Αριστομένεος etc.; from Thespiai).

422. Thespiai. Dedication to the hero Prokles ?, Roman period. *IG* VII 1827. A. Schachter, *op.cit.* (cf. our lemma no. 403) 8, seriously considers the possibility that this is an epitaph for a deceased Prokles (Πόπλιος Γέσσιος Λευκίου | ΠΥΙΟΣ Προκλεῖ ἥρωϊ; *IG*: Πῦ[ρ]ος; S. opts for {Π}υἱός: the copyist may have repeated the initial letter of L. 1).

423. Unknown provenance. Epitaph of Athanias, late 5th/early 4th cent. B.C. Rectangular black limestone stele with tympanon and akroteria; incised representation (once filled in with paint) of a warrior wearing a helmet, a tunic and sandals and holding a spear and a shield (decorated with Bellerophon and Pegasos in combat); a sword hangs by his left side; inscription in Boiotian or Sikyonian script above. Acquired in 1993 in the New York art market by the Getty Museum, Malibu. Cf. *The J.Paul Getty Museum Journal* 22 (1994) 60 no. 2 (ph.): 'Αθανίας

424. Unknown provenance. Signature on a bronze discus, ca. 525-500 B.C. Bronze discus with an inscription incised in a semi-circle along the rim. Ed.pr. G.Ortiz, *op. cit.* (cf. our lemma no. 1552) no. 128 (ph.): Σῖμος μ' ἐποίϝεισε

Assigned to Boiotia and dated to the last quarter of the 6th cent. B.C. on the basis of the inscription by T.Šelov-Kovedjajev apud O., who suggests that the signature may have served to denote a dedication by the manufacturer.

DELPHI

425. Delphi. Amphictyonic decree, ca. 400-356 B.C. Large marble plaque, broken into twelve pieces, some of which have been reused later. Ed.pr. only publishes the most important fragment (**A**), one very fragmentary piece (**B**) and a few recognizable words from the other pieces (**C**). The right and lower border of **A** are complete. Ed.pr. F.Lefèvre, *BCH* 118 (1994) 99-112 (ph.), with commentary. The language of the text seems to imply that the decree was originally engraved on the temple, before its destruction in 373 B.C.; the lettering shows that it was re-engraved before the third Sacred War, ca. 370-356 B.C. Ed.pr. emphasizes that the document apparently contains heterogeneous measures on the administration of the sanctuary (cf. *CID* I 10 from 380/379 B.C.): military measures for the protection of the sanctuary, the existence of a procession between Delphi and Pylai, taxes levied in the harbor by the Amphictyons (?), regulations on the depositions in the depot, control of the sacred possessions.

A Stoich.

[----------]HT[.]MI[...]
[---------- Δε]λφῶν [..... ἔ]θνει [.]
[----------]I τῶι ἱερομνάμον[ι ...]
4 [---------- Ἀμφ]ικτιόνων· αἰ δέ κά τις ΤΕ[...]
[---------- ἐπιστ]ρατεύηι ἢ ὅπλα ἐπιφέρηι ἐ[πὶ ?]
[τὸ ἱερόν ? ----------]άτεσσι τοῖς ἐν τῶι παλαι[ῶι]
[----------] ἁ πομπὰ [ἀ] ἐμ Πύλας καὶ ἐν Δελ-
8 [φούς ----------]σσι καὶ νεῖμεν οἷς ΔΙΑΠΟΝ-
[---------- ἐλλ]ιμενίζειν· αἰ δέ κα ἐλλιμενί-
[σηι ? ---------- καθάπ?]ερ τοῖς θεαροῖς ἐξέστω ἐν Ἀμ-
[φικτιόνεσσι ----------]σσι δικάξασθαι· vacat τὰμ παρκα-
12 [ταθήκαν ---------- τ]ῶν χρημάτων τῶν ἐν τῶι ἱερῶ[ι]
[----------]ON καὶ τῶν ἀργυρίων τὰμ παρ-
[καταθήκαν ----------] χρῆσθαι τὸμ μὲν χρυσὸν χρ[υ]-
[σέοις ? ----------]MENON, τὸν δὲ ἄργυρον ἀργυ- vacat
16 [ρέοις ? ----------]ΩΙ λαβόντας σταθμῶι ἀνθέ- vacat
[ματα ? ----------] ἀπεῖμεν μηδὲν ἀπὸ τούτου vacat
vacat

---

2. After Δε]λφῶν perhaps ἐπ[ὶ]?, ed.pr. ‖ 5. interdiction to approach the sanctuary with troops, rather than interdiction to enter the sanctuary in arms, ed.pr. ‖ 6. δογμ]άτεσσι or διαγραμμ]άτεσσι vel sim., ed.pr.; παλαῖος may qualify θεσμός/ τεθμός or νόμος or ὅρκος, ed.pr. ‖ 7. first record of a procession in an Amphictyonic document; ed.pr. advances several hypotheses on the nature of the procession; it went between the sanctuaries of Pylai and Delphi and was headed by the synedrion; the delegation probably gathered at Delphi ‖ 8. νεῖμεν ('faire paître') οἷς (followed by a punctuation mark) or rather νεῖμεν οἷς διὰ πον[-- or διαπον[--, cf. διαπομπή, διαπόντιος, ed.pr.; regulations on the access to the harbor for the theoroi or exemption of taxes for Amphictyonic delegates?, ed.pr. ‖ 9. λιμενίζειν ('former un port') or rather ἐλλιμενίζειν ('percevoir des taxes portuaires'), ed.pr.: were taxes levied by the Amphictyons or was there perhaps a general interdiction to levy taxes in the harbor? J.Bousquet apud ed.pr. suggests restoring e.g. αἰ δέ κα ἐλλιμενί[ου ἀτέλεια μὴ δοθῆι αὐτοῖς ὥσπ]ερ τοῖς θεαροῖς ‖ 11-12. first record of a παρακαταθήκη ('mise en dépôt'), ed.pr. ‖ 12. J.Bousquet apud ed.pr.

suggests restoring τὰμ παρκα|[ταθήκαν ἐλέγχειν τοὺς πρυτάνεις τ]ῶν χρημάτων τῶν ἐν τῶι ἱερῶ[ι] || 14. χρῆσθαι or κατα]χρῆσθαι or προ]χρῆσθαι, 'emprunter'?, ed.pr. || 14-17. these lines do not refer to the coining of money but probably to control of the inventory of the goods deposited; λαβόντας presumably refers to the prytaneis who were responsible for the sacred funds. J.Bousquet apud ed.pr. suggests restoring LL. 14-16 as follows: τὸμ μὲν χρυσὸν χρ̣[υ|σέοις δοκιμείοις ἀριθμού]μενον, τὸν δὲ ἄργυρον ἀργυ|[ρέοις δοκιμείοις || 16-17. ἀνθέ[μα rather than ἀνθέ[μεν, ed.pr.: regular control of the offerings or the melting down of coins and worn offerings?, ed.pr.

B

ΚΕΣ[.]ΩΜ̣[--]
ΜΑΝΤΙΣ[--]
ΚΑΛΕΟΜ[--]
ΜΕΝΗΠΟ[--]
ΣΙΝΟΚΩ[--]
ΝΞΕΝΕΙ[.--]
ΟΝΑΣΤΑΕ[--]
ΑΝΟΚΑΛ[--]
ΜΕΝΟΛΛ[--]
ΔΙΚΙΑΑ[--]
ΤΑΙΚΛΗ[--]
ΠΡΟΜΑΝ[--]
ΚΤΙΟΝΩ[--]
ΤΗΡΑΣΑ[--]
ΝΑΣΜΥΡ[--]
ΕΣΤΩΤΟ[--]
ΙΟΥ vacat ΑΙ[.--]
ΑΚΑΤΙΟΥ[--]
[.]ΝΑΜΦΙ̣Κ̣[--]
ΟΥΣΤΑΣ[--]
ΤΑΣΚΑΙ[--]
ΓΙΝΑΙΟ[--]
vacat

2. Μάντις or [Κλεό]|μαντις or [Πρό]|μαντις?, ed.pr. || 6-7. ['Αμφικτί]|ονας?, ed.pr. || 9-10. [προ]|δικία?, ed.pr. || 12. προμαν[τεία], ed.pr. || 12-13. ['Αμφι]|κτιόνω[ν], ed.pr. || 13-14. [στα]|τῆρας Α[ἰγιναίους?, ed.pr. || 15. μυρ[ίας]?, ed.pr. || 16. ἔστω, ed.pr. || 17-18. [δι]|ακατίου̣[ς?, ed.pr. || 19. [ἐ]ν 'Αμφικ[τιόνεσσι]?, ed.pr. || 21-22. [Αἰ]|γιναίο[υς?, ed.pr.

C

7029: [ὁρ]|κ[ί]ζε[ιν], ὁ[λ]κά, ὁ [π]ρόξε[νος] ?
8133: οἱ τα[μίαι], [ἀγ]ώγιμ[ο]ς ?
4925: [τ]εθμ[ός] ?

426. Delphi. Proxeny decree for Timon from Akarnania and his sons, 256/255 B.C.? *SGDI* 2659. C.Habicht, *ZPE* 101 (1994) 223-225, restores in L. 1/2 [τοῖς | υἱοῖς Βι]άνορι, Πίμφωνι ([2-3]άνορι, *SGDI*). He argues that this family from Leukas was one of the most prominent families of Akarnania. An ancestor Βιάνωρ 'Ακαρνάν fought in the battle of Issos in 333 (Arrian, *Anabasis* II 13 2). A descendant, Bianor, son of Thalon, appears in *IG* IX^2 1 583 (L. 20; 216 B.C.; cf. *SEG* XVIII 261* and XLIII 1271). He is probably identical with Bianor, mentioned by Livy XXXIII 16 1-11 in the context of the transition of the Akarnanians to the Roman side (197 B.C.). H. supposes that the three men belonged to the same family.

427. Delphi. Manumission record, 163/162 B.C. *SGDI* 2030. D.Rousset, *BCH* 118 (1994) 369/370, argues that ἐν δὲ Ἐρινεῷ | δωριαρχέοντος Φιλοκράτεος τοῦ Καλλικράτεος in LL. 1/2 is erroneous: this federal magistrate of Doris does not fit as eponym in Erineos. He suggests reading: ἐν δὲ Ἐρινεῷ | ⟨ἄρχοντος⟩ Φιλοκράτεος κτλ.

428. Delphi. Honorary decree for Diodoros, ca. 30-25 B.C. *F.Delphes* III 1 490; *Syll*^{3} 770B; cf. *SEG* XL 423. D.Rousset, *BCH* 118 (1994) 370 note 39, presents the following observations and new readings:
L. 2: ὁ δωρια[ρχέων τοῦ κοινοῦ τῶν Δωριέων (*F.Delphes*): is τοῦ κοινοῦ needed?
L. 3: Δ[ε]λ̣φ̣ῶ̣ν (Δ[ε]λ[φ]ῶ̣[ν, *F.Delphes*)
L. 6: ἀπεστάλκαμεν (ἀπεστάλκαμ[ε]ν, *F.Delphes*)
LL. 7/8: τοῦ ...]ιξωνος (τοῦ Ἀλέ?]ιξωνος, *F.Delphes*)
LL. 8/9: ....]ισία (Λυ?]ισία, *F.Delphes*); R. wonders why the secretary has an ethnikon (in L. 9) while the doriarch has none
LL. 10/11: δεδόσ[θαι προξενίαν παρὰ or ἀπὸ τοῦ κοι]νοῦ (δεδόσ[θαι ὑπὸ τοῦ κοι]νοῦ, *F.Delphes*); since 'the other proxenoi' and witnesses of the grant of proxeny are mentioned in LL. 9-17, the text must contain the award of proxeny
LL. 12/13: οἰκίας ἔγκτη]σιν (οἰκίας ἔμπα]σιν, *F.Delphes*)
L. 13: εἰ[ράνας (εἰ[ρήνας, *F.Delphes*).

429. Delphi. Dedications by the Liparians, 5th/4th cent. B.C. *F.Delphes* III 4 181-184; *SEG* XIV 452; XLIII 220. C.Vatin, *Ostraka* 2 (1993) 145-167, claims to have seen more traces of letters on the base with the dedication of twenty statues of Apollo after the victory of the Liparians over the Etruscans; new restoration of the dedicatory epigrams and of the signature of the artist. Non vidimus. Cf. A.Chaniotis, *Kernos* 10 (1997) 311 no. 257. For Vatin's work on Delphian inscriptions cf. *SEG* XLI 496.

DORIS

430. Akyphas (area of: Ano Kastelli). Dedication of an altar for the emperors, 2nd/3rd cent. A.D. *SEG* XLII 477. M.C.J.Miller in *Boeotia Antiqua* IV 178-182 (ph.; dr.), questions the authenticity of this text, after having suggested reading in L. 3 τάγ[ματος] (somehow a retired legionary commander (ἡγεμών) has to be connected with this tagma !) and in L. 4 ἐπίκ[ριμα (or -ρίματα)] without being bothered about the syntax of his reconstruction. D.Rousset's comment in *BE* (1996) no. 219 will do: 'je ne crois pas qu'il y ait lieu de le suivre'.

431. Erineos ? Epitaph of Philokrates. Ed.pr. D.Rousset, *BCH* 118 (1994) 362/363 no. 2 (ph.). Rectangular sandstone block, found at Kastellia near Erineos; several epitaphs have been brought there from Keramidario. Now in the museum of Chaironeia: Φιλοκ|ράτης. Undated by ed.pr.

432. Kytenion. Epitaph of Neandros, 5th cent. B.C. Ed.pr. D.Rousset, *BCH* 118 (1994) 361/362 no. 1 (ph.). Tufa block, found near the church of Hagios Georgios. Now in a house at Paliochori: Νέανδρος.

433. Oinochori. Epitaph of Brochos?, ca. 500 B.C. *SEG* XXIII 339; P.A.Tsakris, *Archaia Doris* (1970) 56. Republished by D.Rousset, *BCH* 118 (1994) 368/369 no. 4 (ph.): ΒΡΟΧΟΣ. The vertical line before *beta* is not a vertical hasta. R. suggests interpreting the word as the proper name Βρόχος, an hapax derived from (Attic) βράχυς, cf. Βρόχυς, Βρόχυλλος, Βροχύλος, Βρόχιλλα, Βροχᾶς.

EASTERN LOKRIS

434. Opous (area of: Pyrgos = ancient Kynos, harbor of Opous). Late Roman weight, 5th/6th cent. A.D. ? P.A.Pantos in *Akten der 10. internationalen Tagung über antike Bronzen, Freiburg 18.-22. Juli 1988* (Forschungen und Berichte zur Vor- und Frühgeschichte in Baden-Württemberg vol. 45; Stuttgart 1994) 327-331 (ph.), publishes a bronze weight of a Roman balance found in Pyrgos near Livanates. The weight has the shape of a bust of Athena on a socle; Athena wears a helmet; on the latter a bronze suspension ring into which a hook fitted by which the weight was suspended from the balance's long arm; both the bust and the socle were filled with lead; on the socle the inscription NΩΥ: possibly N(ομίσματα) ω΄ (= 800) υ΄ (= 400); the two numerals are supposed to represent the weight of the two metals: 400 nomismata of bronze, 800 of lead. Ed.pr. mentions various parallels of weights in the shape of the bust of an emperor/empress or deity (cf. especially C.W.J.Eliot, *Hesperia* 45, 1976, 163-170).

WESTERN LOKRIS

435. Hagia Triada. Epitaph. *SEG* XLII 480. M.C.J.Miller in *Boeotia Antiqua* IV 175-178 (ph.; dr.), argues that above the ΛΕ of Eukleidas' name there are traces of two letters ('while natural effects cannot be ruled out'): ΛΗ, part of 'the typical funerary formula of ἀγαθῇ τύχῃ or *name* σῆμα τόδε ---'; but further down M. speculates that [Εὐκ]λῆ[ς] may have to be re

stored. Cf. D.Rousset, *BE* (1996) no. 220: epitaph of the 3rd/2nd cent. B.C.; a good parallel in *IG* IX^2 1 777 (from same site) [and that is all that can be said without indulging in vain speculations, Pleket].

436. Oiantheia. Legal statute for East Lokrians settling in Naupaktos, 500-475 B.C. *IG* IX^2 1 718; Meiggs-Lewis, *GHI* 20; *SEG* XL 455*. Cf. L.Prandi in *Emigrazione e Immigrazione* 115-132: Italian translation and some reflections on various passages in this statute; she suggests dating the text to 479-456 B.C., preferably to 465-456 B.C.

437. Physkos. The Lokrian 'Mädcheninschrift', 300-275 B.C. *IG* IX^2 1 706; *SEG* XLII 481*. For further reflections cf. now P.Bonnechere, *Le sacrifice humain en Grèce ancienne* (Kernos Suppl. 3; Athens-Liège 1994) 150-163.

AITOLIA

438. Thermos. Decree of the Aitolian Koinon for Damon from Dyme, 165/164 B.C. Nine fragments of a limestone block; left side broken away, right upper and lower corners broken off. LL. 1-4 are engraved in larger script. Found in the excavations of the sanctuary of Thermos; now in the Archaeological Museum. Ed.pr. C.Antonetti, *ZPE* 101 (1994) 127-135 (ph.), with translation and commentary (cf. eadem in O.Masson-M.Christol, *Actes du Xe congrès international d'épigraphie grecque et latine, Nîmes 4-9 octobre 1992*, Paris 1997). A. argues that LL. 1-4 contain a dedication of a statue of Damon; the left part of the text must have been written on another block, now lost. Ph.Gauthier, *BE* (1995) no. 282, however, points out that the decree does not mention the important honor of a statue at all. The dedication and the decree are not related to each other. Was the statue with the dedication an honor awarded later to Damon or to one of his descendants and was the older decree re-engraved? Or was the decree engraved on an already existing base? Ed.pr. stresses the uniqueness of the honors awarded to Damon, especially the exemption from military service. She points out that two phrases, LL. 9/10, are identical with phrases in the honorary decree for Eumenes II of Pergamon from 182 B.C. (*Syll*^{3} 629; *IG* IX^2 1 179 LL.2-4; cf. *SEG* XL 1701). Cf. for the use of models for honorary decrees for foreigners G., *loc.cit.* p. 474: not a sign of flattery and submissiveness of the cities but of real gratitude for services. A. further comments on the secretary of the synedroi in connection with the increasing power of the Aitolian synedrion (LL. 6/7), and on the policy of the koinon towards Dyme in Achaia. This city, one of the leaders of the Achaian League since 281/280 B.C., was a buffer state between Aitolia and Elis and was involved in many of their conflicts ca. 225-200 B.C. A. surveys the Aitolian decrees for Achaian citizens between 272 and 140 B.C. and situates them in the historical context, especially the relations between Aitolia and Achaia. In 165/164 there was a boundary dispute between Aitolians and Achaians over Pleuron.

[--------]Γ Π Ι [.] Λ Ρ [.] Ο [---]
[--- γενόμ]ενον πρόξενον
[--- τὸ κο]ινὸν τῶν Αἰτωλῶν
[--- ἀν]έθηκε vacat
[Στρατ]αγέοντος Ὑβρίστα Ἀγρινιέος, ἱππαρχέ[ο]ντος Κριτολάου
[Τριχονέ]ος, γραμμ[α]τεύοντος τοῖς Αἰτωλοῖς Π[ο]λυκλείτου Ὑαίου,
[τῶν δ]ὲ συνέδρων Ἀρχιδάμου ΚΑΝΤΑΝΟΥ· Ἐπεὶ [Δ]άμων Νεαγέ-
[νεος Δυμ]αῖος εὔχρηστος γίνεται τοῖς παρενδα[με]όντοις ἐν τᾶι π[ό]-
[λει α]ὐτοῦ καὶ κοινᾶι τοῖς Αἰτωλοῖς πολλὰς καὶ μ[εγ]άλας ἀπ[οδεί]-
[ξει]ς πεπ[οί]ηται (--?--), σπουδᾶς καὶ φιλοτιμίας οὐθ[ὲν ἐνλε]ίπ[ων, ἔδοξε]
[τοῖς] Αἰτωλοῖς Δάμωνι Νεαγένεος Δυμαίωι προ[ξενίαν δ]εδόσ[θαι]
[καὶ πολιτείαν] καὶ αὐτῶι καὶ ἐγγόνοις κατ[ὰ τὸν νόμο]ν καὶ ε[ἶ]μεν αὐτὸν
[Αἰτωλὸν ἴ]σον καὶ ὅμ[ο]ιον, πολιτεύοντα [ὅπει κα χρήζῃ ? τᾶ]ς Αἰτωλία[ς]·
ὑπάρχειν
[δὲ αὐτῶι κ]αὶ ἀσφάλειαν καὶ πο[λέμου καὶ εἰράν]ας καὶ κατὰ γ[ᾶ]ν καὶ κατὰ
[θάλασσα]ν· ὑπάρχειν δὲ αὐτ[ῶ]ι καὶ τοῖς ἐκγόνοις ἀτέλειαν πάντων
[-- ca 13-15 ---]Τ εἴ κα εἰσάγωντι ἢ ἐξάγωντι ἐν ἰδίαν χρείαν ΠΑΝ
[---- ca 15 ----]ΑΙ καὶ στρατειᾶν πασᾶν ἀφειμένους εἶμεν εἴ κα
[πολιτεύωντι ἐν Αἰτ]ωλίαι. Ἔγγυοι Κριτόλαος Τριχονεύς, Στρα[τ]όνικος [---]

1. The restorations ἐπὶ ἄρχοντος τοῦ δεῖνος and ἱππαρχέοντος τοῦ δεῖνος are both improbable, ed.pr. || 5. Hybristas is strategos in *SGDI* II 1818, dated to 165/164 B.C., ed.pr. || 5-6. Kritolaos Τριχονεύς was strategos in 157/156 B.C., see *IG* IX^2 1 108 (cf. *SEG* XXXII 1651), ed.pr.; the same man in L. 18 || 7. ΚΑΝΤΑΝΟΥ: the third letter may be *epsilon* or the beginning of *pi*, ed.pr. || 10. πεπ[οί]ηται σπουδᾶς καὶ φιλοτιμίας, ed.pr.; G. argues that the words σπουδᾶς καὶ φιλοτιμίας cannot define ἀποδείξεις, as A. assumes, but have to be taken with οὐθ[ὲν ἐνλε]ίπ[ων; some words defining ἀποδείξεις must have been overlooked by ed.pr. or by the engraver || 12. [κὰτ τὸν (or κατὸν) νόμον] καὶ αὐτῶι καὶ ἐγγόνοις καὶ [ἰσοπολιτεία]ν, ed.pr.; restored by G. || 13. [Αἰτωλοῖς, ed.pr.; G. notes that the singular is surprising; [ἐν ταῖς πόλεσι τᾶ]ς, ed.pr.; G. thinks that a formula meaning 'en exerçant ses droits où qu'il veuille en Étolie' must have followed, like in Epeiros ὅπει κα χρήζῃ τᾶς Ἀπείρου (P.Cabanes, *L'Épire* (1976) Appendix no. 15) || 14. [ἀσυλίαν κ]αὶ, ed.pr.; restored by G. || 16. [χρημάτων--?], ed.pr. || 16-17. πᾶν | [τὸ δυνατὸν --?], ed.pr. || 17-18. ἀφειμένους εἶμεν. Εἴ κα | [---- ca 15 ----]ΩΜΑΙ., ed.pr., who thought of a clause providing protection against injustice, e.g. εἴ κα τις αὐτὸν ἀδικῆι, or another disposition, e.g. εἴ κα τελευτάσηι; restored by G. who gives as an alternative for the verb οἰκέωντι.

AKARNANIA

439. Akarnania. Topography. K.Freitag, *Klio* 76 (1994) 212-238 (maps), studies the topography of Oiniadai and its territory, especially its connections with the sea and the river

Acheloos; on 223/224 brief comment on *IG* IX^2 1 3A (= *Syll.*^{3} 421 A; *SEG* XV 358; 263/262 B.C.; LL. 5/6: Acheloos as boundary between Aitolia and Akarnania) and *IG* IX^2 1 3B (= *Syll.*^{3} 359; XLI 529; text; shortly after 263/262 B.C.; definition of the boundary between Oiniadai and Metropolis, inter alia by a διατείχισμα). For *IG* IX^2 1 3A see also F.Lang, *ibid.* 241, in the historical introduction to an article on changes in settlement patterns in Akarnania from the Classical-Hellenistic to the Roman period (239-254).

440. Thyrreion. Dedication to Aphrodite and list of persons, ca. 200 B.C. *IG* IX^2 1 252. K.Liampi in *Phēgos* 272-274, reflects on the relation between Φατνιάδας Πειράου (L. 12) and the Φατνιάδας, father of Λέων, on record on silver coins of Thyrreion found in 1987/1988. The coins probably date from the first decade of the 1st cent. B.C., so that several generations have to be postulated between the two Phatniadai.

KORKYRA

441. Korkyra. Funerary epigram for Menekrates, ca. 600 B.C. *IG* IX 1 867 (*LSAG* 234 no. 9; Meiggs - Lewis, *GHI* 4; *CEG* 143; *GV* 42; *SEG* XXXVII 436*; cf. XLIII 1275 no. 7; H.Van Effenterre - F.Ruzé, *Nomima* I (cf. our lemma no. 1735) no. 34). K.Matarranga, *RA* (1994) 111-118 (ph.; dr.; translation), argues that πρόξενϝος δάμου φίλος in L. 3 means 'a proxenos (= magistrate), dear to the people', the latter perhaps being a distinct group within the community, rather than 'a beloved proxenos of the people', sc. of the Korkyraians, i.e. a 'guest-friend' observing Korkyraian interests in his native city Oiantheia. Proxenia as a magistracy is probably attested for north-west Greece (cf. *IvO* 11: ϝισοπρόξενος, probably a magistrate like ϝισοδαμιοργός; both terms qualify the same honorand). Following earlier suggestions, Van Effenterre - Ruzé *l.c.* interpret δᾶμος as 'democratic faction'. Contra S.Follet, *BE* 1995 no. 9: δᾶμος indicates the Korkyraian people, which it was unnecessary further to qualify in view of the tomb being erected in a nekropolis of Korkyra. M. wonders whether Menekrates had become a Korkyraian in the course of his life; Οιανθέος γενέαν in L. 2 refers to his birth rather than to his civic identity at the moment of his death. M. also comments on the contrast between the imperfect ἐποίει and the aorist πονέθε (LL. 1 and 6); the former refers to the time-consuming construction of the tomb by the grateful δᾶμος, the latter to the efforts and grief of Menekrates' aged [?] brother Praximenes, who came from his native city to erect it 'together with the damos'; he probably financed (part of) the monument authorized by a decision of the damos, perhaps the sculptured decoration now lost.

THESSALY

442. Thessaly. Cults. P.Chrysostomou, *Makedonika* 29 (1993/1994) [1994] 175-208, offers detailed reflections on the Thessalian-Macedonian cults of Ἐν(ν)οδία, (especially in Pherai, but also elsewhere in Thessaly), Ζεὺς Μειλίχιος, Ζεὺς Θαύλιος and Ἀπόλλων Φοῖβος, with various photos of inscriptions.

Analysis of the Macedonian purification festival Ξανδικά, related to the month-name Ξανδικός or Ξανθικός (cf. 194 note 99), and suggestion that the month-name refers to the epithet Ξάνθος of Ἀπόλλων (197) [On the month Ξανδικός cf. now C.Trümpy, *Untersuchungen zu den altgriechischen Monatsnamen und Monatsfolgen* (Heidelberg 1997) 227, Chaniotis]. The purification took place through the rite of περισκυλακισμός; remarks on the dog as sacred animal of En(n)odia, Hekate and many other deities.

For the cult of En(n)odia cf. our lemma no. 443. E.Østby in *La Thessalie* 139-142, suggests identifying a building excavated in the twenties in Pherai as the temple of En(n)odia.

---

443. Thessaly. En(n)odia. P.Chrysostomou in *La Thessalie* 339-346, collects epigraphical testimonia for the cult of Ennodia in Thessaly and Macedonia and reflects on the relation between Ennodia and Artemis/Hekate. Photos of *IG* IX 2 358, *SEG* XXX 576 and XXXI 625. Brief mention of an as yet unpublished gold leaf from the area of Pherai, which mentions Βριμώ and Ανδρικεπαιδόθυρσος.

---

444. Atrax. Dedications to Artemis. *SEG* XXXIV 480, 489 and 493. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 29. For H.'s interpretation of νεβεύσασα (489) and ἐπινε[β]εύσασα (493) cf. our lemma no. 1748. In 493 the name of the dedicant is Ἀρχελοχίς. In 480 L. 2 [νεβεύ]σανσα is the restoration proposed in *BE* (1988) no. 712; *SEG* had [ταγεύ]σανσα.

---

445. Atrax. Dedications to Artemis Throsia, 300-250 B.C. *SEG* XXXIV 481 and 500. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 30.

---

446. Demetrias. Fragmentary inscription. A.S.Arvanitopoulos, *RPh* 35 (1911) 288/289 no. 47. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 37/38. Marble base carrying a bronze statue.

Τὸ κοινὸν τῶν Μαγνήτων [- - - - -]| τοῦ πάππου αὐτοῦ λύτρον

The marble base was re-used for manumission records, but this has no bearing upon the interpretation of the original text, H. || 1. ed.pr. restored [ὁ δεῖνα τοῦ δεῖνος ἀνέθηκεν] and supposed that a devoted grandson had offered the bronze statue instead of the tax to be paid for the manumission of his grandfather, and that the Κοινόν somehow accepted this gift, since the tax otherwise had to be paid to the public treasure. H. rightly rejects this interpretation. The function of τὸ κοινόν remains syntactically unclear; at the end of L. 1 one expects ὑπέρ; λύτρον

does not denote the manumission-tax but the amount of money to be paid by the manumitted to his former master; non liquet. For λύτρον/λύτρα cf. our lemma no. 1748 || for inscriptions from Demetrias cf. also our lemmata nos. 455/456.

---

447. Hypata. Proxeny decrees of the Koinon of the Ainianes. *IG* IX 2 6. A. Kontogiannis in *La Thessalie* 239 with note 8, points out that in LL. 6/7 the last ἔγγυος of the first proxeny is Λευκίδας | Ξένωνος Ἀπιθήιος (and not Λαπιθήιος (so *IG*); the lambda is not on the stone). In the Delphian theorodokoi-list he corrects the restoration [ἐν Λα]πειθείωι (*BCH* 45, 1921, 20 III L. 126) into [ἐν Ἀ]πειθείωι. The city is Apeitheion.

---

448. Hypata. Honorary inscription for L. Licinius Lucullus, 88-80 B.C. *AD* 26 (1971) 236; *L' Année Épigraphique* (1974) no. 603. G.Schütz, *ZPE* 104 (1994) 199/200, points out that the texts of *AD* and *L' Année Épigraphique*, published as inedita, are seriously corrupted versions of *Syll*^{3} 743; *IG* IX 2 38. The corrupt text gave rise to the non-existent name Licinius Leucius Leukollos. Below the text a manumission act, *IG* IX 2 17, unrelated to the first text (Hadrianic period or later).

---

449. Larissa. Endings of verbal forms in -ει(ν). M.Del Barrio, *Glotta* 72 (1994) [1995] 58-74 (in Spanish, with brief English summary), studies the endings in -ει and -ειν of verbal forms attested in inscriptions from Larissa and Krannon like βέλλειτει, βέλλουνθειν, ὀνγράψειν and δεδόσθειν. The original ending in -αι was replaced by -ει(ν) on the analogy of verbal forms ending in -ει, -ειν, -θειν and *(σ)ειν, rather than being due to a phonological development similar to the one which resulted in the names Εἴμουν and Ἀνδρείμουν (*IG* IX 2 517; = Αἴμων and Ἀνδραίμων). On 59-61 lists of inscriptions with verbal forms in -ει(ν); cf. also 73/74 for a survey of the inscriptions published after *IG* IX 2.

---

450. Larissa. Manumission records, 1st half of the 1st cent. B.C. *IG* IX 2 1232. M.I.Zachos-Kontogiannis in *La Thessalie* 301-306 (ph.), examines the fifteen fragments which are now left of this stone in the Museum in Volos. She gives a bibliography and presents the text. Underlined parts were seen by earlier scholars but are now lost. She deals with the provenance of the stone, confirming Kramolisch' attribution to Larissa (cf. *SEG* XXVIII 505), the date, the order of the months and the meaning of the genitives after the names of the freedmen /freedwomen. We do not repeat prosopographical observations already made by earlier scholars, especially Kramolisch.

[- -]
[ἀπ]ὸ Ἀδάμαντο[ς - - - - - - - - - - -]
Εὔπραξις καὶ Ἡρόφιλος οἱ [Κλεάρχου ἀπὸ Κλεάρ?]-
[χ]ου τοῦ Ἀρ[ν]ία· Εὔπραξις Νι[- - -ά]πὸ Π[--]-
4 [.]ου τοῦ Φιλίνου· Ἰάσων Εὐόδου ἀπὸ Νικομάχο[υ]

[τ]οῦ Δωροθέου· vacat Ὁμολῴου· vacat Ματρίχα Νικοκ[λέ]-
[ο]υς ἀπὸ Νικοκλέους τοῦ Αὐτοβούλου· Ἀδεῖα Εὐ[ρυ]-
[λ]όχου ἀπὸ Στρατονίκης τῆς Δυσιμάχου καὶ Π[ρυ]-
τανείας τῆς Εὐρυλόχου· Παράμονος Νικοπό[λε]-
ως ἀπὸ Νικοπόλεως τοῦ Ἀγάθωνος δόντος [ὑ]-
[π]ὲρ αὐτοῦ Παραμόνου τοῦ Νικοπόλεως τοῦ π[α]-
[τ]ρὸς αὐτοῦ· Ζωσίμη Ἱπολόχου ἀπὸ Ἱππολό-
χου τοῦ Ἱππολόχου καὶ Νικασιπόλεως τῆς Νικο-
[κ]ράτου· Ὀλβία Ἀρτέου ἀπὸ Φυλάκας τῆς Ἀρτέου·
[-]ννaία καὶ Κλειτάγορος οἱ Μενεδήμου ἀπὸ Μ[ε]-
[ν]εδήμου τοῦ Ὀρθολάου καὶ Φιλωτέρας τῆς [Εὐ]-
[βι]ότου Ἐρικινιέων· vacat Ἱπποδρομίου· vacat [--]-
[.]ίφιλος Εὐπόρου ἀπὸ Εὐπόρου τοῦ Βίωνο[ς· --]-
[-]ερις καὶ Νικασίων καὶ Μύστα ἀπὸ Ἀτρεστίδο[υ]
[τοῦ] Μιμνομάχου· Ἀγάθα Σωπάτρου ἀπὸ Ἡγη[-]-
[-]ς τῆς Θεογένους· vacat Φυλλικοῦ· vacat Κλειτ[-]
[Θ]εμιστοκλέους ἀπὸ Θεμιστοκλέους τοῦ [Ζω]-
[π]υρίωνος· Σύρα Πορτίνου ἀπὸ Πορτίνου το[ῦ Πρω]-
[τ]έου· Ἀλεξάνδρα Σωπάτρου ἀπὸ Σωπάτρου τ[οῦ]
[Α]ὐτοβούλου· Σωτηρίχα Φιλώτου ἀπὸ Ἐργοφίλ[ας]
[τ]ῆς Ἀσίου καὶ Φιλώτου τοῦ Εὐπόρου· Ἰλιὰς Σιμ[μί]-
[χ]ου ἀπὸ Παρμονίδος τῆς Σιμμίχου· Πασίφιλο[ς]
[Ὀ]νησίμου ἀπὸ Ἀντιοχίδος τῆς Ἀγαθοκλέου[ς]·
[Μ]αχάπολις Ἀρτέου ἀπὸ Φύλας τῆς Ἀρτέου· [Ἀ]-
[π]ολλώνιος Ἀτρεστίδου ἀπὸ Ἀτρεστίδου
[τ]οῦ Μιμνομάχου· Ἐπίκτησις Φιλίππου ἀπὸ Π[αρ]-
μενίσκου· Ἀγάθα Παρμενίσκου ἀπὸ Ἱππoδ[α]-
[μ]είας τῆς Ἀριστομάχου· Στρατονίκη Σωσιπ[ό]-
[λ]ιδος ἀπὸ Νικοπόλιδος τοῦ Ἀγάθωνος κα[ὶ]
[Ἀ]ντιγόνας τῆς Ἰάσονος καὶ Αὐτοκράτας τῆ[ς]
[Λ]υκίνου· vacat Ἰτωνίου· vacat Σωστράτη Ἀρ[χί]-
[ο]υ ἀπὸ Ἀρχίου καὶ Δημοφίλου τῶν Φιλ[ο]-
[ξ]ένου· vacat

6. Nikokles, son of Autoboulos, is a descendant of Νικοκλῆς Αὐτοβούλειος (*IG* IX 2 536) rather than identical with him, Z.-K. ‖ 18-19 (and 29-30). Ἀτρεστίδης Μιμνομάχου is identified by Kramolisch with the homonymous manumittor from *IG* IX 2 463 L. 20; Kramolisch dates the latter to the period 100-50 B.C.; cf., however, Z.-K.'s views as summarized in *SEG* XXXI 579 app.cr. ad LL. 47/48: the strategos Philokrates, son of Archelaides, mentioned in *IG* IX 2 463, is dated by Z.-K. to the 2nd cent. B.C., i.e., more precisely, to the period 150-125 B.C.; Z.-K. offers further prosopographical arguments to support a date of *IG* IX 2 463 in the 2nd cent. B.C. As to Atrestides, on record in the present text, cf. Z.-K.'s stemma on 304 ‖ 5, 20 and 35. Z.-K. points out that this and other texts (*SEG* XV 370; XXIX 531; XXXI 579) unequivocally show that Itonios was the last month of the Thessalian calendar ‖ as to the genitives of the names mentioned after the slave name, Z.-K. rejects earlier in-

terpretations (patronymic; prostates = patron), and argues that the genitives denote the master of the manumitted slave; where the name in the genitive is identical with that of the manumittor, the former slave was a verna (ἐνδογενής); when the names are not identical, the slave had been bought in the market-place or had been inherited by the manumittor.

451. Larissa. Dedication to the Dioskouroi, ca. 200 B.C. *SEG* XXXV 605. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 38/39.

Διοσκόροι⟨ς⟩ Κρατερόφρουν Ἐχεφρόνειος λύτρα

For H.'s interpretation of λύτρα (cf. also our lemmata nos. 453 and 460 for this term) cf. our lemma no. 1748.

452. Larissa (area of: Kalochori). Dedication to Artemis Throsia, ca. 200 B.C. *SEG* XXXV 615. For H.'s interpretation of τελέουμα cf. our lemma no. 1748 in fine. Cf. also our lemma no. 457.

453. Larissa. Dedication to Artemis Throsia. N.I.Giannopoulos, *AE* (1931) 175-180; A.S.Arvanitopoulos, *Polemon* 1 (1929) 249-251; P.Clement, *AC* 3 (1934) 393-409. The stone is in the Museum in Larissa. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 26-28.

Ἀρτέμιδι Θροσίᾳ Ἱππόλοχος ὑπ[ὲρ]| Εὐβιοτείας
Ἀλεξιππείας νεβευσάνσ[ας] | vacat λύτρα vacat

1. Θροσία, G.; Θροσίᾳ, A, C. and H. ‖ 1-2. for this couple cf. also *AD* 11 (1927/1928) 55/56: Ὁ δῆμος ὁ Λαρισσαίων Εὐβιοτήαν Ε[ὐβιό]|του, γυναῖκα δὲ Ἱπολόχου τοῦ Κε[φά]|λου, φύσι δὲ Ἀλεξίππου τοῦ Ἀλεξίππο[υ, ἰε]|ρητεύσασαν, H. ‖ 2. νεβευσάνσας, G.; νεβευσάνσ[ας], A., C. and H. ‖ 2-3. for the interpretation of νεβεύω and λύτρα cf. our lemma no. 1748.

454. Larissa (area of: Nikaia, 8 km. Southeast of Larissa). Epitaph of Klo(u)-tho(u)n, 6th cent. B.C. Gray schist stele broken above and below; now in the Museum in Larissa. Ed.pr. A.Kontogiannis in *Nikaia Larisas. Apo tēn istoria tēs Thessalikēs kōmopolēs (Praktika tou prōtou synedriou istorikōn spoudōn tēs Nikaias, 11 Apriliou 1992*; Nikaia 1994) 45 no. 7 (ph.): Κλ̣ōθōνεία στ̣άλ̣α

Epsilon: Ε; lambda: Γ; epitaph of Κλούθουν (Attic: Κλώθων), unattested so far; cf. the female name Κλωθώ, ed.pr. [for other texts from Larissa/Nikaia cf. *SEG* XLII 511-515, 524/525 and XLIII 283, all also published in K.'s contribution to *Nikaia Larisas*, Pleket].

455. Magnesia. Inscriptions. S.C.Bakhuizen in *La Thessalie* 25/26, briefly lists the inscriptions found so far in the area of the Magnetes, Demetrias included.

456. Pagasai (Demetrias). Dedication to Artemis Pagasitis, end of 2nd cent. B.C. *IG* IX 2 1123. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 25/26. The stone is in the Museum of Volos.

Δυνατὶς Μελανθίου Ἀρτέμιδι Παγασίτιδι νεβεύσα[σα]

For H.'s interpretation of νεβεύσασα cf. our lemma no. 1748.

457. Phalanna. Dedication to Damater and Kore, 2nd cent. B.C. *IG* IX 2 1235. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 40: Δαμμάτερι καὶ Κόρᾳ | Μέλισσα Ἐπιγενεία τελείουμα. For τελείουμα cf. also our lemma no. 452.

458. Pharsalos. Decree concerning the award of citizenship and distribution of land, ca. 230-200 B.C. *IG* IX 2 234; *SEG* XL 486. J.Ducat, *Les Pénestes de Thessalie* (Centre de Recherches d'Histoire Ancienne vol. 128; Besançon-Paris 1994) 107-113 (cf. also 73), comments on LL. 1-5. He interprets the ἐξ ἀρχᾶς συμπολιτευομένοις as those penestai, who prior to the decree were already enfranchised: they were free but now also received citizenship; they are the people who are mentioned with patronymic (152 persons).

The second category (συμπολεμεισάντεσσι πάνσα προθυμία), which is on record without patronymic (twenty-three persons), consists of slaves: they were enfranchised and received citizenship at the same time. In the second category there is one person with patronymic (L. 176: Κλεογένεις Σίμειος; preceded by a Simos, whom D. identifies as K.'s father). D. argues that the father Simos was slave and became free and citizen; his son 'devenant fils d'un affranchi (citoyen) en même temps qu'il est lui-même affranchi, a "droit" au patronyme'.

For the Penestai cf. also B.Helly's remarks in *BE* (1995) nos. 300 and 302 and J.Ducat, '*Bruno Helly et les Pénestes*', *TOPOI* 7 (1997) 183-189.

459. Sosthenis. Location. A.Kontogiannis in *La Thessalie* 239-244, shows that the city of Sosthenis belonged to the Ainianes and not to the Oitaioi. He discusses *IG* IX 2 8 L. 23, where he reads Φαινέας Νικέα, who appears as one of the ἔγγυοι τῆς προξενίας in a decree of the Ainianes (ca. 175-150 B.C., preferably after 167 B.C.; *IG*: Ἀφάντας (?) Νικέα). K. identifies him with Φαινέας Νικέα on record in *Syll.*^{3} 636 as hieromnemon of Herakleia Trachinia in 178 B.C. His brother Πολέμαρχος Νικέα is on record as strategos of the Aitolians in *IG* IX^2 1 71 LL. 9-16 (169-167 B.C.). Their father Νικέας Φαινέα appears as theorodokos of Sosthenis in the Delphian list of theorodokoi (*BCH* 45, 1921, 20 III L. 128) and as strategos of the Aitolians in *IG* IX^2 1 708 (*SEG* XII 375; from 189-186 B.C.).

[As to the date of the Delphian list of theorodokoi, dated by K. to the first decades of the 2nd cent. B.C., cf. *SEG* XLIII 221*: final two decades of the 3rd cent. B.C., Pleket].

460. Trikka. Dedication to Artemis Akraia, 2nd cent. B.C. *IG* IX 2 303. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 34/35: Ἀρτέμιδι Ἀκραίᾳ Χαροπὶς Φιλοκράτους, | Ἀμωμήτα Κρατίνου | λύτρον. For H.'s interpretation of λύτρον cf. our lemma no. 1748.

EPEIROS

461. Epeiros. Cults. Cf. C.Tzouvara-Souli, *Epeirotika Chronika* 31 (1994) 51-59, for a study of the cults in Athamania, largely based on coins but with occasional use of inscriptions (inter alia *IG* IX 1 690 (Poseidon)). Cf. A.Chaniotis, *Kernos* 10 (1997) 311 no. 254.

462. Ambrakia. Treaty with Charadros concerning the frontiers, ca. 160 B.C. *SEG* XXXV 665 and 1845. V.Karatzeni in *Phēgos* 289-304, reflects on the location of the Ἡράκλειον (A LL. 17/18 and 27); in A LL. 17/18 she suggests restoring τείχεος | [παρὰ τὰς πηγὰς τὰς] Ἡρακλείας ('the wall (sc. of the φρούριον: cf. A L. 27) which runs along the baths of Herakles'; *SEG*: τείχεος [τῶν Ἀμβρακιωτᾶν ἐπὶ --] Ἡρακλείας). She locates the Herakleion near the hot baths of Chanopoulo, N.W. of Ambrakia; she identifies the latter with the λουτρὰ τὰ Ἡρακλέους mentioned in a literary source as part of Ambrakia's territory. Near the baths of Chanopoulo there are remains of a φρούριον (cf. A L. 27: τοῦ τε Ἡρακλείου καὶ τοῦ ἐν τούτοι φρουρίου).

Brief discussion of the Epeirotic month Κρανεῖος, related to Mt. Kraneia (Pliny, *N.H.* 4.11). K. identifies the latter with Mt. Kelberini North of Ambrakia where the Herakleian baths were situated; for a link between this month and Herakles cf. our lemma no. 497.

463. Ambrakia. Funerary epigram from a polyandrion, ca. 550 B.C. or somewhat later. *SEG* XLI 540A. A.Cassio, *SMEA* 33 (1994) 101-106 (dr.), reprints the text of *SEG* with translation. He suggests reading in L. 7 Ναυσίστρατο⟨ν⟩, αὐτὰ παθόντε, (*nu* and *sigma* being very similar in shape in the Korinthian script) (Ναυσίστρατος αὐτὰ παθόν τε, *SEG*). He comments on the Korinthian letter Ε in κατέχΕ (L. 8; Ε = ει) and in καΕ and πολῖταΕ (L. 9; αΕ = αι), and also on the metre. He identifies the people of the Πυραιβοί with the Περ(ρ)αιβοί, who lived around Dodona but also in western Thessaly. See also our lemma no. 1697 [However, I.Andreou - I.Andreou, *AD* 43 (1988) [1995] A 109-113, prefer the reading πυραὶ βῶν to Πυραιβῶν in L. 1. The offering of sacrifices of oxen for the Ambrakian warriors

Chaniotis].

G.B.D'Alessio, *ZPE* 106 (1995) 22-26 (dr.), also reprints the text of *SEG*. He reads in L. 2 on the ph. α[.]κινοεντα and restores ἀ[λ]κινόεντα (α[ἰ]κισθέντα, *SEG*), i.e. ἀλγινόεντα (phonetical rendering or simple error, since *gamma* and *kappa* of the Korinthian script look very similar). D'A. independently proposes the same reading as C. in L. 7. He further suggests that Ἀραθθίων and Εὔξενος, mentioned in the last distich (a later addition?), were also citizens of Ambrakia. Ἴστε in L. 7 has to be taken as an imperative. D'A. adduces literary parallels for several expressions in the epigram. On 26, he presents a new text with translation. Cf. also our lemma no. 1697.

---

464. Ambrakia. Fragment of an epitaph, archaic period. Inscription in punched letters on the lead lid of a tomb. Mentioned by A.Pariente, *BCH* 118 (1994) 728: [--]ασίμαχος [--]ελεος.

464bis. Dodona. Inscriptions. For a catalogue of the inscriptions see R.De Gennaro, *Studi di Antichità* 7 (1994) 391-394.

---

465. Dodona. Epitaph of Andromachos and Alexandros, ca. 150 B.C. Limestone plaque with crowning member found in 1968 in the bouleuterion; inscription in five lines; the first four lines are in relief-letters in horizontal bands separated by relief-lines; L. 5 has been engraved; above the inscription in two bands representations of oak-branches with leaves and acorns. Briefly mentioned by S.Dakaris, *PAA* (1968) 52/53. Ed.pr. N.Katsikoudis in *Phēgos* 411-422 (ph.).

Ἀνδρ[όμαχος] | Ἀλεξά[νδρου], | Ἀλέξαν[δρος] | Ἀνδρομ[άχου], || χαῖρε[τε]

Father and son, ed.pr. || for parallels for this type of lettering, very common in Western Greece, ed.pr. refers to P.M.Fräser - T.Rönne, *Boeotian and West Greek Tombstones* (Lund 1957), 155-158.

---

466. Kassope. Cults. Cf. C.Tzouvara-Souli in *Phēgos* 107-135, for a survey of the cults attested for ancient Kassope: Ἀφροδίτη (*SEG* XV 383; reproduced with an excellent photo by T. on 109), Ζεὺς Σωτήρ (*SEG* XXVI 718 with *SEG* XXXVII 515; photo and text on 113; *SEG* XXXIV 589/590 (altar of Διὸς Σωτῆρος; photo apud T.)), Ζεὺς Κάσσιος (*SEG* XXIII 477; from Korkyraean Kass(i)ope), Διονύσιος, Ζεὺς Δωδωναῖος and Διώνη, Ἡρακλῆς Σωτήρ (*SEG* XXXVI 555; text on 123).

---

467. Nikopolis. D.K.Samsaris, *Hē Aktia Nikopolē kai hē chōra tēs (Notia Epeiros-Akarnania). Istorikogeographikē kai Epigraphikē Symbolē* (Thessaloniki 1994), publishes a monograph on this city.

Part I Ch. 1 (11-22): foundation (by Augustus), site, legal status (civitas libera; not a Roman colony), institutions. **Ch. 2** (23-28): the territory (ca. 4000 km^2 , including the earlier territories of Kassope, Ambrakia, Amphilochia and the better part of Akarnania). **Ch. 3** (29-41): the synoikism and the population of Nikopolis. **Ch. 4** (42-55): economy and society; commercial center, with export of agrarian products (wine, cattle); a Latin inscription (*CIL* III 536) records a curator purpurarum for Achaia, Epeiros and Thessalia; on 50/51 list of Nikopolitan representatives in the Delphian Amphiktiony, of local magistrates and people honored with a statue or a decree. **Ch. 5** (56-64): cults and sanctuaries. **Ch. 6** (65-70): onomastics, based on a catalogue of 182 persons on record in Nikopolitan epigraphy (67.45% Greek; 32.55% Roman names). **Ch. 7** (71-74): conclusion.

Part II (75-148): study of the geography, the extension and the nature of Nikopolis' territory, the roads (land and sea), an enumeration of all the agglomerations (either with their ancient village names or modern equivalents) belonging to the urban territory.

Part III (149-262): catalogue of the 178 Greek and Latin inscriptions found in Nikopolis itself (155; we count S.'s nos. 43/44 as one, viz. 43 (a) and (b), inscribed on one stele) and in its territory (23; nos. 162/163 are counted as one (162 (a) and (b)), inscribed on one stele). There are eleven Latin texts (nos. 2, 10, 17, 24, 137-140, 156, 170 and 178).

New are nos. 23 (early Imperial period; fragment: [--]λου Κλεάρχου), 95 (Imperial period; fragment: Σισσυφῶν | ἐτῶν ιη΄, | χαῖρε), 101 (Imperial period; fragment: Χα[..]ιν | ἐτῶν κ΄, | χαῖρε; in L. 1 Χα[ῖρ]ιν, Χά[ρμ]ιν or Χα[ρῖτ]ιν), 121 (Imperial period; fragment: [Ἡ δεῖνα] | Δαμ[--] | θυγά[τηρ] | ἐτῶ[ν --), 125 (Imperial period; fragment: Αὖλο[ς] ? Θεοδωρίσ-[κος?]) and 121 (Imperial period; fragment: [Ἀρτε?]μισία [--]).

No. 129 (*IGR* IV 964; *ILS* 8865) should have been excluded; it is an inscription from Samos which records a Νεικοπολίτης.

To be added to the catalogue are *SEG* XXXIX 539-547 and 1868; XLII 545/546 and XLIII 343/344.

Worthy of note are nos. 62 (Νοβία Σωτηρώ), 72 (an ἐφηβοφύλαξ), 94 (Πρόσαιβις) and 96 (Σούκεσ(σ)ος).

Below we give an up-dated comparatio numerorum.

CIG	Sams. no.	*CIG*	Sams. no.	*IG* IX 1	Sams. no.
1794 (d)	167	1816	58	452/453	162/163
1801	159	1818	120	462	180
1811	31	1819	136	463	179
1811 (b)	30	1820	70	490	165
1812	122	1821 (b)	51	529	167
1813	123	1821 (c)	128		
1813 (b)	26	1822	12	*IG* IX^2 1	
1814	130	1921	111	349	164
1815	85	1947	16	350	166

IG IX² 1	Sams. no.	*SEG* XXIV	Sams. no.	*SEG* XXXVI	Sams. no.
351	173	437	157	539	168
352	167	**XXVII**		556	26
380	177	229	8	556bis	144
413	162/163	230	18	**XXXVII**	
447	179	232	60	517	5
448	180	233	41	517 app.cr.	3/4
		234	97	518	7
SEG		235	86	519	6
I 233	177	236/237	59	520	9
III		238	74	521	13
491	145	239	34	524	20
492	146/147	240	35	525	21
493	142	**XXIX** 559	161	526	25
494	143	**XXXIII** 481	158	527	16
495	151	**XXXIV**		**XXXVIII**	
XXIV		592	11, 14	458	15
415	161	593	58	459	107
422	32	594	102	460A	106
423	1	595	75	460B	135
424	19	596	133	**XXXIX**	
426	33	**XXXV**		529	79
427	114	674	14	530	108
428	141	675	21	531	115
429	52	676	64	532	103
430	48	677	82	533	118
431	124	678	47	534	89
432	57	**XXXVI**		535	61
433	65	533	169	536	109 (S. proposes [Ἀρτε]-μι[σία ?])
434	105	535	172		
435	126	536	175		
436	63	537	171	537	92
		538	176	538	88

468-469. Nikopolis. Honorary inscriptions for two athletes. Ed.pr. K.L.Zachos in *Phēgos* 443-457 (ph.), publishes two agonistic inscriptions found during excavations in the gymnasion.

468: 445-447 no. 1. **Honorary inscription for Neikomedes, 48 A.D.** White limestone block; on top a rectangular hole with a small channel to be filled with lead, into which the dedicated object was fixed; now in the Museum in Nikopolis.

Ἡ πόλις ἡ Νεικ|οπολειτῶν Νι|εικομήδην Νι|εικομήδους || νεικήσαντα Ἄ|κτια τὰ μεγάλα | παῖδας στάδι(ο)ν | Ἀκτιάδι - ιθ΄

3-4. The victor is unattested so far, ed.pr. || 5-6. elsewhere called the Ἄκτια τὰ ἐν Νεικοπόλει or Ἄκτια τὰ μεγάλα (Καισάρηα), ed.pr. || 8. the first Aktia were probably held in 28 B.C.; as a result the 19th Aktias is 48 A.D., ed.pr. [But see now *L'Année Épigraphique* (1994) [1997] no. 1599: according to ed.pr.'s calculation the date should have been 45 A.D.; however, the likeliest date for the first celebration of the Aktia would seem to be just before August 29 B.C. (see *L'Année Épigraphique* , 1992 [1995], no. 1534); the 19th Aktias would then be 44 A.D.].

469: 447-449 no. 2. **Honorary inscription for Neikanor, end of the 1st cent. A.D.** White limestone block; on top a rectangular hole with a small channel to be filled with lead; now in the Museum in Nikopolis.

[Ἡ π]ό̣λις ἡ Ν[ειικ]οπολειτῶν̣ | Νεικάνορα | Τίτου νεικήΙσαντα ἐν | Λαρίσσῃ πα[ί]Ιδων στάλνδιον vacat

5-6. In Larissa the Ἐλευθέρια, Ποσειδώνια and Καισάρεια were celebrated in the 1st cent. A.D., ed.pr., who prefers the first || the text confirms the close relations between the area of Ambrakia/Nikopolis and Thessaly, P.Cabanes, *BE* (1995) no. 290.

470. Photike. The Roman colony. Cf. D.K.Samsaris, *Hē rōmaïkē apoikia tēs Phōtikēs stē Thesprōtia tēs Epeirou. Istorikogeographikē kai Epigraphikē Symbolē* (Ioannina 1994).

Part I (15-76): name and site of the colony (Φωτική(ν)σιοι; Photicenses), near Paramythia in Thesprotia; the ordo Photicensium, on record in inscriptions and the main argument for Photike being a colonia romana; Photike and the provinces to which it belonged; foundation of the colonia by Caesar; extended agricultural territory; animal husbandry; the geography of its territory (mountains, rivers, lakes, vici); road system; population and social groups; economy: export of cattle, import of terra sigillata and Attic sculpture; cults; Greek and Latin language in the epigraphy of the city; onomastics (70% Roman, 30% Greek).

Part II (77-146): catalogue of fortresses and settlements; catalogue of the Greek and Latin inscriptions: 38 items (34 + 4 extra numbers: 21 (a) and 25 (a)-(c)). Most texts are in Latin. Greek are nos. 1, 2 (*ILS* 9478), 5, 18 (*SEG* XXIV 443), 19 (*SEG* XXIV 442), 20/21 (*SEG* XXIV 444), 22 (*SEG* XXXIII 478) and 26 (stamp on Roman vases and bricks: Οὔιος).

471. Plaisia Malakassiou. Epitaph of Ammilo, ca. 300 B.C. Funerary stele decorated with several panels containing olive branches, palmettes, twelve-petalled stars; in the center a bull between two griffins. Mentioned by A.Pariente, *BCH* 118 (1994) 727 (ph.): Ἀμμιλὼ | Σιμία

ILLYRIA

472. Bouthrotos. Property rights, ca. 220-170/160 B.C. F.Drini, *Studia Albanica* 28 (1991) 159-169, continues the discussion concerning the property rights of the Prasaiboi initiated by P.Cabanes, *L'Épire* (cf. *SEG* XXVI 693) 413-423 and based on the manumission inscriptions from the 'Tower of the Inscriptions' and from the theatre (for the latter see *SEG* XXXVIII 470-503; for new inscriptions, not used by D., cf. also 504-517) republished by Cabanes, *Annales littéraires de l'Université de Besançon* 163 (1974) [= *Actes du Colloque 1972 sur l'esclavage*]) 105-209 [the numerals following 'Theatre' and 'Tower' below refer to the nos. of C.'s publication; *SEG* = *SEG* XXXVIII]. Manumissions were mostly enacted by complete families sometimes comprising three generations (cf. e.g. Theatre 2 = *SEG* 472 LL. 6/7), whose members including women are listed in the decrees; this points to familial co-ownership [cf. already *SEG* XLIII 347; see also *SEG* XXXIX 551]. Apparently permission of the father as 'chef de famille' was required, since it is often explicitly recorded: συνευδοκοῦντος τοῦ πατρός, with or without his name. Tower 48 LL. 4-6 records a permission both by grandfather and father, which seems to document the transfer of this position from father to son. There are also examples in which women give permission, either together with the father (Tower 52 LL. 2-4; perhaps because mothers enjoyed special rights while their children were minors) or in their own right (Tower 7 LL. 3-6; 23 LL. 5-8; presumably since their husbands were dead; an independent legal status of women and a strong sense of joint familial ownership are also suggested by 46 LL. 4-6 recording permission by daughter and mother). In cases where family relationship among manumittors cannot be proven, we may think of persons allied by marriage rather than by neighbourhood or other common interests (so C.); this is the case in Theatre 1 = *SEG* 471 LL. 22/23, where the seemingly unrelated co-proprietors Andronikos and Simakos can be shown to have been married to the sister-couple Philotera and Meganike (cf. Theatre 5 LL. 3/4, 8 LL. 41/42, 19 LL. 25-28 and 27 LL. 5-6 = *SEG* 475, 478, 490 and 498). Similarly, in Tower 1-3 alliances by marriage may be supposed beween Lykiska, Lykophron and Appoitas, and two of the three children of Simakos (Leaina, Lysanias and Sosandros); the strategoi give permission because of their family relations rather than their office: Antigonos and Menexios can be shown to be the fathers of Lykophron and Lykiska respectively.

473-496. Bouthrotos. Manumission records mentioning Appoitas, 2nd/1st cent. B.C. (Re)published by P.Cabanes - F.Drini, *BCH* 118 (1994) 113-130. No. I 1 is engraved on the analemma of the western parodos of the theatre; the other texts are built into the 'Tour aux inscriptions' (cf. *SEG* XXXVI 560 bis). All stones are rectangular blocks. Appoitas, son of Antigonos, is on record in a Delphian list of thearodokoi from ca. 150 B.C. (G.Daux, *REG* 42, 1949, 28 LL. 11-13; see below). C.-D. examine whether he is to be identified with one of the persons named Appoitas in the manumission records. They focus on Appoitas, son of Antigonos, Kydestos, on record in IV B 1-3. These texts mention two eponymous strategoi, Antigonos and Menexios; this way of dating was only briefly in use after the creation of the koinon of the Prasaiboi in 163 or 157 B.C. (see *SEG* XXXVII 531). Those who manumitted the

slaves all belonged to one family group (stemma on 116), of which the two eponymous strategoi were also members. This family group belonged to the upper class, including Appoitas, who was the son of the strategos Antigonos. A man of such high status is likely to have been elected thearodokos. Moreover, Appoitas may be identified with Appoitas of I 1-5, prostates of the Prasaiboi. Appoitas, son of Antigonos, Opatas, on record in IV A presumably was another person and belonged to a less prominent family. He is a less likely candidate for the thearodokia. Since the agreement of Appoitas' father, Antigonos, was required for the manumissions of IV B 1-3, Appoitas must have been a young man at the time. He must have held the office of thearodokos later, when adult, after 150 B.C. or rather ca. 140-135 B.C. This implies a new date for the Delphian list of thearodokoi.

473: 119 no. I 1. **Manumission of La(o)dika and others.** *SEG* XXXVIII 496. No new readings.

474: 120 no. I 2. **Beginning of a manumission?, ca. 150-135 B.C. ?**

Στραταγοῦντος τῶν
Πρασαιβῶν Νικοστρά-
του,
προστατοῦντος δὲ Ἀπ-
4 ποίτα, μηνὸς Γαμιλίου Ⅽ

475: 120 no. I 3 (ph.). **Manumission record of Stilpon, ca. 150-135 B.C. ?**

Στραταγοῦντος Πρα-
σαιβῶν Νικοστράτου,
προστατοῦντος δὲ Ἀπ-
4 ποίτα, μηνὸς Πανάμου
ἑβδόμαι, ἀφίητι ἱερὸν
καὶ ἀνατίθητι Φιλόστρ-
ατος Στίλπωνα παρὰ
8 Δία Σωτῆρα, ἀνέφαπτον

476: 120 no. I 4 (ph.). **Manumission record of Sosandros, ca. 150-135 B.C. ?**

Στραταγοῦντος Πρα-
σαιβῶν Νικοστράτου,
προστατοῦντος δὲ
4 Ἀπποίτα, μηνὸς Πα-
νάμου ἑβδόμαι, ἀφί-
ητι ἱερὸν καὶ ἀνατί-
θητι Φιλόστρατος
8 Σώσανδρον παρὰ Διὶ Σω-
τῆρι, ἀνέφαπτον

Same owner and same day as I 3, edd.pr.

477: 120/121 no. I 5. **Manumission record of Phila, ca. 150-135 B.C. ?**

[Στραταγοῦν]τος Πρα-
[σαιβῶν Νικοστ]ράτου, προ-
[στατοῦντος δ]ὲ Ἀπποίτα,
4 [μηνὸς Πανάμ]ου ἑβδόμαι,

[ἀφίητι ἱερὰν κ]αὶ ἀνατίθητι
[Φιλόστρατος] Φίλαν παρὰ Δία
[Σωτῆρα, ἀν]έφαπτον

6. Same day as I 3/4, and therefore perhaps the same owner, edd.pr.

478: 121 no. II A (ph.). **Manumission record of Kratippos, undated.**

Ἀγαθᾶι τύχαι καὶ ἐπ[ὶ] σωτηρίαι· στραταγοῦντο[ς]
τῶν Πρασαιβῶν Μενοίτα Πελματίου, πρ(οστατοῦντος) δὲ Γόργου Ἐσχατιοῦ, ἱερεύοντος δὲ τοῖ Διὶ τοῖ Σ[ω]τῆρι Ταυρίσκου τοῦ Εὐρύμα Χιλίου, μηνὸς Κρανείου ἀμέραι ιγ΄, ἀφίεντι ἐλεύθερον καὶ ἀνατίθε[ν]τι ἱε]ρὸν ἀνέφαπτον τοῖ Διὶ τοῖ [Σω]τ[ῆρι] Κράτιππον Μαχ[ά]τας], Ἀρχίδαμος, Μαχάτας, Ἀρι[στόμαχος], Φαινώ, Στρατονίκ[α]· [μάρ]τυρες ὅ τε στραταγὸς Μενοίτας [Π]ελμάτιος καὶ ὁ προ[στά]τας Γ[ό]ργος Ἐσχατιὸς καὶ ὁ ἱερεὺς Ταυρίσκος Εὐρύμμα Χ[ί]λιος, Φανίας Φανία Βουθρώτιος, Ἀπποίτας Ἐ[ρμ]ίατος, Φίλιππος Ἑρμίατ[ο]ς, Ὕβριμος Ὀφύλλιος, Νίκανδρος Ὑπο[ρρώ]ν[ι]ος, Φρύνιχος Ἀνχεροπαῖος, Θύρμαξ [-----]

2. ΓΗΤ, abbreviation ‖ 3. Εὐρύμα = Εὐρύμμα; cf. L. 8.

479: 121 no. II B (ph.). **Manumission record of Moschina, ca. 150 B.C. or somewhat later ?**

[Στραταγοῦντος τῶν Πρασαιβῶν -------- ca. 16 --------]άτου, προστατοῦντο[ς δὲ Θύ]ρμακος Ἐσχατ[ιοῦ], μηνὸς Ἀπελλαίου, ἀφίεντι ἐλευθέραν καὶ ἀνατίθεντι ἱερὰν τοῖ Ἀσκ(λ)απ[ι]οῖ Μοσχίναν Ἀριστογένης καὶ Φιλωτέρα καὶ Φίλις, συνευδοκοῦντος καὶ Ἀντιγόνου καὶ Κλευπάτρας, ἀπό τε τᾶς σαμέρον ἀμέρας ἴμεν ὅπαι κα θέλῃ· τύχαι τᾶι ⟨ἀ⟩γαθᾶι· μάρτυρες Ταυρίσκος Φονίδατος, Ἀπποίτας Κύδεστος, Βοΐσκος Ἐσχατιός, Θεύδοτος, Νέστωρ Ὀπάται, Σώσανδρος, Σιμίας, Λέων, Σωσίπατρος Ὀπάται, Δόκιμος Ταλαώνος

3. ΑΣΚΑΠΙΟΙ, lapis ‖ 4. Φίλις (masc.) or Φιλίς (fem.), edd.pr.; συνευδοκοῦντος for συνευδοκούντων, edd.pr. ‖ 6. ΤΑΙΓΑΘΑΙ, lapis.

480: 122 no. III 1. **Manumission record of Diogenes, ca. 150 B.C. or somewhat later ?**

vacat Ἀγαθᾶι τύχαι· vacat
[στραταγοῦν]τος τῶν Πρασαιβῶν Νικάδ[α] Λοιγυφί[ου],
[προστατοῦν]τος δὲ Φιλίππου Ὑποππ[α]ίου, ἰε[ρ]ε[ύοντος]
[δὲ] τοῦ Ἀσκλαπιοῦ Νικάδα Καρτώνου, μ[ηνὸς]
[Γ]αμιλίου ἀμέραι μιᾶι ἐπὶ δέκα, ἀφίεντι ἐ[λεύθε]-
ρον καὶ ἀνατίθεντι ἱερὸν τοῖ Ἀσκλαπι[οῖ ἀνέ]-
φαπτον Διογένην Ἀριστείδας καὶ Ματε[ρίνα, κα]-
τὰ τὸν τῶν ἀτέκνων νόμον, παρμεινά[ντα]
ἃς κα ζοῖ Ἀριστείδας καὶ Ματερίνα· μά[ρτυ]-
ρες Μυρτίλος Λυσανία, Ἀππoίτας Ἀντιγ[όνου],
Νικάνωρ Λύκου, Ἀγαθοκλῆς Ἐργοτέλεος,
[Θεμίσων Ζωπύρου] vacat

8. Παρμεινά[ντα]: dialectical form, not uncommon in these texts, edd.pr. ‖ 9. ζοῖ for ζοῖεν, edd.pr. ‖ 12. see III 4/5, edd.pr.

481: 122 no. III 2. **Manumission record, ca. 150 B.C. or somewhat later ?**

[Ἀγαθᾶι τύχαι καὶ ἐπὶ σωτηρίαι· στραταγοῦντος]
[τῶν] Πρασαιβῶν Νικάδα Λοιγυφί[ου, προστατοῦν]-
[τος δὲ] Φιλίππου Ὑποππαίου, ἱερεύ[οντος δὲ τοῦ Ἀσκλα]-
[πιοῦ] Νικάδα Καρτώνου, μηνὸς Γαμι[λίου ἀμέραι]
[μι]ᾶι ἐπὶ δέκα, ἀφίεντι ἐλευθέραν [καὶ ἀνατίθεν]-
[τι ἱε]ρὰν τοῖ Ἀσκλαπιοῖ ἀνέφαπτον [---- Ἀρισ]-
[τείδας] καὶ Ματερίνα, κατὰ τὸν [τῶν ἀτέκνων νόμον],
[παρ]μεινάσαν ἃς κα ζ[οῖ] Ἀρι[στείδας καὶ Ματερίνα]·
[μάρτ]υρες Μυρτίλος Λυσανία, [Ἀππoίτας Ἀντιγόνου],
[Νικάν]ωρ Λύκου, Ἀγαθοκ[λῆς Ἐργοτέλεος, Θεμίσων]
[Ζωπύρου] vacat

482: 122/123 no. III 3 (ph.). **Manumission record of Philoklea, ca. 150 B.C. or somewhat later ?** *SEG* XXXV 666B. In L. 7 C.-D. read παρμεινάσαν (παρ⟨α⟩μεινάσαν, *SEG*).

483: 124 no. III 4. **Manumission record of Antiklea, ca. 150 B.C. or somewhat later ?**

vacat Ἀγαθᾶι τύχαι· vacat
στραταγοῦντος τῶν Πρασαιβῶν Νικάδα Λοιγυφίου,

προστατοῦντος δὲ Φιλίππου Ὑποπαίου, ἱερεύοντος δὲ τοῦ
4 Ἀσκλαπι[ο]ῦ Νικάδα Καρτώνου, μηνὸς Γαμιλίου ἀμέραι δω-
[δεκάτ]αι, ἀφίεντι ἐλευθέραν καὶ ἀνατί[θε]ντι ἱερὰν τοῖ Ἀσ-
κλαπιοῖ ἀ[νέφ]απ[τον] Ἀντίκλεαν Ἀρισ[τεί]δα[ς κ]αὶ Ματερίνα,
κατὰ τὸν τῶν ἀτέκνων νόμον, παρμεινάσαν ἃς κα ζοῖ
8 Ἀριστείδας [κα]ὶ Μ[ατε]ρίνα· μ[άρ]τυ[ρες] Μυρτίλος Λυσ[ανία],
Ἀπποί[τας Ἀντ]ιγόν[ου, Νικάνωρ Λύκου, Ἀγαθο]κ[λῆς Ἐ]ρ[γο]-
τέλεος, Θεμίσων Ζωπύρου vacat

2. ΣΤΑΓΟΥΝΤΟΣ, with PAT engraved above ΑΓ, lapis.

484: 124 no. III 5 (ph.). **Manumission record of --aion, ca. 150 B.C. or somewhat later ?**

Ἀγ[αθᾶι τύ]χαι· σ[τραταγοῦντος τῶν Πρασαιβῶν Νικάδα]
Λοιγυφίου, προστατοῦντος δ[ὲ Φιλίπ]πο[υ Ὑποπαί]-
ου, [ἱερ]εύοντος δὲ τοῦ Ἀσκλαπιοῦ Νικά[δα Καρτώ]-
4 νου, μηνὸς Γαμιλίου ἀμέραι δωδεκάταi, ἀφίεντι ἐλεύ[θερον]
καὶ ἀνατίθεντι ἱερὸν τοῖ Ἀσκλαπιοῖ ἀνέφαπτον [.]ΑΙΩΝΑ
Ἀριστείδας καὶ Ματερίνα, κατὰ τὸν τῶν ἀτέκνων νόμον,
παρμεινάντα ἃς κα ζοῖ Ἀριστείδας καὶ Ματερίνα· μάρτυρες
8 Μυρτίλος Λυσανία, Ἀπποίτας Ἀντιγόνου, Νικάνωρ Λύκου, Ἀγα-
θοκλῆς Ἐργοτέλεος, Θεμίσων Ζωπύρου vacat

485: 124 no. III 6. **Manumission record of ---a, ca. 150 B.C. or somewhat later ?**

[Ἀγαθᾶι τύχαι καὶ ἐπὶ σωτηρίαι]· vacat
[στρατ]αγοῦντος τῶν Πρασαιβῶν Νικάδα Λοιγυφίου, προστα]-
[τοῦντος δὲ Φιλίππου Ὑποπαίου, ἱεριτεύ]οντος δὲ τοῦ Ἀ[σ]-
4 [κλαπιοῦ Νικάδα Κα]ρτώνου, μηνὸς Γαμιλίου ἀμέραι δ[ω]-
[δεκάταi, ἀφίεντι ἐλευθέραν] καὶ ἀνατίθεντι ἱερὰν [τοῖ] Ἀσκλαπιοῖ
ἀν[έφ]απ[το]ν [....]αν Ἀριστείδας καὶ Ματερίνα, κατὰ τὸν τῶν
ἀτέκνων
νόμον, παρμεινάσαν ἃς κα ζοῖ Ἀριστείδας καὶ Ματερίνα·
8 μάρτυρες Μυρτίλος Λυσανία, Ἀπποίτας [Ἀντι]γόνου,
Νικάνωρ Λύκου, Ἀγαθοκλῆς Ἐργ[οτέ]λεος, [Θεμίσω]ν [Ζωπύ]ρου

[2. The bracket [is missing at the end of the line, Strubbe].

486: 125/126 no. III 7. **Manumission record, ca. 150 B.C. or somewhat later ?**

[Ἀγαθᾶι τύχαι καὶ ἐπὶ σωτηρίαι· στραταγοῦντος]

[τῶν Πρασαιβῶν Νικάδα Λοιγυφίου, προστατοῦντος]
[δὲ Φιλίππου Ὑποππαίου, ἱερεύοντος δὲ τοῦ Ἀσκλαπιοῦ]
[Νικάδα Καρτώνου, μηνὸς Γαμιλίου ἀμέραι δωδεκάται, ἀφίεντι]
ἐλευθέραν [καὶ ἀνατίθεντι ἱερὰν τοῖ Ἀσκλαπιοῖ ἀνέ-]
[φαπτον ------ Ἀριστείδας καὶ Ματερίνα, κατὰ τὸν τῶν]
[ἀτέκνων νό]μον, παρμεινά[σ]αν ἃς [κα] ζοῖ Ἀριστείδας
καὶ Μα[τερίν]α· μάρτ[υρες Μυ]ρτίλο[ς Λ]υ[σ]ανία, Ἀπποί-
τα[ς] Ἀν[τιγόν]ου, Νικάνωρ Λύκου, Ἀγα[θο]κλῆς Ἐργοτέλεος,
Θε[μίσων] Ζωπύρου vacat

487: 126 no. III 8. **Manumission record of --os, ca. 150 B.C. or somewhat later ?**

Στραταγοῦντος τῶ⟨ν⟩ Πρ[ασαιβ]ῶν Νικά[δα Λοιγυφίου],
προσ[τατοῦ]ντος δὲ Φιλίππ[ο]υ Ὑποππαί[ου, ἱερεύοντος]
[δὲ τοῦ Ἀσκ]λαπιοῦ Νικάδα Καρτώνου, μ[ηνὸς Γαμιλίου]
[ἀμέρ]αι δωδεκάται, ἀφίεντι ἐλε[ύθερον καὶ ἀνα]-
[τίθεν]τι ἱερὸν τοῖ Ἀσκλαπιοῖ [ἀνέφαπτον ...]-
[...]ον Ἀριστείδας καὶ Ματερ[ίνα, κατὰ τὸν]
[τῶν ἀτ]έκνων νόμον, παρμειν{ε}ά[σαν ἃς κα ζοῖ Ἀ]-
[ριστείδ]ας καὶ Ματερίνα· μάρτυρες [Μυρτίλος Λυσανία],
[Ἀπποίτ]ας Ἀντιγόνου, Νικάνωρ Λύκου, [Ἀγαθοκλῆς Ἐργοτέ]-
[λεος], Θεμίσων Ζωπύρου vacat

1. ΤΩΠΡ, lapis; perhaps a ligature of *omega* and *nu*, edd.pr.

488: 126 no. III 9. **Manumission record of Philippis, ca. 150 B.C. or somewhat later ?**

Ἀγαθᾶι τύχαι· στραταγοῦντος [τῶν] Πρα-
σαιβῶν Νικ vacat άδα Λοιγυφίου, π[ρ]οστατοῦν-
τος δὲ Φιλίππου Ὑποπ⟨π⟩αίου, ἱ[ε]ρε[ύ]οντος δὲ
τοῦ Ἀσκλαπιοῦ Νικάδα Καρτώνο[υ], μηνὸς Γαμι-
λίου ἀμέραι δωδεκάται, ἀφίεντ[ι] ἐλευθέραν
καὶ ἀνατίθεντι ἱερὰν τοῖ Ἀσκλαπιοῖ [ἀνέφαπ]τον Φιλι⟨π⟩-
πίδαν [Ἀριστείδας καὶ Ματε]ρίνα, κα[τὰ τ]ὸν τῶν ἀτέκ-
[νων νόμον, παρμεινάσαν] ἃς κ[α ζοῖ Ἀρι]στείδας
καὶ [Μα]τερίνα· μά[ρτυρες Μυ]ρτ[ί]λ[ο]ς [Λυ]σανία,
Ἀπ[ποίτας Ἀντιγόνου, Νικά]νωρ Λ[ύκ]ου, Ἀγα-
θοκλ[ῆς Ἐργοτέ]λεος, Θεμί[σων Ζωπύρου]

3. ΥΠΟΠΑΙΟΥ, lapis ‖ 6. what the stone gives at the end of the line is not indicated by edd.pr.

489: 126/127 no. III 10. **Manumission record of Noumenios, ca. 150 B.C. or somewhat later ?**

Ἀγαθᾶι τύχαι· στραταγο[ῦντος τῶν Πρασαι]-
βῶν Νικάδα Λοιγυφίου, προστατο[ῦντος δὲ Φιλίππου]
Ὑποππαίου, ἱερειτεύοντος δὲ τ[οῦ Ἀσκλαπιοῦ Νικά]-
4 δα Καρτώνο[υ], μηνὸς Γαμιλίου [ἁμέραι δωδεκάται],
ἀφίεντ[ι] ἐλεύθερον καὶ ἀνατίθεντι [ἱερὸν τοῖ Ἀσκλα]-
πιοῖ ἀ[νέ]φαπτον Νουμ[ή]νιον [Ἀριστείδας]
καὶ Ματερίνα, κα[τ]ὰ τὸν τῶν ἀτέκνων [νόμον, παρμεινάν]-
8 τα ἇς κα [ζοῖ] Ἀριστείδας καὶ Ματερί[να· μάρτυρες]
Μυρτίλος Λυσανία, Ἀπποίτας Ἀντιγόνου, [Νικάνωρ Λύκου],
Ἀγαθοκλῆς Ἐργοτέλεος, Θεμίσων Ζωπ[ύρου]

490: 127 no. III 11. **Manumission record, ca. 150 B.C. or somewhat later ?**

[Ἀγαθᾶι τύχαι· στραταγοῦντος τῶν Πρασαιβῶν Νικάδα Λοιγυφίου],
[προστατοῦντος δὲ Φιλίππου Ὑποππαίου, ἱεριτεύ]οντος δὲ [τοῦ] Ἀ-
[σκλαπιοῦ Νικάδα Καρτώ]νου, μηνὸς Γαμιλίου ἁμέραι
4 [δωδεκάται, ἀφίεντι ἐλευθέρ]αν καὶ ἀνατίθεντι ἱερὰν τοῖ Ἀσκλαπ[ιοῖ]
ἀν[έφ]απτον [-----] Ἀριστείδας καὶ Ματερίνα, κατὰ τὸν τῶν ἀτέκνων
νόμο[ν], παρμεινάσαν ἇς [κα] ζοῖ Ἀριστείδας καὶ Ματερίνα·
μάρτυρες [Μυρτίλος] Λυσανία, Ἀπποί[τας Ἀντιγό]νου,
8 Νικά[νωρ] Λύκ[ου], Ἀγαθοκλῆς [Ἐργοτ]έλεος, Θ[εμίσων Ζω]πύρου

491: 127/128 no. III 12. **Manumission record, ca. 150 B.C. or somewhat later ?**
SEG XXXVI 560 bis. C.D. present the following new readings:
L. 1: Μ[--, μηνὸς Γα]μιλίου (μ[ηνὸς Γ]αμιλίου, *SEG*)
LL. 1/2: [ἐλε]ύθε|ρον (ἐλεύθε|ρον, *SEG*)
L. 2: Χρ[ύσιπ]πον (Χρύσιππον, *SEG*)
L. 7: there is a vacat between χρεί- and -αν; ἔχωντι (ἔχοντι, *SEG*)
LL. 9/10: Φαλακρίων [Βο]ΐσκου, Δέξιππος Φι|λοξένου, Φιλόξεν[ο]ς Φιλώτα (Φαλακρίων Δεξίππου, Φι|λόξενος, Φιλοξέν[ου] Φιλώτας, *SEG*).

492: 128 no. III 13 (ph.). **Manumission record of Ophelion, ca. 150 B.C. or somewhat later ?**

[- -]
ἀφίεντι ἐλεύθερον Μυρτίλος,
Λυσανίας, Κλέας, Φερε{νε}νίκα, Μυρ-
4 τίλος, Μέλ{λ}ισσα Ὠφελίωνα ἐλεύ-
θερον· Ἀπποίτας Ἀντιγόνου,

Δέξιππος Φιλοξένο[υ],
[Φα]λακρίων Βοΐσκου

2, 4-5: Ἐλεύθερον is engraved twice; on the other hand μάρτυρες is missing in L. 5, edd.pr.

493: 128/129 no. IV A. **Manumission record of Phrynion, undated.**

Ἀγαθᾶι τύχαι· στραταγοῦ(ν)τος τῶν Πρασαιβῶν Νικ[άδα Λοιγυ]-
φίου, προστατοῦντος δὲ Φιλίππου Ὑπορρωνίου, ἱερεύο[ν]-
τος δὲ Φυσκίωνος Λυσανία Αἰξωνίου, μ[ηνὸς Γα]-
4 [μι]λίου ἀφίετι ἐλεύθερον καὶ ἀνατίθητι ἱερὸν
τῶι Σωτῆρι Ἀντίγονος Λυκόφρονος Φρυνί-
[ω]να· μάρτυρες ὅ τε ἱερεὺς τοῦ Διὸς τοῦ Σωτ[ῆ]-
[ρ]ος Λυσανίας Αἰξώνιος, Ἀππoίτας Ἀ-
8 vacat ντιγόνου Ὀπάτας, Ἀριστόμα- vacat
vacat χος Δρωπύλου Πελμάτ[ιο]ς vacat

1. ΓΟΥΤΟΣ, *lapis* ‖ 2. the last two letters of Ὑπορρωνίου are engraved above NI ‖ 3. the priest is Physkion, son of Lysanias, while in L. 7 the priest is Lysanias; edd.pr. argue that the engraver erroneously replaced the name of the son with that of the father ‖ 4. ἀφίετι = ἀφίητι ‖ 5. the man who manumits the slave may be the father of Appoitas, edd.pr. ‖ 7-8. there is no good reason to consider Appoitas Opatas identical with Appoitas Kydestos, though the strategos is the same man as in the preceding texts, the prostates bears the same name (but a different ethnikon) and the month is the same, edd.pr.

494: 129/130 no. B 1. **Manumission record of Parmenion, shortly after 163 or 157 B.C.** *SEG* XXXV 666 A. C.-D. present a new reading in L. 9: Σώσ[ανδρος κ]αὶ Λυκίσκα (Σώσ[ανδρος καὶ Λυκί]σκα, *SEG*).

495: 130 no. B 2. **Manumission record of Thraikidas, shortly after 163 or 157 B.C.**

[Ἀγαθᾶι τύχαι καὶ ἐπὶ σωτηρίαι· στραταγούντων τῶν]
[Πρασ]αιβῶν Ἀ[ντιγόνου Κυδέστου καὶ Μενεξίου]
[Π]ελματίου τὸ δεύ[τ]ερ[ο]ν, [προστα]τ[οῦ]ντος δὲ Φυ[σ]κ[ί]-
4 ωνος Ἀμοργίου, ἱερεύο[ντος] δ[ὲ] τοῦ Ἀσκλαπιοῦ Δεξάν-
δρου Ἀγχεροπαίου, μηνὸς Γαμιλίου ἑβδόμαι, ἀφίεντι ἐλεύθε-
ρον καὶ ἀνατίθεντι ἱερὸν τῶι Ἀ[σκλ]απιῶι Σίμακος Σωσάνδρου
Πόρρω-
νος καὶ Λέαινα Σιμάκου καὶ Λυσανίας καὶ Σώσανδρος καὶ Λυκίσκα
8 Μενεξίου καὶ Λυκόφρ[ων καὶ] Ἀππoίτας Ἀντιγόνου, συνευδο-
κούντων Ἀντιγόνου τοῦ Λυκόφρονος Κυδέστου καὶ Μενεξίου
τοῦ Λυσανία Πελματίου, Θραικίδαν ἀνέφαπτον· παραμεινάτω δὲ

Θραικίδας παρὰ Σίμακον ἂς κα ζοῖ Σίμακος· μάρτυρες Πολύνικος Μυρτίλου Κυέστος, Σωκλῆς καὶ Ἀρχίας Γλαυκία Ἐσσύριοι, Ἀνδρόνικος Ἄνδρωνος Πόλλειος, [---------- 30,5 cm ----------], Θεύδοτος Ἀνεροίτα Ὀπάτας vacat

13. Cf. B 1, LL. 17/18, where the same names have been erased, edd.pr.

496: 130 no. B 3. **Manumission record of Sotion, shortly after 163 or 157 B.C.**

Ἀγαθᾶι τύχαι· στραταγούντων τ[ῶ]ν [Πρασαιβῶν Ἀντιγόνου] [Κυδέσ]του καὶ Μενεξίου Πελματίου, προστατοῦντος δὲ Φυσκίωνος Ἀμοργίου, ἱερεύοντος δὲ τοῦ Ἀσκλαπιοῦ Δε[ξ]άνδρου Ἀγχεροπαίου, μηνὸς Γαμιλίου ἑβδόμαι, ἀφίεντι ἐλεύθε[ρον] καὶ [ἀν]ατίθεντι ἱερὸν τῶι Ἀσκλαπιῶι Σίμακος Σωσάνδρου καὶ [Λέ]αι[ν]α Σι[μ]άκου καὶ Λυσανίας καὶ Σώσανδρος καὶ Λυκίσκα Με[ν]εξίου καὶ Λυκόφρ[ων κ]αὶ Ἀπποίτας Ἀντιγόνου, συνευ[δ]οκούντων Ἀντιγόνου τοῦ Λυκόφρονος Κυδέστου καὶ Μενεξίου το[ῦ] Λυσανία Πελματίου, Σωτίωνα· παραμεινάτω δὲ Σωτίων παρὰ Σίμακον ἂς κα ζοῖ Σίμακος· μάρτυρες Πο[λύ]νικ[ος] Μυρτίλου Κυέστος, Σωκλῆς καὶ Ἀρχίας Γλαυκία Ἐσσύριοι, Ἀνδρόνικος Ἄνδρωνος Πόλληος, [---------- 30,5 cm ----------], Θεύδοτος Ἀν[εροίτα Ὀ]πάτας vacat

11. Cf. B 2, L. 13, edd.pr.

497. Bouthrotos. Fragmentary decree. *SEG* XXXVIII 464 in fine. V.Karatzeni, *art. cit.* (cf. our lemma no. 462) 299, suggests restoring in LL. 2/3 μηνὸς Κρανείου, | Ἡρακ[λείοις]: 'in the month Kraneios, during the festival of the Herakleia'. For the link between Kraneios and Herakles cf. our lemma no. 462 in fine.

498. Salona. Greek names in inscriptions from the late Imperial period. Cf. E.Marin in *Vjesnik za Arheologiju i Historiju Dalmatinsku* 86 (1994) 215-222: Greek names al-

most exclusively in Salona, not in the rest of Dalmatia; Salona was a metropolis open to the East; in the late Roman period the number of Greek names decreased; almost even distribution of Greek names over Greek and Latin inscriptions; ca. 450 A.D. Greek names disappear from the latter 'which suggests some isolation in the Greek enclave in Salona'; newcomers and Greek names ('Αγαθή, Διονυσία; Εὐστάθιος, Θρασυμήδης; Βελίαβος, Παλλάδιος; from Apamea, Hadrianopolis and Phoenicia respectively; some newcomers from Syrian villages).

MACEDONIA

499. Macedonia. Politarchs. Cf. G.H.R.Horsley in D.W.J.Gill - C.Gempf (edd.), *The Book of Acts in its Graeco-Roman Setting* (Grand Rapids, Michigan 1994) 419-431, for a brief study of the politarchs in Thessalonika (discussion of *IG* X 2 1 50, 109 and 848; the Aristarchos on record in *Acts* 19.29 and 20.4 is not the same as the homonymous politarch mentioned in those three inscriptions), and id., *'The politarchs in Macedonia, and beyond'*, *Mediterranean Archaeology* 7 (1994) [1996] 99-126, for a tabular survey of 71 documentary mentions of politarchs (nos. 1-58 from Macedonia; nos. 59/60 from Illyria; nos. 61-63 from Thessaly; nos. 64/65 from Thrace; nos. 66/67 from the Bosporan kingdom; no. 68 from Bithynia and nos. 69-71 from Egypt [for the politarches in Leontopolis cf. our lemma no. 1775]). H. argues that the politarchate is likely to have been introduced into Macedonia after 167 B.C.: 'the very consistency of choice of the same term politarch for all the Macedonian *poleis* betokens a unified decision, behind which lay Roman approval' (116) [For the pre-Roman origin of the politarchs see now M.B.Hatzopoulos, *Macedonian Institutions under the Kings* (Athens 1996) I, 77/78, 134-137, 376, 387, 426/427, Chaniotis]. Brief discussion of *SEG* XLIII 381 and the relevance of A LL. 4/5 for the problem of the date of the introduction of the politarchate (cf. the app.cr. of 381 ad LL. 4/5 for the details; H. advances the distinct possibility that, if Kallippos' father were still relatively young at the time of the new royal letter of ca. 215 B.C., and the politarch Kallippos himself were elderly at the time of the Beroian gymnasion-law, the latter may well date from the mid-sixties, i.e. after 167 B.C.); discussion of *SEG* XXXI 614 = XXXVI 585.

Study of the characteristics of the politarchate (senior annual magistracy in Macedonia; administrative/executive functions) and of the relation, if any, between the Thessalian τολλίαρχοι (cf. inter alia *SEG* XXIII 437 = H. no. 61) and the Macedonian πολιτάρχαι: 'At most, --- the title already in existence [in Thessaly] may have provided a model for the term adopted later in Macedonia'.

In an Appendix H. presents photos of *IG* X 2 1, 27/28, 30, 37, 86, 109, 129, 133, 162, 181, 199, 201, 214, 226, 228 and 252.

J.McRay, *Archaeology and the New Testament* (Grand Rapids, Michigan 1991) 295, also comments on politarches-inscriptions from Macedonia; non vidimus: cf. *Biblical Archaeologist* 56 (1993) 157-160.

500. Macedonia. Rivers. Cf. S.Le Bohec, '*Les fleuves de Macédoine dans l'Antiquité*' in F.Piquet (ed.), *Le fleuve et ses métamorphoses. Actes du Colloque international tenu à l'Université Lyon 3 - Jean Moulin les 13, 14 et 15 mai 1992* (Paris 1993) [1994] 95-102, who uses inscriptions for the rivers Ὀλγανός (cf. *SEG* XXXVII 545) and Στρυμών (*Syll.*^{3} 194). Non vidimus. Cf. M.B.Hatzopoulos, *BE* (1995) no. 397, who adds an interesting epitaph from Amphipolis published by A.Keramopoullos, *AE* (1932) Chronika 1-4: Δίφιλος Διονυσίο Καύνιος Στρυμόνος ἐν στόματι ναυαγήσας ἔλιπον φῶς. For the cult of a river god cf. our lemma no. 1228.

---

501. Macedonia (West). Cult of Zeus Hypsistos. P.Chrysostomou, *To Archaiologiko Ergo* 5 (1991) [1994] 97-110, lists the objects, both inscribed and uninscribed, pertaining to the cult of Ζεὺς Ὕψιστος in Western Macedonia. He mentions inter alia *SEG* XL 537 (ph.); XXXV 714 (ph.); XLIII 394 and 441 (ph.); *Mélanges Daux* (Paris 1974) 51-55 (ph.); *EAM* 3 (ph.), 7, 10 (ph.), 16, 17 (ph.), 21/22 (ph.), 27, 89/90 (ph.). As to *EAM* 89 (from Akrine in Eordaia), cf. M.Hatzopoulos, *BE* (1995) no. 409, who reports that E.A.Kapetanopoulos after study of the stone suggests reading ΟΗ[Δ]ΕΑ instead of Ὀρνέα: 'Un nouvel examen semble nécessaire'; in *BE* (1994) no. 380 H. suggested Οὐαδέα ?. On 99 Chr. mentions an interesting unpublished text from Beroia: a dedication to Zeus Hypsistos by 34 worshippers (before 212 A.D.); some of them mention their trade: χαλκεύς, χρυσόχοος, ἠλοκόπος, πιλᾶς, λιθοξός (cf. M.B.Hatzopoulos, *BE* 1994 no. 380 and our lemma no. 724), τέκτων, ἱμαντοτόμος, γναφεύς, βαφεύς, παλαιστρείτης [cf. *SEG* XLIII 1215], κηπουρός etc.

---

502. Aloros (Kypseli). Inscribed tile, undated. M.Apostolou, *To Archaiologiko Ergo* 5 (1991) [1994] 34/35 (ph.), mentions a tile inscribed with Πυδν[--], testifying to trade relations with Pydna.

---

503. Amphipolis. Deeds of sale, ca. 357 B.C. *SEG* XLI 557/558. O.Picard, *BCH* 118 (1994) 207-214, studies a group of coins minted by the city of Amphipolis. They reflect on the one hand the continued existence of the autonomous city institutions, on the other hand a monetary reform under Macedonian influence. P. assigns them to the period just before the full incorporation of Amphipolis in the Macedonian kingdom (357 B.C.). He refers to the abovementioned deeds of sale, dated by the epistates Σπάργης and the priest of Asklepios Τείσων, which date from the same transitorial period.

---

504. Amphipolis. Deed of sale, 350-300 B.C. *SEG* XLI 563. D.Rousset, apud M.B.Hatzopoulos, *BE* (1996) no. 278, suggests restoring the text as follows:

['Αγαθῆι Τύχηι · Θεός · Ἐπὶ Π]ολυκράτους ἱερέως, ἐπι[στά]-
[του δὲ τοῦ δεῖνος --]Σ, μηνὸς Δύστρου ὀγδόῃ φθίνον[τος]

[ἐπρίατο ὁ δεῖνα] παρὰ Δαμασίλεω τοῦ Εὐδήμου οἰκίαν καὶ [οἰκό-]
[πεδον στατήρων ἑ]κατὸν πεντήκοντα ἑνὸς ἡμιστατήρου [βε-]
[βαίως καὶ παγίω]ς · Γείτον⟨ε⟩ς κοινοί εἰσιν οἷς γειτονε[ύει]
[ὁ δεῖνα, ὁ δεῖνα]ΙΕΥΣ Κρατίνου· Βεβαιωταί· Εὔδικος [τοῦ δεῖνος]
[ὁ δεῖνα τοῦ δεῖνος· Μάρτυρ]ες· Κλέϊππος Ζωίλου, Παυσανίας [τοῦ δεῖ-]
[νος -]

505. Amphipolis. Sacred law concerning the cult of Asklepios, ca. 350-300 B.C. G.B.Kaftantzis, *Ἱστορία τῆς πόλεως Σερρῶν καὶ τῆς περιφερείας της I* (Athens 1967) 370 no. 606. Republished by C.Veligianni, *ZPE* 100 (1994) 391-405 (ph.) with commentary in which many parallels from *LSAM*, *LSCG* and *LSCG Suppl.* are adduced. V. suggests that Apollo may have been one of the gods, associated with Asklepios (cf. LL. 1, 6, 14). She points to the cultic links between the two gods. In Kalindoia and Beroia the priest of Asklepios was at the same time priest of Apollo (and Hygieia) (*SEG* XLII 584* and XL 530) and may have been eponymous [cf. now M.B.Hatzopoulos, *Macedonian Institutions under the Kings* (Athens 1996) I, 153-156]. V. supposes that king Philip II, who took Amphipolis, turned the cult of Asklepios into an urban one and made his priest eponymous. The connection of the cults of Asklepios and Apollo may also be due to the king's initiative.

[Ἱερὰ τοῖ]ς θε[οῖς· ἂν δὲ μὴ προσ-]
[αγά]γηι ταῦ[τα, μὴ ἐξέστω θύειν]
μ[η]δ' ἐγκαθεύ[δειν εἰς τὸ ἱερόν·]
δραχμὴν τε[λεῖν ἐλθόντα εἰς τὸ]
[ἰ]ερὸν τὸμ βου[λόμενον θύειν·]
[θ]ύειν τοῖς θε[οῖς ἱερεῖα καὶ]
ἄλλο τι ἂν αὐ[τὸς βούληται καὶ]
[ἐ]γκαθεύδειν [ταῦτα ποιοῦντα·]
θύειγ καὶ τιθέν[αι σκέλη σὺν]
κωλέαις ἅμα τε [δοῦναι τῶι ἱερεῖ]
τὸ ἀργύριον ἐπιτ[άξαντι αὐτῶι·]
ὃς δ' ἂμ μὴ παρ[αθῆι ἱερὰς μοίρας]
τῶι θεῶι, διπλὰς [ἀποτινέτω· ἂν δὲ]
θύηι θεῶι ἐντεμ[ενίωι ἑτέρωι,]
τελείτω τὰ νομ[ιζόμενα καὶ τῶι]
Ἀσκληπιῶι· θύ[ειν καὶ τιθέναι]
τῶι Ἀσκληπιῶι [ἐπὶ τοῦ βωμοῦ τὰ]
[αὐτ]ά· ἂν δὲ μ[ὴ ----------]

1. Missing in ed.pr. ‖ 2. --]γηι ταύ[--, ed.pr. ‖ 3. ἐγκαθε[ύδει --, ed.pr. [rather ἐν τῶι ἱερῶι, Chaniotis] ‖ 4. τρ[--, ed.pr. ‖ 5. beginning restored by ed.pr.; βο[υλόμενον, ed.pr. ‖ 6. [θύ]ειν, ed.pr.; the end restored by ed.pr. ‖ 7. -- ἄ]λλο, ed.pr.; αὐ[τοῖς --, ed.pr. ‖ 8. -- καὶ ἐ]γκαθεύδειν·, ed.pr. ‖ 9. -- θ]ύει γ' καὶ τιθε[μεν --, ed.pr. ‖ 10. --]ω λέαις ἅμα τι[--, ed.pr.; at the end a vertical hasta: *iota* or part of *epsilon*,

V. ‖ 11. ἐπι[--, ed.pr. ‖ 13. --]γωι, ed.pr. ‖ 14. ἐν τεμ[ένει --, ed.pr. ‖ 15. νόμ[ιμα --, ed.pr. ‖ 16. at the end ọ[--, ed.pr. ‖ 17. at the beginning --]οι, ed.pr. ‖ 18. --]αν δὲ μ[ὴ --, ed.pr.

506. Amphipolis. Funerary epigram for Amyntas, ca. 300 B.C. ? *CEG* 724 (*SEG* XXXV 708). M.G.Albiani, *Eikasmos* 5 (1994) 237-242, points out that LL. 1/2 contain verbatim quotations of *AP* VII 468 (Meleager) LL. 9/10 and that L. 4 is a slight variation of *AP* VII 469 (Chairemon) L. 2 (the stone epigram has μοίρας and εὐλογίας instead of *AP*'s μοίρᾳ and εὐλογίᾳ); only L. 3 is an original creation. Consequently one should read in L. 2: οἷς δὲ ἀγνὸς πευθομένοις ἐλεεῖν (so also in *SEG* XXXV) rather than ⟨τ⟩οῖς δὲ ἀγνῶς (*CEG*; following a suggestion of J.Ebert; οἷς δὲ ἀγνώς, K.Lazarides and M.L.West apud *CEG*). In her ed.pr. (cf. *SEG* XXXV) Lazarides also considered ἀγνῶς, arguing that the choice between ἀγνῶς and ἀγνώς depends on whether Amyntas should be identified with the old seated or the young standing man represented in the relief: 'for those who with respect hear of him pity (remains)' (mature man) or 'for those who hear of him, unknown to them, pity (remains)' (young man). Since *AP* VII 468 refers to a young man, ἀγνώς is the correct reading also in the stone epigram [in addition ἥσσονα μὲν μοίρας in L. 4 implies death at a younger age than average, Tybout]. The poet-compilator of the latter may have used a collection of epigrams including both poems; in that case the inscription should be dated ca. 100 B.C. at the earliest (floruit of Meleager). Another possibility is that the last distych of *AP* VII 468 was wrongly assigned to Meleager's epigram and originally belonged to Chairemon's creation, which is considered incomplete by some scholars; if so, and on the assumption that Lazarides' date of ca. 300 B.C. for the stone epigram is right, Chairemon's floruit can be narrowed down to late 4th/early 3rd cent. B.C.

507. Anthemous. Honorary decree for an anonymous politarch, 39/38 B.C.? *SEG* XLII 558. P.M.Nigdelis, *BCH* 118 (1994) 223/224 note 39, argues that the troubles referred to in LL. 7-11 may have to be related to the invasion of the Dardaneis in 39/38 B.C., described by Appian (see our lemma no. 529). Edd.pr. preferred to relate them to the expedition of L. Marcius Censorinus in 40 B.C. in connection with a revolt of the Macedonians against Roman domination. Contra M.B.Hatzopoulos, *BE* (1995) no. 426, who rather thinks of internal problems, possibly increased by a foreign invasion.

508. Apollonia Mygdonia. Dedication to Dionysos, Hellenistic period. White marble epistyle block now in the Museum in Thessalonika. Ed.pr. M.B.Hatzopoulos in I.Worthington (ed.), *Ventures into Greek history* (Oxford 1994) 179/180 (ph.).

Ἡ πόλις Διονύσωι
Ἀρχόντων Ἑρμογένου τοῦ Μητροδώρου, Στρατίου τοῦ Παραμόνου, Ἀδμήτου τοῦ Παρμενίωνος,
ταμιῶν Ἀντ[ιγόν]ου τοῦ Ἀμύντα, Ἀντιπάτρου τοῦ Παραμόνου

Ed.pr. gives a detailed account of the various suggestions made so far concerning the location of the site of Apollonia; he himself locates it near Lake Bolbe, in an area on the (modern) Apollonia-Marathousa road some four kilometres SSW of the former, where he found remains of the city-wall and classical/Hellenistic pottery. The site has provided so far ten inscriptions: eight unpublished; two published (*SGDI* 5284: Σίμων Φοξίω; classical period; *BE* 1972 no. 262: Βένε [= Latin bene]· | Νουμήνις | Κλεοπάτρᾳ | τῇ συνβίῳ || ⟨σ⟩υνοική⟨σ⟩α⟨ς⟩ αὐτῇ ἔτη ιβ′ | μνείας χάριν); the refoundation of Apollonia as a Macedonian city took place some time between 357/349 B.C. and the beginning of the reign of Alexander the Great; some time before Hadrian it became a municipium.

509-519. Bargala. Dedications, 2nd/3rd cent. A.D. (unless otherwise indicated). (Re)published by A.Panev-M.Ricl, *ZPE* 101 (1994) 139-149 (ph.). All texts are written on marble plaques, found in the excavations of a small temple at the site 'Bandera', near the village of Dolen Kozjak (ca. 10 km. North-East of Štip = Astibos). All, except three, are now in the Museum at Štip. There are also anepigraphic dedications: one with relief of the Thracian Horseman, three with Zeus, two with Hera, five with unidentifiable gods.

509: 141/142 no. 1. **Dedication to Theos Heros?** Upper left corner of a plaque with damaged representation of a galopping horse rider, who makes the *benedictio latina* sign (though the thumb is not raised) with the right hand. A.Cermanovič-Kuzmanovič, *Corpus Cultus Equitis Thracii* V (Leiden 1982) 28/29 no. 37.

Θεὸν Ἥρ̣[ωα εὐχή]ιν

1-2. Θεὸν Ἥρ[ω]ιν[α], ed.pr.; the restoration of P.-R. is e.g.

510: 142 no. 2. **Dedication to Theos Mestenos?** Plaque with curved upper border; right and central parts broken away. Galopping horse rider holding a spear in his raised right hand. Under the horse a dog; under the dog a snake. A.Cermanovič-Kuzmanovič, *op.cit.*, 29/30 no. 38.

Μουκιανὸς Π[ύρου ἥρω- or θεῶ]ι Μεστηνῷ [εὐχήν]

1-2. π[ατρ]ὶ (?) Μεστηνῷ, ed.pr.; the restoration of P.-R. is e.g. Mestenos is a new epithet, cf. the river Mestos, P.-R.

511: 142/143 no. 3. **Dedication by L. Mamilius R--?** Lower left corner of a plaque with representation of the hind-legs of a horse, a dog, the left leg of a rider, and a small servant holding the horse's tail. A.Cermanovič-Kuzmanovič, *op.cit.*, 30 no. 39: Λ. Μαμίλιος Ῥ[--]

1. [--]ιλιος P[--], ed.pr.; the restoration of P.-R. is e.g.

512: 143 no. 4. **Dedication by Aelia Thallousa, 2nd cent. A.D.** Lower part of a plaque with representation of the right hind-leg of a horse and a dog. A.Cermanovič-Kuzmanovič, *op.cit.*, 31 no. 41: Αἰλία Θάλλουσα ε̣[ὐχήν].

513: 143/144 no. 6. **Dedication to Zeus.** Plaque with curved upper border, broken into six parts; the lower right corner is lost. Relief of Zeus holding a patera above an altar with his right hand and a scepter in his left hand.

Κυρίῳ Διὶ | Διζες Β[αβου] | εὐ[χήν]

2. Διζες: Thracian name, variation of Διζας, cf. Διζης, edd.pr.; the same family in no. 7.

514: 144 no. 7. **Dedication by Moukas.** Lower part of a plaque, broken into four fragments. Relief of Zeus (lower part) with scepter and eagle, and an altar.

Μουκας Βαβου εὐ|χήν

1. Μουκας: Thracian name, edd.pr.; the same family in no. 6.

515: 144 no. 8. **Dedication by Pyrrhias.** Lower part of a plaque, right corner broken away. Relief of Zeus (lower part) with altar and eagle: Πυρρίας εὐ[χήν]

516: 145 no. 9. **Dedication by Longinus.** Lower left corner of a plaque. Relief of Zeus (lower part) with altar and scepter: Λονγῖνος ε̣[ὐχήν]

517: 145 no. 10. **Dedication by the son of Paibes.** Lower right corner of a plaque, broken into two parts. Relief of Zeus (lower part) with eagle and scepter.

[---] Παιβηδου Δε̣ὶ̣ | δῶρον

1. Παιβης: Thracian name; the genitive forms Παιβη and Παιβου are on record, edd.pr.

518: 147 no. 16. **Dedication by Dentōs.** Plaque with curved upper border, broken into three parts, left side damaged. Relief of Zeus with eagle at left, Hera at right. Both gods have a scepter in the left hand and pour a libation on an altar with the right hand: Δεντ̣του τ[οῦ] Ἐπτ̣ηλου | [ε]ὐχήν̣

1. Δεντου: cf. the female name Δεντους and the masculine name Dento; several Thracian names contain the element Δεντ-, for example Δεντουπης, Δεντουσσκαιλα, Δεντ(ο)υσυκος, edd.pr. [Δεντου is the genitive of a male name Δεντος rather than of the female name Δεντους, Chaniotis]; Ἐπτηλος: Thracian name, cf. Eptela etc., edd.pr.

519: 147/148 no. 17. **Dedication ?** Lower left corner of a plaque.

[--?] | Ἰουλίο[υ --] | τε ἑαυτοῦ [--] | δ[ῶρον]

520. Bargala (area of: Crvulevo). Dedication to Asklepios, 2nd cent. A.D. Marble plaque with triangular pediment with akroteria, and with relief: at left Hygieia holding a snake in her right and an egg in her left hand; in the middle small Telesphoros; at right Asklepios leaning on a staff with snake and holding an egg in his right and a scroll in his left hand. Edd.pr. A.Panev-M.Ricl, *ZPE* 101 (1994) 149/150 no. 23 (ph.; cf. Z.Beldedovski, *Mac. Acta Arch.* 5 (1979) 118/119 fig. 4).

Θεῷ Σωτῆρι Ἀσκληπιῷ | Σερβείλιος Λειβερᾶ[λις] | εὐχαριστῶν ἀνέθη[κεν]

[1. in fine: the photo shows that there is space for a praenomen of Servilius of one or two letters, Pleket.]

521-522. Beroia. Two honorary inscriptions. V.Allamani-Souri, *To Archaiologiko Ergo* 5 (1991) [1994] 40-45 (ph.), presents the following texts.

521: 40-44. **Honorary inscription for T.Claudius Ailianos Alexandros and his wife Avidia Ammia, ca. 100-150 A.D.** Marble plaque reused in a late Roman tomb; inscription in two columns (A, B) in a slightly recessed framed field.

A
[Τὸν ἀρχιερ]έα τῶν
[Σεβαστῶν] καὶ ἀγωνοθέ-
[την τοῦ] κοινοῦ Μακεδόνων,
[Τι. ? Κλαύ]διον Αἰλιανὸν Ἀλέ-
[ξανδ]ρον Παρμενίωνος
[Αἰ]στρεάτην, ἡ Αἰστρεατῶν
[πόλις ἀρ]ετῆς καὶ εὐνοίας τῆς εἰς
[ἑα]υτὴν ἕνεκεν vacat

B
Τὴν ἱέρειαν τῶν
Σεβαστῶν Ἀουιδίαν
vacat Ἀμμίαν, vacat
θυγατέρα Φίλωνος, γυναί-
κα Ἀλεξάνδρου, Αἰστρεάτιν,
ἡ Αἰστρεατῶν ❦ πόλις vacat
ἀρετῆς ἕνεκεν vacat

[The cognomen points to a date after Hadrian's reign: rather the middle or third quarter of the 2nd cent. A.D., *L'Année Épigraphique* (1994) [1997] no. 1559] || A. At the end of LL. 1-3 and 6 letters were inscribed inside other letters: Ω, Θ and Ω; in L. 4 in fine we have ΑΛ^{E} || 4-5. the honorand is unattested so far, ed.pr., who rejects an identification with a Tib. Claudius Alexandros in *IG* X 2 1 224 and 241 B 4 || 6. (cf. B 5): ethnikon of the city of Ἀστραία (Ἀστρέα or Αἴστραιον) in eastern Paionia on record inter alia in the Delphian list of theorodokoi (*BCH* 45, 1921, 17 Col. III L. 69), ed.pr., who discusses the location of the city: probably north of Δόβηρος || B. 1-3. the honorand, probably priestess of the urban imperial cult (her husband was high-priest of the federal cult), is unattested so far, ed.pr.

522: 43-45. **Honorary inscription for Septimia Silvana Celerina, 3rd cent. A.D.** Marble altar moulded above and below; in the crowning member of the upper

moulding moon-shaped motives and a rosette; inscription in a framed field on the shaft, except for L. 1 which stands just above the framed field.

Οἱ σύνεδροι
Σεπτιμίαν
Σιλβανὴν Κε-
λερείνην θυ-
γατέρα Σεπτιμί-
ου Σιλβανοῦ
Κέλερος τοῦ
μακεδονιάρχου
καὶ ~ Λ.~ Αὐρηλίας
Τρεβωνίας Νικο-
μάχας τῆς ἀρχι-
ν ερείας vacat

Ed.pr. identifies this text with the inscription published by O.Walter, *AA* 57 (1942) 183 no. 21 ‖ 1. not apud Walter; the σύνεδροι are members of the council of the Macedonian league, ed.pr. ‖ 2-8. for the family of Silvanus Celer cf. *SEG* XXXIV 678 [Septimius Silvanus Celer served as Macedoniarches probably in the same year his wife Aurelia Trebonia Nikomacha served as archiereia, obviously of the provincial emperor cult; cf. the analogous situation in Asia: the Asiarchs are identical with the archiereis; the archiereiai served in this office as members of the family of an archiereus: see P.Herz, *Tyche* 7 (1992) 93-115 (*SEG* XL 1197; XLII 1239) and M.D.Campanile, *I sacerdoti del Koinon d'Asia (I sec. a.C.-III sec. d.C.)* (Pisa 1994) 18-25 (contra R.A.Kearsley: *SEG* XXXVIII 1973; S.J.Friesen: *SEG* XLIII 746), Chaniotis] ‖ 3. in fine K^{E}, lapis ‖ 9. Λ(ουκίας) not apud Walter, ed.pr. ‖ 10-11. Νικο|μάχης, Walter.

523. Beroia. Inscribed stele, ca. 350 B.C. Pedimental white marble stele; below the pediment on the shaft of the stele an inscription in letters painted in red; now in the Museum in Beroia. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 58-61 (ph.).

Ἐπὶ Φρασικλείδου | πεζῶν δρόμος

For the interpretation cf. our lemma no. 537.

524. Chalastra. Inscribed ceramic vessel, ca. 400-350 B.C. M.Tiverios, *Egnatia* 3 (1991-1992) [1994] 218/219 (ph.), publishes an inscription painted in black on the inside of the lid of a pyxis (or lekanis) found during excavations; on the outside of the lid representation of two seated women with a bird in between.

Καλὸν [λεκάνιον --|--]δος, καλὸς δὲ ὁ γράψας πρ[---|---]λησον ἱκετεύω σε κ[---|---]ει Εὔδικος Μενεστ[---||---]ῳ δὲ κελεύσας Εὔ̣[δικον --|--]α̣ς

Product of a Boiotian workshop, ed.pr. ‖ 4. Μενεστ[ράτου or Μενέστ[ορος], ed.pr. ‖ ed.pr. suggests identifying the site at Anchialos-Sindos with Gephyra; contra M.B.Hatzopoulos, *BE* (1996) no. 262, who prefers Chalastra ‖ for another inscribed ceramic fragment from this site cf. *SEG* XLIII 453.

525. Dion. Bilingual funerary epigram for M.Domitius Pyrilampes, late first cent. - ca. 150 A.D. Rectangular grayish white marble altar with mouldings above and below; inscription **A** on the front; **B** on the left side; now in the Archaeological Museum in Dion. Ed.pr. G.H.R.Horsley, *Chiron* 24 (1994) 209-219 (ph.; translation). For a French translation cf. *L'Année Épigraphique* (1994) [1997] no. 1558.

A

❦ M. ❦ Domitius ❦ | Pyrilampes | vixit annos XXIII
vacat
Τόν με φίλον θήραισι τὸν οὐδένα πημήναντα
ἥρπασεν ἀτλήτως γαῖα Μακηδονίης·
οὔνομα δ' εἰ ζητεῖς, Πυριλάμπην χαῖρε καλῶν με
ζήσαντα ὠκυμόρων ἠιθέων βίοτον
vacat
Μ. Δομίτιος Πυριλάμπης | ζήσας ἔτη κγ΄

B

Ὁ δὲ μετάρας ἢ ἐπι-
θείς τι τῷ βωμῷ ἔσ-
τω ἐπάρατος καὶ αὐτὸς
καὶ τὰ τέκνα καὶ τὸ γένος
❦ τὸ αὐτοῦ ❦

A. The epigram (our LL. 4-7) is engraved in eight one letter columns ('kionedon') divided over 20 lines (LL. 4-23 on the stone; traces of horizontal and vertical guidelines); each verse occupies two columns yielding irregular lengths; the start of each even numbered column was determined by standard syllabic division, not by caesura. The unusual layout, which served to attract the attention of the passer-by, was extremely rare in the Hellenistic and Roman imperial period; the only other example of a metrical text engraved kionedon is the Rieti herm with a quotation from Euripides' Alexander fr. 48 (D.Comparetti, *RIL* 6, 1897, 205-211; F.Johansen, *Ny Carlsberg Glyptothek: Greek Portraits*, Copenhagen 1992, no. 13; inscription 4th cent. A.D. ?), ed.pr. || 1-3. engraved in larger letters || 1-2 and 8. the deceased is a Roman citizen by birth rather than a libertus in view of his penchant for the hunt, and probably of local origin, ed.pr., who on 214 adduces some Domitii and on 213/214 note 10 collects examples of the name Πυριλάμπης ranging from the 5th cent. B.C. to our epigram, which appears to be the latest instance known so far || 2. the Macedonian earth (rather than Daimon, Moira, Hades, vel sim.) is responsible for snatching away Pyrilampes: the sole feature of the epigram that is not banale, ed.pr., who gives parallels for the topoi (e.g. the motif of mors immatura) [Cf. now also J.Strubbe, *Arai Epitymbioi* no. 402, who suggests that Pyrilampes may have been of Bithynian origin].

526. Dion. Epitaph of Therine. Roman period. *CIG* 1953b; Dimitsas, *Ἡ Μακεδονία* 163+182; J.M.R.Cormack, *Klio* 52 (1970) 53/54 no. 4; cf. *SEG* XXXI 627. K.J. Rigsby, *ZPE* 102 (1994) 192/193, draws attention to the names of the parents, Ἔρως and Ῥώμη. The latter name is also on record in Rome (*IGUR* 1140: Ῥωμύλος and Ῥώμη, apparently a twin brother and sister). The name in both texts seems to denote the city and goddess Roma (contra H.Solin, *SEG* XXX 1837). R. equates Ῥώμη and Ἔρως with Roma and Amor (its

palindrome). The persons were probably slaves of a Roman, who gave them these cute names, and became a couple. In passing R. refers to another inscription from Dion: Ἔρως καὶ Ῥώμη ἑαυτῶν μνείας χάριν; apparently the same couple [For pairs of names, such as Roma-Amor, see H.Solin, *Namenpaare. Studien zur römischen Namengebung* (Helsinki 1990), Chaniotis].

527. Edessa. Prosopography and onomastics. Cf. A.B.Tataki, *Macedonian Edessa. Prosopography and Onomasticon* (Meletemata vol. 18; Athens 1994), largely based on inscriptions: 77 published ones, twelve of which were found in the city's territory (the villages of Ekklesiochorion, Mesimeri, Prophetes Elias, Rizari; perhaps also Kaisariana and Karyotissa), and a large number of unpublished ones: the total Corpus now contains ca. 240 texts. All these texts have been collected for the planned Corpus of the third Macedonian *meris*. Inscriptions later than ca. 300 A.D. have been excluded, since Christianity transformed the basic characteristics of the onomastic system. Nine inscriptions from abroad, recording Edessaeans, are taken into account; the same applies to four Edessaeans mentioned in literary sources.

The prosopography (nos. 1-320; pp. 29-77) is arranged alphabetically and is followed by a detailed study of the nature of and developments in the name-system from 400 B.C. to 300 A.D. (pp. 79-105), and by equally detailed indices (names, geographical terms, selected Greek words; general index).

Onomastics: 4th-1st cent. B.C. On 82 tabular survey of the names recorded and their occurrences. Special attention for Σᾶμος, Πύρριχος, Χρυσόγονος/Χρυσογόνη, Δίμνος (cf. O.Masson, *BE*, 1995, no. 175), Ἀννίκα, Μεθωνάδης, Εὐρυνόα, Νικονόα (or -όη), Αὐτονόα, Τριάκας (cf. Τριακαδίων); many compound names with -δημος and -λαος.

1st-3rd cent. A.D. Penetration of Roman names: on 88/89 a list of 44 Roman nomina (imperial nomina and nomina of families known from elsewhere in Roman Macedonia and the Greek East); on 93/94 tabular survey of the Greek (57) and Latin (29) cognomina (the cognomina Ἀμβούας and Ἀμμιανός are supposed to be pre-Greek). There are many Roman citizens among the city's ephebes, with nomen + cognomen or with one part of the name being a nomen used as patronymic (children of mixed marriages). On 94-97 a list of single Greek names recorded in Edessa in the Roman period and on 97/98 a list of single Latin names.

Special names: Δαμοθάρης, Βήριμος (cf. *SEG* XLIII 391), Δρώβυς/Δρούβις (cf. perhaps Δρωπίων, Δρωπίδης in Macedonia and Southern Greece). Discussion of Ἀμμία, Πάπας, Βραγάντις, Γέννιος, Σεύθης and Ταρουλας.

On 105 tabular survey of slave names. Under no. 56 T. briefly mentions an unpublished funerary monument from Thessalonika mentioning an Αὐρήλιος Λυσιμάχου Ἐδεσσέος (3rd cent. A.D.). For no. 114 (Ζωοπόρος), regarded as 'unpublished' by T., cf. *SEG* XL 538.

O.Masson, *BE* (1995) no. 175, points out that in no. 9 one should read Αἰλιὰς Ὀλυμπιάς instead of Αἰλία{ς} and that in nos. 229 and 284 we have the genitive Ξενῶς of nominative Ξενώ.

Below we give a comparatio numerorum for those texts (nos.) in T.'s catalogue which are also available in Corpora and *SEG*.

CIG	Tataki
Add. 1997(d)	259
Add. 1997(c)	191
1998	74
IG II^2 8481	87
IG VII 2848	207
IG XII 9 1135	168 (ph.)

SEG II	
402	301
403	28

SEG XII	
315	66
342	284 (cf. above Masson's comment)
343	154
344	258
345	132
346	201
348	8

SEG XXIV	
531	191
532	12
534	48
537	203

SEG XXVII	Tataki
202	316

SEG XXVIII	
543(340 A.D.)	73(now dated to 224 A.D.)
678	103

SEG XXXVI	
615	152
616	214
617	151
618	156
620	10
621	63

SEG XXXVIII	
605	68
606	138
619	295

SEG XXXIX	
588	81
589	67
590	202

SEG XL	
537	112
538	114

SEG XLIII	Tataki
388	105
389	81
390	202
391	67
392	249(a), 307(a) on p. 106
393	269(a) on p. 106

F.Delphes III 3	
207(L. 2)	18

Peek, *GV*	
1772	74
2036	146

CIL III 1 Suppl.	
7316	95

CIL III 2 Suppl.	
14492	304

528. Euia (Koilas). Letter of Philip V, 181 B.C. *EAM* 87; *SEG* XIII 403. N.G.L.Hammond in *Phēgos* 59-62, argues that the Εὐϊεσταί (L. 14) were members of a Molossian tribe; in his view the ending -εσταί only denotes ethnika of tribes, whereas the ending -αιος is supposed to refer to the inhabitants of a city. Εὔια (plur. neuter; Diod. 19,11,2) is held by H. to have been the name of the district of this tribe. Contra M.B.Hatzopoulos, *BE* (1995) no. 389, who rightly points out that there are city-ethnika ending in -εσται (e.g. the Διέσται (Dion) and Κυρρέσται (Kyrrhos)) and concludes that the Εὐϊεσταί were citizens of the polis Εὔια, near the Northern foothills of Mt. Skopos. H. agrees with Hammond that the ἐπιστάσιον (L. 9), where the royal letter was to be published, was the headquarters of the epistatēs of Euia, rather than of Greia (L. 5). For the Εὐϊεσταί cf. now M.B.Hatzopoulos, *Macedonian Institutions under the Kings* vol. I: *A historical and epigraphic study* (Meletemata 22; Athens 1996) 95-101 and 419-422 (where H. interprets the epistatēs as the chief magistrate of Euia rather than as the royal commissioner of the town). The text is now available in vol. II: *Epigraphic Appendix* 41/42 no. 17.

529. Europos. Honorary inscription for M. Insteius, 39/38 B.C. ? *SEG* XLII 575. Republished by P.M.Nigdelis, *BCH* 118 (1994) 215-228 (ph.), with ample commentary. No new readings. N. identifies M. Insteius with one of the generals of M. Antonius at Actium, who has been known so far only from literary sources (Plutarch, Cicero). Insteius spent some time in Macedonia (perhaps as a governor?), cf. the presence of numerous M. Insteii and the cognomen Ἰνστειανός in several Macedonian cities (evidence on 219). He was proclaimed *imperator* for some military success. N. argues that M. Insteius is the anonymous general, mentioned by Appian, *BC* 5.75.320, who directed the military operations against the tribe of the Dardaneis in 39/38 B.C. (cf. also our lemma no. 507). The Dardaneis continually harassed the inhabitants of the valley of the Axios, in which Europos lies. Insteius' victory may have occasioned the grant of honor. N. argues that the expedition may have been undertaken in order to regain control over the province: troubles originated after the battle of Philippi.

530-531. Gradište (near Debrešte). Two epitaphs. Found at the eastern gate of the fortress. Ed.pr. M.Ricl, *ZPE* 101 (1994) 156/157 nos. 6/7 (ph.).

530: 156 no. 6. **Epitaph of Lysimachos, 2nd/3rd cent. A.D.** Marble funerary altar; the upper moulding contains a triangular pediment with disk and semi-circular ornament. On the shaft three standing persons: two men and a woman. Inscription in a framed panel under the three persons.

Εἰουλία Λυσιμάχῳ | τῷ εἰδίῳ τέκνῳ | μνείας χάριν

531: 156/157 no. 7. **Epitaph of Maximus and others, 2nd cent. A.D.** Right half of a stone slab, broken above. Inscription in a tabula ansata.

[-------]ς Νικόλαος
[-------] Μαξίμῳ
[-------] τοῖς γονεῦ-
4 [σι καὶ --] Σεργίου τῆι
[-------] τὸ ἡρῷον

Ed.pr. restores e.g. [Π. Αἴλιο]ς Νικόλαος | [Π. Αἰλίῳ] Μαξίμῳ καὶ | [Σεμέλῃ] τοῖς γονεῦ|[σι καὶ Νίκῃ] Σεργίου τῆι || [συμβίωι] τὸ ἡρῷον.

---

532. Keramiai (area of: Prilep). Epitaph of Paramonos, 2nd/3rd cent. A.D. Marble funerary altar with moulded top and bottom, broken into two parts. Relief of a mounted horseman. Now in the courtyard of the St. Nicholas church in Markova Varoš. Ed.pr. M.Ricl, *ZPE* 101 (1994) 151/152 no. 1.

[Οὐ]α̣λ̣έ̣ρ̣ιος [....]
ο̣ἱ̣ γον⟨ε⟩ῖς καὶ [--]
χος ὁ ⟨ἀ⟩δελφὸς
4 Παρ̣άμ̣ονο̣ν̣ ἥρ̣ωα
[ἐ]τ̣ῶ̣ν κζ΄, μ̣ν̣η̣(ῶν) ι΄,
μ̣νήμης χάριν

2. ΓΟΝΗ1C, *lapis* || 2-3. e.g. Ἄρ]-, Ἔξο]-, Μόσ]-, Ἥσυ]χος, ed.pr. || 3. ΛΔ, *lapis* || [5. μνη(ῶν), metathesis of μην(ῶν), Strubbe].

533. Kolobaise (area of: Gumenje, ca. 6 km. North-West of Prilep). Epitaph of Iulia and others, 2nd cent. A.D. Marble stele with tenon, broken above. Relief with three female and two male figures. Inscription in a framed panel under the relief. Ed.pr. M.Ricl, *ZPE* 101 (1994) 152/153 no. 2 (ph.).

Ἰουλίαν Συνέρωτος οἱ κλη-
ρονόμοι καὶ Νίκη ἑαυτὴν
[κ]αὶ Ἱερατικὴν τὴν θ̣υ̣γ̣α̣τ̣έ̣ρ̣α̣ 4 [κ]αὶ Ἡρακλέωνα τὸν ἀ̣δ̣ε̣λ̣φ̣ὸ̣ν̣
[κ]αὶ Ἀντίοχον μ̣ν̣ή̣μ̣ης
vacat χάριν vacat

1,3. First occurrence of the names Συνέρως and Ἱερατική in northern Macedonia, ed.pr.

534. Lete. List of the hetairoi of Lysandros and Lyson, before 168 B.C. *SEG* XXIX 608 (XXXVIII 634). In an article on the (Lynkestian / Macedonian rather than Illyrian) origin of Σίρρας, father of Eurydike, the mother of Philip II (cf. *SEG* XXX 556 (XXXVIII 720*; XLII 629*) and XLIII 471) based on literary sources, E.Kapetanopoulos, *AncW* 25 (1994) 9-14, on 9 assigns this list to the years before 168 B.C., 'especially if the ἑταῖροι therein make up two (military) decarchies'. He interprets the traces of L. 1 as [Ἀγαθ]ῇ τύχ[ῃ], suggests that in L. 7 Ἀρραβαῖος may be hidden in Λ̣ΛΑΒΑΙΟC, and reads in L. 18 [Ἀ]δαῖος rather than Δᾶος.

535-536. Lete. Two dedications, ca. 350 B.C. and 150 B.C. respectively. Ed.pr. M.B. Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 44-53 (dr.; ph.), publishes the following two texts found by N.Kotzias during rescue-excavations in 1936 in the temple of Demeter extra muros, transported to the Museum in Thessalonika and copied by C.Edson in his Notebooks.

535: 44. **Dedication to Demeter, ca. 350 B.C.** White marble table with legs; inscription on front edge of the table.

Δήμητρι ἀρχινεύσασαι ἐπὶ ἱερείας Βερενί vacat κας:
Στραττὼ Νικοστράτου, Μελὶς Κλέωνος, Λυσιδίκα Ἀντιγόνου

'II/I B.C. at latest', E.; dated on palaeographical grounds to ca. 350 B.C. by H. || 1. ἀρχινεύω: in Macedonian the development is: ἀρχινεFεύω ⟩ νεεύω ⟩ νεύω, H., who refers to the Thessalian variant νεFεύω ⟩ νεβεύω; for his interpretation of (ἀρχι)νεύω cf. our lemma no. 1748 || the names Βερενίκα, Στραττώ and Λυσιδίκα belonged to the Macedonian colonists settled by Philip II in Lete, H.

536: 44. **Dedication to the ΚΑΛΑ ΘΕΑ, ca. 150 B.C.** Small gray poros base broken into three joining pieces; large cutting in top; inscription on the front of the base: Ἀλεξάνδρα | Ἀ[ρ]γαίου Καλᾷ | Θε[ᾷ] νεύσασα

Dated by H. 'd'environ deux siècles postérieure à la première' (49) || 2. Ἀργαῖος: typical Macedonian name, H. || 2-3. 'The beautiful goddess': Artemis, Demeter and Kore could be meant: patrons of the beauty of maidens who reached adulthood, became fit for marriage and may have participated in a ritual race symbolizing the transition from virginity to the married status. Cf. our lemma no. 1748 for a brief description of H.'s interpretation of this and other texts in terms of initiation rites and rites de passage.

537. Lete. Two inscribed stelai, ca. 350 B.C. Ed.pr. M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 1748) 55-58 (ph.), publishes two identical stelai, with inscriptions just below the pediment on the shaft of the stelai; found during rescue-excavations in 1936, brought to the Museum in Thessalonika and copied by C.Edson in his Notebooks.

a) Ἐπὶ Χύριι | ἵππων δρόμος **b)** Ἐπὶ Χύριι | πεζῶν δρόμος

Dated by ed.pr. on palaeographical grounds: lettering similar to that of the inscription in our lemma no. 535 || Ἐπὶ Χύριι: interpreted as the eponymous magistrate by ed.pr., who rejects the interpretation by edd.pr. of *SEG* XLIII 395 ("(funerary contests) in honor of ---") and argues that we have a race of an age-group which reached maturity and practised a 'rite de sortie'; he interprets πεζῶν as equivalent of ἀνδρῶν in *SEG* XLIII: the latter are the 'adult men', to whose group the youngsters came to belong after their race [but see our remark in *SEG* XLIII 395]; cf. also our lemma no. 523.

538. Linos (Rhodopi Mountains). Stamped amphora handles. Cf. I.Anagnostopoulou-Chatzipolychroni, *To Archaiologiko Ergo* 5 (1991) [1994] 479: stamped amphora handles from Thasos and Akanthos; three of them have Ἀσκλη(πιόδωρος). Cf. also A.Pariente, *BCH* 118 (1994) 772 (ca. 450-325 B.C.).

539. Morrylos. Honorary decree for Alketas, 205/204 B.C.? *SEG* XXXIX 605; XLI 573. F.Gschnitzer in *E fontibus haurire* --- (cf. our lemma no. 1008) 288 note 23, suggests restoring in L. 25 [παρὰ τῶν προέδ]ρων instead of [παρὰ τῶν ἀρχόν]των. He dates the text to 131/130 B.C., apparently assuming that 'year 17' (L. 6) is calculated after the provincial era (148 B.C.). For proedroi as officials who formulate decrees and hand them to the official in charge of the urban archive cf. our lemma no. 1700 (possibly instituted by the Romans).

540-541. Nikodin (N. of Toplica). Two epitaphs, 2nd cent. A.D. Now in the Museum at Prilep. Ed.pr. M.Ricl, *ZPE* 101 (1994) 154/155 nos. 4/5 (ph.).

540: 154 no. 4. **Epitaph of Aurelius Marcianus and others.** Marble pedimental stele with akroteria. In the pediment a palmette; on the shaft one man, two children, a sitting woman and another small figure.

Αὐρήλιος Μαρ-
κιανὸς αἰπόη-
σεν ἀτῷ κὲ Αἰλίαι
Βικτωρίνε κὲ τοῖς
τέκυς Γαιανῷ κὲ
Ὀρτορίῳ

[5. τέκνυς, ed.pr. by error, Strubbe] ‖ 6. Ὀρτόριος, not previously attested in northern Macedonia, ed.pr.; cf., however, M.Hatzopoulos, *BE* (1996) no. 281, who prefers the form Ὀρτόριος The latter form is correct: all persons have Roman names (Marcianus, Victorinus, Caianus). The last one is Hortorius (Ὀρτώριος = Ὀρτόριος), Chaniotis].

541: 154/155 no. 5. **Epitaph erected by P. Aelius Marcellinus.** Marble stele, broken above and below. Traces of a relief (four feet).

Π. Αἴλιος Μ-
αρκελεῖνο-
ς ἠβοκᾶτος,
Γαΐου Διον-
ῦνος δ΄, ἱερῆ-
ος Διονύσου,
καὶ Φίλλας, τῶ-
ν γονήων, ἀνέ-
θηκεν

1-3. Marcellinus served in the army under Hadrian; ἠβοκᾶτος= evocatus, ed.pr. ‖ 4-5. Διονῦνος, genitive of Διονῦς (other attested genitive forms are Διονῦ, Διονῦος, Διονῦτος), ed.pr., who took Gaios Dionys as the name of the father; M.Hatzopoulos, *BE* (1996) no. 281, prefers to interpret Gaios, son of Dionys, though τοῦ is expected before Διονῦνος [H. is certainly right. P.Aelius Marcellinus received Roman citizenship under Hadrian. His father was certainly not a Roman citizen. Διονῦνος δ΄ is the filiation: Gaios, son of Dionys IV, Chaniotis] ‖ 5-6. first record of a priest of Dionysos in the area, ed.pr.

542-545. Pelagonia (area of: region of Mariovo). Four epitaphs. Ed.pr. M.Ricl, *ZPE* 101 (1994) 157-159 nos. 8-11 (ph.).

542: 158 no. 8. **Epitaph of Aurelius Lysimachos and others, 2nd/3rd cent. A.D.** Marble stele broken below and at right; two crescents are engraved above the inscription. Built into the wall of the St. Dimitrios church at Dunje. A community called Δοστονέων τὸ κοινόν is on record in the neighborhood (*SEG* II 434 cf. XVIII 267; *BCH* 98 (1974) 292-295 no. 7).

[Αὐ]ρηλίῳ Λυσιμάχῳ καὶ [Αὐρη]-
λίᾳ τῇ συ[μβ]ίῳ καὶ τέκνοις Ὀ-
ρεινῷ, Διομήδῃ, Νεικομήδῃ,
Ὀρεινῇ καὶ παιδίῳ αὐτῆς Λ[υ]-
σιμάχῳ καὶ ἀνδρὶ Εὐπόρῳ
τούτοις ζῶσιν καὶ Νεστεί-
ῳ τελευτήσαντι ἐτῶν ι΄
καὶ ⟨τ⟩οῖσι πάποις, Σεμέλῃ, Ἀντ[ω]-
νίᾳ, Ξάνθῳ, Καρπίμῃ καὶ
τοῖς ζῶσιν. Λυσίμαχος ἐπ[ό]-
ησσεν ἑαυτῷ καὶ τοῖς ἐπά-
νω γεγραμένοις μνήμης
vacat χάριν vacat

2. τῇ⌜συ[μβ]ίῳ, ed.pr. apparently by error ‖ 8. KAIOICI, *lapis* ‖ most of the names were previously unattested in N. Macedonia, ed.pr.

543: 158 no. 9. **Epitaph of Dionysios' son and his brothers, 2nd cent. A.D.** Limestone cippus (?), broken on all sides except left. Found in the St. Petka church at Peštani.

Διονύ[σιος]
Πύρου [τὸν]
υἱὸν I I[--]
CAN μνε[ίας ?]
ἕνεκεν [καὶ]
Μελήτο[υ καὶ Ἀλε]-
ξάνδρου καὶ [Δι]-
κάρχου, τῶν ἀ-
δελφῶν αὐτ[οῦ]

544: 159 no. 10. **Epitaph of a woman.** Marble slab, broken on all sides except below. Found at Peštani or Kalen; now in the museum at Prilep.

[---- | ---]II τῆι | [συ]μβίωι | ἡρωίδι

Undated by ed.pr.

545: 159 no. 11. **Epitaph of Cassia, 2nd cent. A.D.?** Marble funerary altar with mouldings, damaged below. Found somewhere in the area of Mariovo; now in the museum at Prilep: [Κ]άσσανδρος | [Κασ]σίας μνή|[μης] χάριν

546. Pella. Dedication to Darron, ca. 200-150 B.C. Stone plaque. Ed.pr. M.Lilibaki-Akamati, *To Archaiologiko Ergo* 5 (1991) [1994] 89/90 (ph.).

[Ἀ]μφίπολις | Δάρρωνι | εὐξαμένη | ἐπηκόωι

1. Name of the female dedicator, ed.pr. || 2. cf. Hesychios who defines Δάρρων as Μακεδόνων δαίμων ᾧ ὑπὲρ τῶν νοσοῦντων εὔχονται; Δάρρων is a variant of Θάρρων/Θάρσων, ed.pr. || Cf. *BE* (1994) no. 414.

547. Philippi. Population. On the basis of ca. 1300 inscriptions F.Mottas, *Études de Lettres* (1994) 2, 15-24, deals with the composition of the population: predominance of the Latin element (80% of the inscriptions in Latin), except for the area of Mt. Pangaion (ca. 50% Greek inscriptions) and the area around Kavalla (ca. 60% Greek inscriptions); strong Italian element in the population (citizens, freedmen); Romanization of the indigenous population. Non vidimus; cf. *L'Année Épigraphique* (1994) [1997] no. 1596.

548. Philippi. Fragmentary mosaic inscription, 4th cent. A.D. Fragmentary inscription in a tabula ansata in a mosaic near the entrance of the triclinium of a house. Cf. G.Gounaris - G.Velenis, *To Archaiologiko Ergo* 5 (1991) [1994] 414/415 (ph., illegible) and *Egnatia* 3 (1991/1992) [1994] 262. Cf. also A.Pariente, *BCH* 118 (1994) 768.

ΤΩ[Ε]ΥΤΥΧΕΙ|[- ca. 5 -]ṆΤΙ|Ṭ[- ca. 5 -].ΤΗ|[- ca. 3/4 -]ΚΙΑΣ

[1. Τῷ [ε]ὐτυχεῖ ?, Pleket || 4. Probably τ[ῆς οἰ]κίας, Chaniotis, Pleket].

549. Philippi. Amphora stamp. Cf. G.Gounaris - G.Velenis, *Egnatia* 3 (1991/1992) [1994] 264, for the handle of a Thasian amphora inscribed with Θασίων, Ἀριστοδίκου and a kerykeion. Aristodikos is known from at least fifteen other Thasian stamps; 4th cent. B.C. Cf. also A.Pariente, *BCH* 118 (1994) 768.

550. Sevaste (in Pieria). Inscribed krater, ca. 340-330 B.C. J.Vokotopoulou in I.Worthington (ed.), *Ventures into Greek History* (Oxford 1994) 189-201, publishes a kalyx krater found in a burial mound which covered the tombs of a family, and containing the burnt bones of the deceased; on the underside of its stand the dotted letters ⋉ : κά(δος) (rather than A̅: τά(λαντον)). The ligature 'was --- used as a guidemark to ensure the stand and the krater stood together'.

551-552. Styberra (area of). Two epitaphs. Ed.pr. M.Ricl, *ZPE* 101 (1994) 160/161 nos. 12/13 (ph.).

551: 160/161 no. 12. **Epitaph of T.Flavius Hygeinos and his sons, 2nd cent. A.D.** Marble funerary altar with moulding below. Built into the wall of the St. Nicholas church at Zagorani. R. argues that T.Flavius Hygeinos is a freedman of T.

Fl.Philoxenos, who was one of the heirs of Anthestia Fusca, a wealthy lady married to L.Teifanius Pudens (D.Vučkovič-Todorovič, *Arch. Jug.* 4, 1963, 77 no. 1 from 126/127 A.D.). [R.'s view that Dionysios and Philoxenos were a freedman and a slave, respectively, in the Teifanii household, seems to be based on the assumption that one has to read Τειφανίου Διονυσίου, Φιλοξένου. This is against R.'s own paraphrase of the text that Hyginus' sons are Teifanius, Dionysius and Philoxenus, cf. the punctuation of the Greek text, Strubbe, Chaniotis. Moreover, in the first instance R. writes about Hyginus and his three sons as freedmen of two prominent families (viz. the Teifanii and the family of T.Flavius Philoxenos). Perhaps it is wiser to read Τειφανίου Διονυσίου, Φιλοξένου and to interpret Τειφανίου as a colloquialism for Τειφανίων: both sons are freedmen of the Teifanii household, Pleket].

Τ(ίτος) Φ(λάουιος) Φιλοξένου,
Ὑγεῖνος τῶν ἰδίων
ἑαυτ[οῦ κ]αὶ [υ]ἱῶν μνήμης
Τειφανίου, 8 vacat χάριν
4 Διονυσίου,

552: 161 no. 13. **Epitaph of the son (?) of Dionysios.** Crudely shaped monument, broken above. Found at Alinci (near Zagorani); now in the museum at Prilep.

[---] | Διονυ|σίου | ἥρωι

Undated by ed.pr.

553. Thessalonika. Epitaph of Aurelius Salutarius, ca. 161-250 A.D. Sarcophagus found in the west nekropolis; now in the Archaeological Museum of Thessalonika. Ed.pr. P.M.Nigdelis, *ZPE* 104 (1994) 118-128 (ph.) with commentary. Aur. Salutarius was a tabularius kalendarii Caesiani. N. points out that kalendarium denotes either 'Kontobuch' or money donated by testament by an individual to a city or to the Emperor. Of the latter case two instances are known: the kalendarium Vegetianum, gift of the senator L. Mummius Niger Q. Valerius Vegetus in Baetica (e.g. *ILS* 1405/1406) and the καλενδάριον Οὐηλιανόν, gift of a certain Velius in Laodikeia Katakekaumene (*ILS* 9470; *L' Année Épigraphique* (1910) no. 169). N. argues that the gift is not necessarily in cash but may have been real estate: amphora stamps prove that the kalendarium Vegetianum was involved in the production of olive oil. He defines καλανδάριον as 'Büros der kaiserlichen Finanzverwaltung, die vor allem Immobilien, hauptsächlich Grundbesitz, der durch Erbschaft oder Beschlagname in die Hand des Kaisers gekommen war, umfasste'. N. supposes that the property consisted of several small and dispersed plots of land and that the tenants paid their rents directly to the kalendarium. The καλανδάριον Καισιανόν must have belonged once to a member of the family of the Caesii, on record in Beroia,

Thessalonika, Thasos and Philippi. The most prominent member and owner of several plots of land was Caesius Victor from Philippi (*BCH* 21, 1897, 530 no. 1 and 24, 1900, 313 no. 5).

Αὐρηλίῳ Σαλουταρίῳ Σεββ(αστῶν) · ἀπελευθέρῳ ❦
ἀπὸ ταβουλαρίων καλανδαρίου Καισια- ❦
νοῦ · Αὐρ(ηλία) · Ἀγαθῇ τῷ γλυκυτάτῳ συμβίῳ ❦
4 vacat μνείας χάριν vacat

1. Σεββ.: M. Aurelius-L. Verus (161-169 A.D.), M. Aurelius-Commodus (177-180 A.D.) or Sept. Severus-Caracalla (198-211 A.D.), ed.pr. [Since the Severi are known to have confiscated estates in Spain on a large scale, a date under the Severi seems more likely, Pleket] || 2. ἀπὸ ταβουλαρίων: see our lemma no. 554 || 3. Aur. Agathe: a Roman citizen or more probably a descendant of an Imperial freedman or a freedwoman, ed.pr.

554. Thessalonika. Epitaph of an anonymous couple, 2nd/3rd cent. A.D. *IG* X 2 1 598. Republished by P.M.Nigdelis, *ZPE* 104 (1994) 126-128 (ph.) with commentary. He argues that tabularii, employed in the imperial administration, were predominantly freedmen in the 2nd/3rd centuries A.D., and rarely slaves. He wonders whether ex tabulariis in L. 3 (see also our lemma no. 553) is identical with tabularius or means a former tabularius.

Μαρκιανὴ vacat καὶ Ἀνθ[---------- οἱ ἀδελ]-
φοὶ τῷ πατρὶ vacat Αὐ[ρ. Σεβ(β). ἀπελ--- name ---]
οντι ἀπὸ ταβου[λαρίων καὶ (τῇ) μητρὶ --- name ---]
4 στῇ vacat τὴν ληνὸν [----------]

2. AY[--], *IG* || 2-3. [--]ΙΟΝΤΙ, *IG*; N. suggests e.g. Εὐέλθ]ιοντι, Ἀρέσκ]ιοντι; ταβου[λαρίων?, *IG* || 3-4. [--]ΙΣΤΗ, *IG*; N. suggests e.g. Ἀρί]ιστῃ, Μεγί]ιστῃ, Ἀγα]ιστῇ || 4. at the end perhaps ἐκ τῶν ἰδίων] or ἐκ κοινῶν κόπων], N.

555. Thessalonika. Epitaph of Septimius Alexandros, early 3rd cent. A.D. P.Adam-Veleni, K.Konstantoulas, *To Archaiologiko Ergo* 5 (1991) [1994] 227 (ph.; no text), briefly mention a funerary stele reused as a lid in later tombs; in an arched recessed field representation of a man leading his horse; inscription under the relief. The stele showed traces of paint: blue (sky), red (horse) and ocre (garment of the horseman). We read on the photo:

[----] | Σεπτιμίῳ Ἀλεξάνδρῳ κουράτορι τῷ | γλυκυτάτῳ ἀνδρί, || μνείας χάριν vacat

Square sigma, omega; lozenge-shaped omikron (◇) || L. 1 is illegible.

556. Thessalonika. Epitaph of M. Aur(elius) Jakob and Anna, ca. 250-300 A.D. Marble sacrophagus, excavated in the east nekropolis of the ancient city. The text, engraved

in a tabula ansata, is written on top of an erased inscription. Now in the Archaeological Museum in Thessalonika. Ed.pr. P.M.Nigdelis, *ZPE* 102 (1994) 297-306 (ph.). N. dates the text on the basis of the high amount of the fine (75,000 denarii), due to the inflation of the (late) 3rd cent. A.D., and of the use of the word λαμπρός in L. 5, a synonym of ἄσπρος (= asper): 'newly minted'. Newly minted coins apparently had a higher value, see *SEG* XL 1132. This points to the monetary reforms of the second half of the 3rd cent. Parallels for λαμπρός are available in Epidauros (*IG* IV^2 1 91, ca. 250-300 A.D.), Kadoi (*MAMA* X 358, after 212 A.D., probably even after 301 A.D.) and Athens (*Hesperia* 21 (1952) 381-399, 165 A.D.). The inscription is the first piece of unequivocal evidence for the continued existence of the Jewish community in the city in the Imperial period. N. comments on the names of the Jews in general. He argues that the cognomen Jakob and the supernomen Eutychios (cf. Jewish *Gad*, 'Luck') show that the Jew had preserved his religious identity. The assignment of the fine to the synagogues equally testifies to the close ties of Jacob with the spiritual and religious center of his community. Ed.pr. provides parallels for the fine to the synagogue in notes 46 and 49, for example *CIJ* 694 from Stobi (cf. *SEG* XXXVII 582), *TAM* IV 1 376/377 (cf. our lemma no. 1750) from Nikomedeia. One must assume that there existed several synagogues at Thessalonika (as in Rome, Alexandria, Antiochia); the Jewish population must have been large. For συναγωγή, see *SEG* XLI 1841 and our lemma no. 1754.

Μ(ᾶρκος) Αὐρ(ήλιος) Ἰακὼβ ὁ καὶ Εὐτύχιος
ζῶν τῇ συμβίῳ αὐτοῦ Ἄννᾳ
τῇ καὶ Ἀσυνκριτίῳ καὶ ἑαυτῷ μνί-
ας χάριν· εἰ δέ τις ἕτερον καταθῇ,
δώσι ταῖς συναγωγαῖς λα⟨μπ⟩ρὰς
(δηναρίων) μ(υριάδας) ζ′ χ(ιλιάδας) ε′

1. Α(ὐρήλιος), ed.pr. [but the ph. clearly shows AYP, Strubbe] ‖ 5. ΛΑΥΓΡΑC, *lapis*; U is very similar to cursive M, ed.pr. [the engraver probably intended to cut a ligature of Π and P] ‖ 6. (δηνάρια), ed.pr.; (δηναρίων), Chaniotis; μ(υριάδας) ζ (ἑπτά) ε′ (πεντακισχίλια), ed.pr. [but the ph. shows ΛΖΧΕ, Strubbe].

557. Thessalonika. Inscribed terracotta stelai, 3rd cent. A.D. (at the latest). D.Makropoulou, *To Archaiologiko Ergo* 5 (1991) [1994] 263 (dr.), reports on three terracotta funerary stelai reused in a 3rd cent. A.D. tomb. Two of them have inscriptions: Κώβιος; Δεκουρᾶτος; representation of a helmet, a sword and a laurel-branch.

558. Thessalonika. Epitaph of Kopryllos, 3rd cent. A.D. *SEG* XXXVII 587. P. Pachis in J.R.Hinnels (ed.), *Studies in Mithraism (Papers associated with the Mithraic Panel organized on the occasion of the XVI th Congress of the International Association for the History of Religions*; Rome 1994), 230-238 (ph. of the relief), interprets the relief as representing Mithras tauroktonos acting in the primordial cave; comparison with other Mithraean reliefs. Speculations on the location of the Mithraeum just outside the city.

P. also discusses *IG* X 2 1 65 and finds Mithraic elements in it: 'we are probably dealing with --- a piece of evidence of a strongly syncretic character' (237).

559. Thessalonika. Inscriptions on wall-paintings in a Christian tomb, ca. 300 A.D. G.Gounaris, *Egnatia* 2 (1990) 245-257 (ph.), publishes a number of inscriptions found on wall-paintings in a tomb: **1)** representation of Daniel among the Lions: Δανιήλ; **2)** representation of the Good Shepherd: Ηεισοῦ = Ἰησοῦ; **3)** representation of Noah's Ark: Νόερ (so correctly P.Asemakopoulou-Atzaka, *Egnatia* 3, 1991/1992 [1994], 71-73 (ph.) instead of ed.pr.'s Νώε); **4)** Sacrifice of Abraham: Ἀβραὰς θυσία · φωνή (Ἀβραάς is Greek vernacular for Ἀβραάμ, ed.pr.) **5)** the Resurrection of Lazarus: Ἠεισοῦ.

560. Tikveš (area of: Kavadarci). Epitaph of Aurelius Makaidon, early 3rd cent. A.D. ? Rectangular stele with a relief decoration in a recessed field representing two small trees in the upper left and right corner, and a stylized vine between two cypresses within an arch; inscription below in a recessed field; now in the Museum of Kavadarci Ed.pr. N.Proeva, *art. cit.* (cf. our lemma no. 561) 286 (ph.): Αὐρήλιος | Μακαιδών | ----

The main motif (vine and cypresses) and the style of the relief resemble that of the stele of our lemma no. 561, which may point to an early 3rd cent. A.D. date [2. Μακαιδών = Μακεδών].

561. Tikveš (area of: Kavadarci). Epitaph of Vale(n)s, 325/326 A.D. N.Vulič, *Spomenik* 98 (1941-1948) no. 133; cf. *SEG* XXXII 648 in fine (F.Papazoglou). Republished after re-examination of the stone in the Archaeological Museum of Skopje by N.Proeva in *The Age of Tetrarchs. A Symposium held from the 4th to the 9th October 1993* (The Serbian Academy of Sciences and Arts; Scientific Meetings vol. 75; The Section for Historical Sciences vol. 24, 1994) 284-293 (ph.; dr.).

Γρανώνιος Γαϊλανὸς καὶ Πρειις | Οὐάλητι τῷ παlτρὶ μνείας χάρι⟨ν⟩· || ἔτους γου′

2. Πρειις: like its variants Πρειεις and Πριεις frequently attested in Phrygia and Lycia. This reading is likely in view of the connections between Macedonian and Phrygian onomastics, Pr., who also considers Πρείμ⟨ο⟩ς, with ΜΣ in ligature; ΠΡΕΙΙΙΣ, V., but Pr. points out that the stone has ΠΡΕΙΙΣ; Πρείμα, *SEG* XXXII || 3. οταλη Τίτῳ, V.; Οὐάλητι, *SEG* XXXII || 4. ΧΑΡΙ, lapis || 5. γοτ′, V.; γου′ = 473 = 325/326 A.D. (Macedonian era); this date fits in with the style of the relief, Pr., who on 289/290 points to the co-existence of the Macedonian and the Augustan era in the area of Tikveš; the latter is not always explicitly indicated as such, so that the choice may depend on the relief style: e.g. *Spomenik* 98 (1941-1948) no. 109 (from Begnište) should be assigned to the Augustan rather than to the Macedonian era (382 = 351 A.D. rather than 234/235 A.D.), while the Macedonian era is the only possibility for *Spomenik* 71 (1931) no. 71 (from Grnčište) || Pr. discusses the unusual iconography of the group of stelai from Kavadarci, which have vegetal and astral motives rather than figural representations (for a new stele see our lemma no. 560). She rejects some specific interpretations of earlier scholars: connections with

Attis / pine-cone (C.Picard), with Men (J.Medini) or Celtic influence (I.Čremošnic) and stresses the general eschatological and soterological connotations.

562. Toplica (25 km. N.E. of Prilep). Epitaph of Marcus, 2nd cent. A.D. Marble funerary altar with moulding above. Two panels with reliefs: above a galopping horseman with a spear and a small servant holding the horse's tail; below draped busts of two bearded men and a woman. Found in the local church. Ed.pr. M.Ricl, *ZPE* 101 (1994) 153 no. 3 (ph.): Δαγδ̣ας Οὐάλητος Μᾶρκον | [--]

1. Δαγδας: not previously attested, perhaps of Celtic origin?, ed.pr.

563. Vergina (area of: Metochi). Artemis D(e)igaia Blaganitis. *SEG* XXXVII 539/540 and 590-592. Cf. P.Lévêque, *Classica* (Revista Brasileira de Estudos Clássicos) 5/6 (1992/1993) 149-156, for comment on the character of Artemis Digaia Blaganitis: the frog-deity represents the fertility of the 'vie bondissante du milieu aquatique'. Cf. *BE* (1996) no. 237.

564. Vergina. Two Christian inscriptions, 6th cent. A.D. K.Loverdou-Tsigarida in *Θυμίαμα στὴ μνήμη τῆς Λασκαρίνας Μπούρα* (Athens 1994) 155-163, publishes (a) a marble plaque from the narthex of a basilica near the Royal Tombs: Ὑπὲρ εὐχῆς οὗ ὁ Θ(εὸ)ς οἶδεν τὸ [ὄνομα] and (b) a mosaic inscription from the baptistry in two tabulae ansatae: Ὑπὲρ ἰάσεως κὲ ἀφέσεως ἁμαρτιῶν | Εὐγενίου κὲ Ἀλεξάνδρου. Non vidimus. Cf. D.Feissel, *BE* (1996) no. 602.

565. Vergina. Inscribed tile and fragment of an inscription. *SEG* XLIII 473. Now also mentioned by C.Saatsoglou-Paliadeli, *To Archaiologiko Ergo* 5 (1991) [1994] 12 (ph.); in L. 2 of the second inscription (inscribed on marble; Hellenistic) she reads [--]Σ̣Ε[--] (*SEG* XLIII: [--]Ε[--]; cf. also *BE* 1994 no. 392: in fine θεῶ[ι]; ca. 200-150 B.C.).

566-567. Unknown provenance. Two epitaphs. Ed.pr. M.Ricl, *ZPE* 101 (1994) 161/162 nos. 14/15 (ph.). Now in the museum at Prilep.

566: 161/162 no. 14. **Epitaph of several persons, after 212 A.D.** Lower part of a marble stele.

[- - - - - - - - - - - - - -]
[.....] γονεῖς αὐ[τ]ῷ
[...]ΝΩΤΕC Αὐρ(ηλίαν) Λυσιμά-
[χη]ν̣ καὶ Αὐρ(ηλίαν) τὴν μητέ-
ρα̣ μνήμης χάριν·
[χ]ε̄ρ̣ε, ὦ παροδῖτ⟨α⟩

5. ΠΑΡΟΔΙΤΕ, *lapis*.

567: 162 no. 15. **Fragmentary epitaph.** Lower part of a marble stele with tenon.

[-----|---- τῷ | ἰδί]ῳ συμβίῳ μνήμης χά|ρι vacat ριν ❦

THRACE

568. Thrace. The Thracian language. Cf. C.Brixhe - A.Panayotou in F.Bader (ed.), *Langues indo-européennes* (Paris 1994) 179-203. On 186/187 a brief list of Thracian inscriptions in Greek letters. On 191-193 a survey of theonyms, anthroponyms and toponyms with Thracian elements.

569. Western Thrace. Late Roman and early Christian Greek inscriptions. I.Meimaris - C.Bakirtzis, *Ellēnikes Epigraphes isteroromaikōn kai palaiochristianikōn chronōn apo tē dutikē Thrakē* (Komotini 1994), present 43 late Roman and early Christian Greek inscriptions. Except for nos. 13 and 22 they are all in the Archaeological Museum in Komotini and in the Archaeological Collections of Maroneia and Didymoteichon. We present the new texts under the (territory of the) cities to which they belong; the same applies to the comparatio numerorum for the old texts.

570. Western Thrace: unknown provenance. Epitaph, December 8, 542 A.D. Marble plaque broken above and at left; inscription in an engraved square; now in the Museum in Komotini. Published as an ineditum by I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 43/44 no. 36 (ph.). D.Feissel, *Ktema* 18 (1993) [1996] 183, points out that the text can be found in I.Dujčev, *Belomorski Prĕgled* 1 (1942) 409 no. 9 and V.Beševliev, *Spätgriechische und spätlateinische Inschriften aus Bulgarien* (Berlin 1964) p. 158.

---[---]ΔΙΝ..ι[.....]ΝΟΝ προεδρίι[ας..] ἐνταῦθα ᾗρετι[ο ..] Ο κατοικεία ΚΑΤΑΤ̣ιι[....]CA, μ(ηνὶ) Δεκεμβρ(ίῳ) η΄, ἰνδ(ικτιῶνος) ι [ς΄ ἔτ]ο̣υ̣ς̣ ϛι΄ τῆς βασιλ(είας) τοῦ ι [δεσπότ(του)] ἡμ(ῶν) Φλ(αβίου) Ἰου{ο}στινι[ανοῦ το]ῦ̣ αἰων(ίου) Αὐγ(ούστου) κ(αὶ) Αὐι[τοκράτο]ρ̣(ος)

The date is that of D.Feissel ‖ 5. Μ̣ ΔΕΚΕΜΒΡϛ, lapis ‖ 5-6. ἰνδ(ικτιῶνος) ι [. ἔτ]ο̣υ̣ς̣ ι΄, M.-B.; in the text we adopt D.Feissel's reading; in L. 6 initio the photo shows CϛI: year 16 ‖ 6. ΒΑCΙΛϛ, lapis ‖ 7. ΦΛϛ, lapis ‖ 8. Α Ι ω Ν̣ Α Υ Β Κ̣ϛ, lapis ‖ 9. Ρ̣ ϛ, lapis.

571-576. Western Thrace: unknown provenance. Fragments. I.Meimaris, C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 47-50 nos. 38-43 (ph.), publish the following fragments now all in the Museum in Komotini.

571: 47 no. 38. **Fragment of an epitaph, 5th/6th cent. A.D.** Fragment of a marble plaque broken at right and below.

† Κρύπτη[--] | οὐ͜ρανεον ΤΙ[--] | ΚΙΑΩϹЄΞΑΥΤ̣ [--] | [..]ΙϹ αὐτὴν^ [--

1. κρύπτη: a crypt, edd.pr. || 2. edd.pr. give οὐ͜ρανέοντ[--] || 3. ΚΙΑΩϹ ἐξ αὐ(τῆς)[--, edd.pr. [perhaps rather --]κια ὡς ἐξ αὐτ̣[ῆς, Pleket].

572: 47/48 no. 39. **Fragment of an epitaph, 5th/6th cent. A.D.** Limestone stele broken at the upper left side.

[† Ἐνθ]άδε | [κατάκ]ιτε | [....]ΙΟΛΟΣ | ΓΟΡ^ΣΤΟΝ || ΦΙΚ.ΒΑΝ|ΝΕΑΛΟΥ| μη(νὶ) Αὐγούσ(τῳ) | ζ΄ [---] | Ϲ † vacat

573: 48 no. 40. **Fragment of a commemoration text, 6th cent. A.D.** Fragment of a marble thorakion; inscription above the thorakion; the thorakion was re-used for funerary purposes.

- - - traces of letters - - [- -]υνον † leaf † Κ(ύρι)ε, μ[νή|σθητι τῷ κτίσ]αντι τὸ κατυκιτίρι[ον | - - Ἀν]δρονίκου † leaf

2. κατυκιτίριον = κατοικητήριον, viz. a term denoting the tomb, edd.pr.

574: 48/49 no. 41. **Fragment of an epitaph, 6th/7th cent. A.D.** Three joining fragments of a stone plaque; the upper left and the lower part of the stone are missing.

[Ἐνθά]δε ἐκυμή|[θη ὁ δ]οῦλος τοῦ | [Θ(εο)ῦ ..] Ϲ̣ΗΛΝΟϹΚΕΡ | [....]ρος τῆς || [Π]αναγήας Θ|ε̣οτόκου, μη|[νὸς] Ἰουλίου η΄ | - - -

3. The name of the deceased, edd.pr. || 4. [πρεσβύτε]ρος, edd.pr. [but this seems too long, Pleket].

575: 49 no. 42. **Fragment, 6th cent. A.D.** Fragment of a white marble plaque.

[- - -]Κ̣Α[..|--] ΦΙΛΟ[.|--]ΩΓΕΝ̣|[--] πρεσ|| [--] ΙϹ μ(ηνὸς) Ἰο|[υνίου (or υλίου) -] vacat

5. ⋈ , lapis.

576: 49/50 no. 43. **Fragment, 6th cent. A.D.** Fragment of a marble plaque, broken at left and below.

[- -] A vacat
[- -]K Є Λ vacat
[- -]I A Y vacat
4 [- - -] A vacat

577. Abdera. Dedication of an hero, classical period. D.Kallintzi, *To Archaiologiko Ergo* 5 (1991) [1994] 460, mentions in passing a dedicatory inscription containing the unattested 'ἥρωα Μεσοπολίτη Ἐπήνορα'. No further details. Cf. A.Pariente, *BCH* 118 (1994) 772.

578. Byzantion. Cult of the saints Kosmas and Damianos. C.Mango in *Θυμίαμα στὴ μνήμη τῆς Λασκαρίνας Μπούρα* (Athens 1994), 189-192 (ph.), republishes a pendant (O.M.Dalton, *Catalogue of early Christian antiquities and objects from the Christian East in the Department of British and Mediaeval Antiquities and Ethnography of the British Museum*, London 1901, no. 284) which on its edge carries the names of Κοσμᾶς and Δαμιανός, on the front representations of the Birth of Christ and the Adoration of the Magi and on the back the inscription ἡ βεβαία σωτηρία καὶ ἀποστροφὴ πάντων τῶν κακῶν engraved around its isopsephic equivalent ϛρλ΄ (= 6130). M. connects these representations with the sanctuary of the 'Vierges-des-Blachernes' near that of Kosmas and Damianos; he shows that the church of the latter was founded on an estate of Paulina, the mother of the usurper Leontios (484-488 A.D.). Non vidimus; cf. D.Feissel, *BE* (1995) no. 724, who adds that Leontios' mother is the same as the homonymous wife of Zenon (cf. *SEG* XXXI 1408).

579. Byzantion. Onomastics. Cf. O.Masson, *EA* 23 (1994) 137-144, for comment on the following names, mostly taken from Firatli-Robert, *Les stèles funéraires de Byzance gréco-romaine* (1964; cf. *SEG* XXIV 656-886, for a supplement): Ἀγάλλης (rather than Ἀγαλλῆς), Ἄγης (rather than Ἀγῆς), Ἀναξώ, Ἀπολλᾶς, Ἀρέτης, Ἄριχος (also on record on Olbian coins: Ἀριχ( ) or Ἀριχο( )), Βακίων (cf. the fem. name Βακώ), Βάκων and Βάκις, Βενδίδωρος, Βοσπόριχος/Βόσπων (cf. *SEG* XLI 593), Γαύκιον, Γοκουσα/Γόκων, Δηλόπτιχος, Δίνυσις, Δώρημα (cf. *SEG* XL 1678), Ἔλεγχος, Ἑρμᾶς/Ἑρμῆς, Εὐταξία, Ἡράκων, Ἥρις, Ἡρώϊχος, Θρασύμμαγ[ος] ?, (on a coin; Θρασύμαχος is what one expects), Κόλλος or Κόλλης (cf. Κόλλις, Κολλίων, Κόλλων), Κόθων, Ματρᾶς, Μᾶτρις, Ματρίκων, Μενίσκος (in F.-R. no. 156, M. suggests reading Κό(ϊντος) Μενίσκος instead of the strange Κομενίσκος), Μήνιος (to be related to Μήν; cf. Μηνάκων, Μηνᾶς, Μηνόθεμις), Μύττα, Νάννακος/Ναννᾶς/*Ναννίων (the latter probably on a coin: ἐπὶ Ναννι(--)), Νάξος, Νικώ (in F.-R. no. 173, M. prefers to read Δαμὼ Νικοῦς, the latter being a matronymic; cf. *SEG* XXIV 860 for the same solution), Πάρεδρος, Παυσᾶς/Παύσιλλα, Προμαθίων, Σίλων (diminutive of Σιλανός/Σιληνός), Σίμων (in *SEG* XXIV 723, M. reads Ἀπολλωνίου τοῦ Σί-

μωνος instead of 'Απολλώνιος τοῦ Σιμίωνος), Σφοδρίας, Στρούθιον, Τύραννος, Φαίκων (cf. Φαικύλος; M. interprets Βαικύλος in *IG* II^2 9143 as a non-aspirate form of Φαικύλος), Χῆμα (cf. above Δώρημα; an alternative form of Χρῆμα; cf. Χρηματίνη, Χρηματῖνος, Chrematis (*Χρηματίς), Crematium (*Χρημάτιον), Χηματῖνος, Χηματίων, Χημάτα).

580. Byzantion. Building epigram, 447 A.D. Marble plaque found ca. 140 m. South of Belgrat-Kapi near the twentieth tower of the wall in Yedikule, and now in the garden of the Archaeological Museum in Istanbul. Edd.pr. H.Kalkan - S.Şahin, *EA* 23 (1994) 145-156 (ph.); republished by W.D.Lebek, *EA* 25 (1995) 107-154, especially 137-146, in the context of a study of all the relevant testimonia about the construction of Constantinople's double wall during the reign of Theodosius II (408-450 A.D.). L. argues that the plaque was built into the inner wall. Cf. also D.Feissel in *BE* (1995) no. 720. We give Lebek's text.

Θευδοσίου τόδε τ̣ε῎ῖχος ἀγακλῆέν τ̣[ε πρόφραγμα],
ἀμφότερον λάεσσι κεκασμένον, ἄλκαρ ῞Α[ρηος]·
ὑψηλὸν τὸ μὲν ἔνδον ἐπὶ προτέρων ἐνι[αυτῶν]
ἐννάετες μογέων ἀνστήσατο καρτερὸ̣[ς ἀνήρ],
εἰσέτι κουρίζων· κτεῖνεν δ' ἐπὶ βάρβαρα φ[ῦλα]
αὐτὰρ ὁ δεύτερον αὖθις - ὃ δὴ πέρι θαῦμ' ἔτ[ι μεῖζον]-
ἐξήκοντα δρόμοισι κύκλον τόσον ἥρμ̣[οσεν ἔξω]·
τοῦ γὰρ ἐφημοσύνῃσιν ἐδίματο Κωνσ̣[ταντῖνος],
ἔξοχος, ἀντολίης ὁπότ' ἔλλαχεν ἠνία [πάσης]

1. In fine or τ̣[ε πρόβλημα], L.; ἀγακλήεντ̣[ι σκήπτρῳ], F.; edd.pr. suggested something like ἀγακλῆ ἐν τ[ῇ χέρσῳ] || 2. in fine ῞Α[ρηος, edd.pr. and L., who also considers ἀ[τειρές]; ἀ[έρθη], F. || 3. ἐνι̣[αυτῶν], edd.pr., F. and L.; edd.pr. translate 'Das hochgebaute Innere (steht) auf den der früheren [Jahre]' and argue that the inner wall, constructed by Anthemius in 405-413 A.D., was thoroughly destroyed by an earthquake in 447 A.D. and rebuilt by Fl. Constantinus in the same year; L. translates 'Den inneren Hochbau erstellte in früheren Ja[hren], neun Jahre sich abmühend, [der] gewaltige [Mann], als er noch ein Jüngling war' and argues that this is a reference to the construction of the inner wall by Fl.Anthemius (or rather panegyrically by the emperor Theodosius II) in the nine years from 405 to 413 A.D.; since it is the emperor who is credited with the construction of this wall and since we know that April 4, 413 is the terminus ante quem, L. concludes that Theodosius was already considered emperor from 402 A.D. onwards, when, although still a child, he was proclaimed Augustus || 4. in fine καρτερὸ̣[ν ἔργον], edd.pr. καρτερὸ̣[ς ἥρως], F.; καρτερὸ̣[ς ἀνήρ], L. || 5. in fine φ[ῦλα], edd.pr., F. and L. || 6. in fine ἐτ[έτυκτο], edd.pr. and F.; ἔτ[ι μεῖζον], L. || 7. in fine ἥρα̣[το τείχους], edd.pr. and F.; ἥρμ̣[οσεν ἔξω], L., who adds 'A legi nequit' || 8. in fine restored by edd.pr., F. and L. || 9. in fine [γαίης], edd.pr. and F.; [πάσης], L.; the line refers to the function of praefectus praetorio Orientis (ἠνία ἀντολίης πάσης).

In L.'s view the double wall was not constructed by Anthemius prior to 413 A.D.; Anthemius built the inner wall (405-413 A.D.), Constantinus the outer wall in 447 A.D.

581. Byzantion. Fragmentary building inscription, 447 A.D. P.Speck in H.-G. Beck (ed.), *Studien zur Frühgeschichte Konstantinopels* (Miscellanea Byzantina Monacensia 14; München 1973) 160 note 43. Two joining fragments of a marble plaque; re-examined in the Depot of the Archaeological Museum in Istanbul and republished by H.Kalkan - S.Şahin, *EA* 23 (1994) 150 (d): Θευδοσ[ιο--] | καὶ τα.[--] | Κωνσταν[τινο--] | ἐπιδ (in L. 2 in fine /: A or Λ); discussed by W.D.Lebek, *EA* 25 (1995) 135-137, who suggests restoring the text as follows:

Θευδοσ[ίῳ τεῖχος τέλεσεν] Κωνσταν[τῖνος ὕπαρχος]
καὶ τἆλ̣[λ' ὑπακούων] 4 ἐπὶ δ[νόφου ἐξηκοστοῦ]

Two hexameters; the stone probably belonged to the outer wall built by Constantinus in sixty days: cf. our lemma no. 582, L. ll 2. perhaps a reference to the repair by Constantinus in 447 A.D. of what was still left of the damage caused by the earthquake of 441 A.D.

582. Byzantion. Building inscription, 447 A.D. B.Meyer-Plath, A.M.Schneider, *Die Landmauer von Konstantinopel* (Berlin 1943) 132 no. 33 (b) (also in *AP* IX 691). Briefly mentioned by H.Kalkan - S.Şahin, *EA* 23 (1994) 150 (b) and discussed by W.D.Lebek, *EA* 25 (1995) 131 (dr.): † Ἥμασιν ἑξήκοντα φιλοσκήπτρῳ βασιλῆι vacat † vacat Κωνσταντῖνος ὕπαρχος ἐδείματο τείχεϊ τεῖχος. L. interprets the two hexameters as meaning that in sixty days the praefectus praetorio Orientis Fl.Constantinus constructed for king Theodosius II a (new) wall (as protection) for the old wall, i.e. Constantinus built the outer wall as protection for the old one, built by the praefectus praetorio Fl.Anthemius in 405-414 A.D. He rejects a translation 'Mauer an (or um) Mauer', implying that Fl.Anthemius had built both walls and that Constantinus had them repaired and re-erected.

583. Byzantion. Fragment of an epigram, early 6th cent. A.D. P.A.Dethier, *Nouvelles découvertes archéologiques faites à Constantinople* (1867) 14: [--]CΦAEC[--] (large relief letters in a concave fascia belonging to a slightly curved piece of architecture). C.Mango, *T&MByz* 12 (1994) 345-347 (dr.), rejects D.'s identification of this fragment as part of *Anthologia Graeca* 16.65 L. 1 (Ἔκθορες ἀντολίηθε φαεσφόρος ἥλιος ἄλλος) and his reconstruction of a monument for Theodosius II (arch surmounted by an equestrian statue) based on this identification. M. points to the resemblance with the large inscriptions of the Churches of St. Polyeuktos and Sts. Sergios and Bakchos (524-536 A.D.; R.M.Harrison, *Excavations at Saraçhane in Istanbul* I, Princeton 1986, 117ff.; A.van Millingen, *The Byzantine Churches of Constantinople*, London 1912, 73/74). He suggests that the fragment possibly belongs to *AP* 1.10 L. 54 (ἀρρήτοις Φαέθοντος ὑποστράπτων ἀμαρυγαῖς), the epigram engraved both inside (L. 1-41) and outside (LL. 42-76) St. Polyeuktos. However, the disposition of LL. 42-76 on six panels on the façade, which can be reconstructed on the basis of scholia (L. 54 must have been engraved on the third panel immediately left of the central entrance containing LL. 51-56),

does not fit in with the curvature of our fragment. Consequently the latter should be assigned to another, equally large monument.

584. Byzantion. Epitaph of Fermina, 564 A.D. P.A.Dethier, *Nouvelles découvertes archéologiques faites à Constantinople* (1867) 4. C.Mango, *T&MByz* 12 (1994) 344/345, reproduces the majuscle copy given by D. Our transcription incorporates M.'s comments.

XXX | Ἐνθάδε κατάκιτε | Φερμίνα βαΐα γενη|μένη τῆς θυγατρὸς || Ἰουστίνου τοῦ ἐνδόξου | κουροπαλάτου· μηνὶ | Ὀκτοβρίου α΄, ἰνδ(ικτιῶνος) ιγ΄

[1. XXX = ††† ?] || 3-4. γενημένη = γεναμένη (error in D.'s copy ?), M. || 3-6. Fermina, nurse of the daughter of Justin II, M.; Fermina Baia, granddaughter of Justin II, D., who suggests that Arabia - on record as Justin's daughter in the patristic tradition - was Fermina's mother; as a result Fermina was erroneously listed as J.'s granddaughter in *PLRE* III s.v. Arabia, Firmina. Justin, kouropalates since 552 A.D., is known to have had a daughter, but her name is not mentioned in the more trustworthy sources, M. || 5. ἐνδόξου = ἐνδοξοτάτου (error in D.'s copy ?), M. || ΙΝΔΣ, copy [= ΙΝΔϚ].

585. Byzantion ? (now at Chalkis, Euboia). Epitaph of Petros from Dorylaion, 14th (?) indiction in the second half of the 6th cent. A.D. *SEG* XXXIX 935. Republished by D.Feissel, *BCH* 118 (1994) 277-283 (ph.), with translation and commentary. F. argues that the abbreviation ΧΡ in L. 10 is characteristic of the funerary epigraphy of Constantinople. The text of the epitaph has its parallels only in that city (for example *BCH* 46 (1922) 356-362, restored in *ByzZ* 30 (1929/30) 431: epitaph of the Phrygian Amachis from the village of Andaïta (?) in the territory of Kotiaion, 555 A.D. ?). The form of the stele in the shape of a Latin cross is characteristic of ateliers in the capital from ca. 550 A.D. onwards. All these facts show that Petros died at Constantinople or in its neighborhood. F. collects epitaphs of immigrants, especially from Phrygia, who died at Constantinople. He also collects 'pierres errantes' at Chalkis, especially from Constantinople.

[† Χέρετε]
[παροδῖτε]
[κὲ καλῶς]
4 [ἤλθατε]
[κὲ καλῶς]
ὑπάγ[ετε].
Ἐνθάδε [κ]-
8 ατάκιτε Πέτρος ὑ[ὸ]-
ς Κυριακοῦ καὶ Ῥουφίνα-
ς χωρ(ίου) Ωκοψοδον ὥρ(ων) Δ-
ορυλέον. Τελευτᾷ ἐ-
12 τῶν ιη΄, μη(νὶ) Σεπτενβ(ρίῳ),
ἰνδ(ικτιῶνι) ιδ΄ [†]
vacat

1-6. Restored by F. *e.g.* on the basis of epitaphs from Constantinople, for example *Izvestija* 14 (1909) 157 from 565 A.D.? (ph.) and *SEG* XXVI 791 from the 6th cent. A.D.; these often contain a greeting to the passer-by and a double good wish for arrival and departure || 10. χωρ(ίον) ΩΚΟΨΟΔΟΝ ΨΡ, ed.pr.; χωρίῳ Κοψοδονῳ, Pleket in *SEG*; Ωκοψοδον = Οκοψοδων, F., who refers for the village name Okopsoda to the Anatolian toponyms

Ὀκηνός, Ὀκοκλιεῖς, Ὀκωνδιανοί and Ἄψοδα; it may be Galatian; ὦ: ligature of *omega* and *rho*: ὥρ(ων) = ὅρ(ων), F. ll 10-11. Δλορυλέον = Δλορυλαέων, F. l 13. ιδ΄ or ια΄, F.

586. Byzantion. Epitaph of Eustathios, Byzantine period. *CIG* 9447; *LBW* 1543. D.Feissel, *BCH* 118 (1994) 281 note 27, suggests reading in LL. 1/2: Χέρετε οἱ καλῶς ⟨φ⟩ανέντες (θαν⟨ό⟩ντες, *CIG;* ΘΑΝΕΝΤΕΣ, copy), viz. a welcome to the visitors.

587. Dragodan. Inscription on two silver scoops, ca. 70-130 A.D. Two silver scoops found in a recently explored tumulus tomb in Dragodan; the handles have similar inscriptions in gold inlay. Ed.pr. M.Manov, *Tyche* 9 (1994) 89-92 (ph.; dr.): ΟΥΛΚ · ΤΙΟΥ ❦

Ουλκ(ου) Τιου: the owner (plus patronymic), who died during the last years of Hadrian's rule (the most recent coins found in the tomb date between 134 and 138 A.D.); Ουλκος (unknown so far): Hellenized Thracian name; Τιος (Tieion is known as a toponym in Bithynia, said to be named after Zeus = Τίος in local language): possibly a Hellenized theophoric Thracian name, ed.pr., who adduces other Thracian pieces of metal-ware inscribed with owners' names and suggests that the scoops were used either for medical or for cultic purposes [perhaps Τίου: indication of provenance rather than name, Vinogradov].

588. Hadrianoupolis. Known texts republished. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 42/43 no. 35 (ph.) and 44-47 no. 37 (ph.)., republish the following texts: *AEMÖ* 8 (1884) 200 no. 3 = A.Dumont - T.Homolle, *Mélanges d'archéologie et d'épigraphie*, XXVII. *Inscriptions et monuments figurés de la Thrace* (Paris 1892) 358 no. 62[3] (M.-B. no. 35); *AEMÖ* 8 (1884) 200/201 no. 4 = A.Dumont - T.Homolle, *op.cit.* 359 no. 62[6] (M.-B. no. 37). D.Feissel, *BCH* 119 (1995) 379-386 (dr.; ph.; translation), updates the bibliography of M.-B. no. 37 and presents the following text; we do not repeat F.'s complete app.cr., based on his updated bibliography, but restrict ourselves to the differences between F.'s text and that of M.-B.

[†] Ἐνθάδε κατάκει-
[τ]αι Κομεντίολος ὁ τῆς
[μ]ακαρίας μνήμης γενά-
[με]νος τῆς μεγάλης ἐκλη-
[σί]ας, υἱὸς Κοσμᾶ πρεσβ(υτέρου)
[κα]ὶ παπυλιοναρίου, μη(νὶ)
[No]εμβρίῳ [.....]τῃ,
[β]ασιλ[ί]ας [τοῦ δεσπό(του) ἡμῶν]
[Ἰ]ουστίνου ἔ[τους .., ὑπατεί]-
[ας] τῆς αὐ[τῶν γαληνότητος]
[ἔ]τους θ΄ (καὶ) [Τιβερίου Κωνσταν]-
[τί]νου εὐτ[υχεστάτου Καί]-
[σ]αρος ἔτ[ους . †]

2. Initio [τα]ι, M.-B.; Κομεντίολος: not to be identified with nor related to Comentiolos († 602), the magister militum of Mauricius, F. ‖ 3-5. C. may have been presbyteros of Hagia Sophia (L. 4), like his father Kosmas, F. ‖ 6. [κα]ὶ Παπύλ̣η̣[ς Μ]αρίο̣υ̣, [μη(νὶ)], M.-B.; παπυλιο̣νάριος = παπυλιωνάριος = 'manufacturer of tents (or cloaks)', F. ‖ 7. [Δεκ]εμβρίῳ [-- ἰνδ(ικτιῶνος) --], M.-B.; F. considers restoring [ἰνδ(ικτιῶνι) ἑνά]τῃ (or δεκά]τῃ) ‖ 8-9. [β]α̣σιλ[ί]α̣ς [--- Φλ(αουίου) Ἰλου]σ̣τίνου C[- - -], M.-B.; according to F. any year between the tenth (1-14 Nov. 575 A.D.) and the thirteenth (15-20 Nov. 577 A.D.) of the reign of Iustinus II is possible ‖ 10. Τ̣HCAY [- -], M.-B. ‖ 11. [ἔ]τ̣ους θ′ [- -], M.-B. ‖ 12-13. [..]NOY EYT[--- Καίσ]αρος ET[--], M.-B.; the year of Constantine is between 1 and 3, F., who dates the text to November 576 or 577 A.D. For the dating after year of royal rule, imposed by Justinian in 537 A.D., cf. D.Feissel, *Ktema* 18 (1993) [1996] 171-188 (on 185 our text, with a brief summary of F.'s views, as expounded in *BCH*).

589. Hagioi Theodoroi. Epitaph of Anthinos, 5th/6th cent. A.D. Marble plaque; in the center a large cross; inscription on both sides of the cross; found in Hagioi Theodoroi (in the province of Rodopi) and now in the Museum in Komotini. Edd.pr. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 42 no. 34 (ph.): Ἐνθάδε κατάκη|τε Ἀνθι||νο̣[ς]

5 initio. The first letter seems a nu (not a mu), edd.pr.

590. Maroneia (area of). Known inscriptions republished. I.Meimaris, C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 17-31, republish a number of old texts now in the Archaeological Collection of Maroneia, except for nos. 13 (now in Sofia) and 22 (found in Topeiros and now in the Collection of the Ephoreia of Byzantine Antiquities in Kavala: cf. our lemma no. 612). We give a comparatio numerorum.

SEG	**M.-B.nos:**
XXX 699	11
XXX 687	15 (with a second line [--]IC̣)
XXXVII 613	21
BCH	
5 (1881) 91 no. 7	1
5 (1881) 93 no. 14	5 ([Ἀ]πολιναρίο̣υ̣ | κ(αὶ) Δοροθέας; ***BCH***: [Ἀ]πολινάριο[ς] | [.] Δωροθέ[α])
5 (1881) 93 no. 15	12
37 (1913) 146	1 [for a translation cf. *L'Année Épigraphique* (1994) [1997] no. 1545]
AD 26 (1971) [1975] B 428 no. β′	6
JDAI 23 (1918) Beibl. (Arch.Anzeiger) col. 44	13

591-603. Maroneia (area of). New inscriptions. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 17-31, present the following new texts now in the Archaeological Collection of Maroneia.

591: 19/20 no. 2 (ph.). **Fragment of an epitaph, 3rd/4th cent. A.D.?** Fragment of a marble stele.

---[--].ωIC | [-- A]ὐ̣ρηλι|[---]ν δὲ τὸ | [--] ἕτερο͜ν ||
[---]ι τῷ φίσκῳ δ(ηνάρια) φ′ | [--] τῇ͜ πόλει δ(ηνάρια) φ′

1. Initio Λ̣ωIC, edd.pr. [but the photo shows ω, Pleket] || [3-5. perhaps ἐὰν δὲ το|[λμήσει τις ἐνθάψαι ἕτερον | πτῶμα, προστείμου δώσε]ι vel sim., Pleket] || 5-6. the signs Δ̄ Φ are engraved once in large script for both fines, edd.pr.

592: 20/21 no. 3 (ph.). **Epitaph of Marcianus, 2nd-4th cent. A.D.?** Upper part of a marble stele found in Kampana; very careless, irregular script in careless lines.

Ἐτεοκλῆς vacat | ῥιτιάρις Μαρκια[νῷ] | μνίας χάριν
vacat | τῷ ἰδίῳ μνή||μης χάριν | ἀνεί̣ννγηρα{ι}ς

2. ῥιτιάρις = ῥητιάριος (Latin: retiarius), a kind of gladiator, edd.pr., referring to L.Robert, *Les gladiateurs dans l'Orient grec* nos. 16, 35, 45 etc.; for another retiarius cf. our lemma no. 611 || 4-6. edd.pr. suggest that after Eteokles' own death and his burial in the same tomb as Marcianus, somebody else engraved these lines for Eteokles || 6. ἀνείγηρας = ἀνήγειρας.

593: 21 no. 4 (ph.). **Fragment of an epitaph, 4th/5th cent. A.D.** Lower part of a marble plaque:

---- [κ]ατεσκεύα|[σ]εν ἑατῷ καὶ̣ | τῇ συμβίῳ αὐ|τοῦ ONOYBO` | vacat

4. ὃν οὐ βού||[λεται, edd.pr. [but the photo shows that this is the last line of the epitaph; one would expect the name of the σύμβιος, Pleket].

594: 23 no. 7 (ph.). **Epitaph of Ioannes the greengrocer, 5th cent. A.D.** Marble pedimental stele with two akroteria; in the pediment a cross; inscription under the pediment, with incised guidelines; found in Parathyra, East of Maroneia.

† | Θέσις | Εἰοάνου | λαχανᾶ

3. Εἰοάνου = Ἰωάννου, edd.pr. || 4. λαχανᾶς (hypokoristikon of λαχανοπώλης): 'greengrocer', edd.pr.

595: 23/24 no. 8 (ph.). **Epitaph of Kyr(i)ake, 5th cent. A.D.** Funerary stele found in Pal(ai)ochora, between Hagios Charalampos and Parathyra.

vacat † vacat | Θέσις vacat | Κυρακὴ | σύβιως || Φωτινο[ῦ]

3. Κυρακή: read Κυρ(ι)ακῆ⟨ς⟩, edd.pr. || 4. σύβιως = σύμβιος, edd.pr. [It seems as if in L. 3 the engraver used the nominative Κυρ(ι)ακή, followed by the nominative σύ(μ)βιος, Pleket].

596: 24 no. 9 (ph.). **Epitaph of Matrona, 4th/5th cent. A.D.** Marble plaque.

† Θέσις | Ματρόινας †

2-3. Ματρόνα = Ματρώνα = Latin Matrona, edd.pr.

597: 24/25 no. 10 (ph.). **Epitaph of Theodora, 5th cent. A.D.** Marble stele; below the inscription a cross: [Θ]εο[δ]ιώρας | θέσις | †

598: 27 no. 14 (ph.). **Fragment of an epitaph, 5th cent. A.D.** Marble stele broken on all sides except the right; to the left of the preserved letters a large cross:

[Θέ] | σις
[---] —+— ξα
[- - - -] | τος
4 [- - - -] | NIT
[----] | TOY

4. Edd.pr. give NITS and interpret the final sign as an abbreviation mark: i.e. --]νιτ(ου) or ---]νιτ(ης).

599: 28 no. 16 (ph.). **Fragment of an epitaph, 5th cent. A.D.** Fragment of a white marble stele found in Pal(ai)ochora: Θ[έ]ισις | CTA | O[--]|--

600: 28 no. 17 (ph.). **Fragment of an epitaph, 5th cent. A.D.** Upper left part of a marble stele; above the inscription traces of an engraved pediment; found in Synaxi.

Θέσ[ις] | Ạ Ṭ[--]|---

601: 28 no. 18 (ph.). **Fragment of an epitaph, 5th/6th cent. A.D.** Fragment of a marble stele broken above at right and below at left.

[--]Δ̣ΕΝΔ̣[--]|[--] Μητ[--] | [--]φανο[--] | vacat || [--]ΗΜΟ̣

1 initio. Edd.pr. print Δ̣ [but the photo shows ⅄ E: the oblique hasta of the first letter would produce much too small a delta; perhaps Ξ (ksi) ?, Pleket] || 2-4. edd.pr. give Μητ|[ρο]φάνο|[υς] || [5. the shape of the mu differs from that in L. 2: perhaps a later addition ?, Pleket].

602: 29 no. 19 (ph.). **Fragment, 6th cent. A.D.** Small marble fragment:
[--]Θ̣AMAT

603: 29 no. 20 (ph.). **Fragment, 5th/6th cent. A.D.** Small marble fragment from Pal(ai)ochora: ---ι[--]HC̣[--ι--]Φ[--

604. Maximianoupolis. Known texts republished. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 40/41 nos. 31/32, republish the following texts now both in the Museum in Komotini: *AD* 19 (1964) [1967] B 388 (M.-B. no. 31; ph.); *SEG* XXIV 633 (M.-B. no. 32; ph.; epitaph of a certain Ζωτικός, περατικ[ὸ]ς πόλε(ως), i.e. inhabitant of the 'Peraia' of Constantinople).

605. Mesambria. Melsas, the founder of the city. K.Nawotka, *Hermes* 122 (1994) 320-326, collects the evidence for Μέλσας/Μέλσος (or Μέν(ν)ος, Μέμνος) known as the founder of Mesambria from literary evidence (Strabo 7.6.1 is the earliest reference) and the epitaph *IGBulg* I^2 345 LL. 6/7: Μεσεμβρία δέ μυ πατρὶς ἀπὸ ι [Μ]έλσα καὶ βρία (bria = Thracian for city). The inscription shows that Μέλσας rather than one of the variants in Μέν- is the correct, original form. However, the etymology (Mesembria, from Melsas + bria) cannot be accepted on phonological grounds, since the assimilation of -λσ- to -σ(σ)- is not found in Doric, and not in foreign words at all. Consequently Melsas, about whom virtually nothing is known, is the fabrication of an anonymous Mesambrian scholar living in the 2nd/1st cent. B.C. N. rejects the restoration of L.Ognenova-Marinova (*SEG* XXXVII 614), which turns *IGBulg* I^2 335septies into a dedication to the heroized city founders Melsas and Dioskouridas: the latter is not known as an oikist at all, ἥρωσι just refers to deceased persons in general, and Διοσκουρίδα is a genitive (patronymic) rather than a dative (which would be Διοσκουρίδαι rather than -δᾳ).

606. Perinthos. Epitaph of T.Flavius Mikkalos and his wife, late 1st cent. A.D. *SEG* XXXV 828. S.Kramer, *KJ* 27 (1994) 99-116 (ph.; dr.), presents an archaeological study of the relief, and attempts to reconstruct the grave monument (the relief formed the front of a square or rectangular base, which may have supported an aedicula or monopteros possibly sheltering statues of the deceased). Stylistic parallels and letter forms (cf. 105 note 14) confirm the late 1st cent. A.D. date assigned to the monument by H.Devijver on onomastic grounds. Iconographic details of armament support D.'s interpretation of the relief as representing the deceased's promotion from the legionary tribunate to the function of praefectus alae: the three infantry officers at left are tribuni legionis rather than centuriones (so all earlier commentators including D.), and the two soldiers at right are cavalry officers. The deceased, represented between the two groups on horseback as a symbol of his ordo and of his personal virtus, takes leave of his former unit and is acclaimed by his new unit from which he receives his helmet. On 110 a graphic reconstruction of the relief which takes into account D.'s restoration [ἔπαρχος εἴλης] in

L. 2. On 116 note 3 K. points out that in L. 1 there is no space for [-- sumptibus s]uis (no restoration in the dr. on 116, which has Claudia Mac - 2 or 3 - suis); L. 5 should be read as [-- - σὺν τῷ μ]νημείῳ ἐκ τ[ῶν ἰδίων --- ἀ]πήρτισεν ἃ [μ]ὲν ζῶσα, ἃ δὲ καὶ διαταξαμέν[η] instead of [σὺν τῷ μ]νημείῳ ἐκ τ[ῶν ἰδίων ἃ μὲν ἀ]πήρτισεν ζῶσα, ἃ δὲ καὶ διαταξαμέ[νη]. As in L. 5 initio, lacunae should be assumed in LL. 3/4: υἱὸ[ς πόλεως or βουλῆς or δήμου ---] [preferably with τῆς or τοῦ, for which there is plenty of space: cf. *SEG* XXXV app. crit. ad L. 3, Tybout], εἰσαγείω[χεν ---] and κατεσκε[ύασεν ---]. On 115 some reflections on the prominent place of Mikkalos and his wife in their city; probably both were involved in the urban imperial cult.

607. Plotinoupolis. Epitaph of Diogenes, 24 July 499 A.D.? Marble plaque found in a house in Didymoteichon, to which it was probably transported from Plotinoupolis; now in the Archaeological Collection of Didymoteichon. Edd.pr. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 31-33 no. 23 (ph.).

† Ἐνθάδε κατάκιτε | Διογένης ὁ λαμπρ(ότατος) κόμ(ης) | ὁ σεμνὸς τὸν βίον | πολιτευσάμενος || τελιωθὴς μ(ηνὸς) Ἰουλίου | κδ΄, ἰνδικ(τιῶνος) ζ΄, ὑπατίας | Ἰωάννου λαμπρ(οτάτου) †

2. Διογένης: on the assumption that our text dates from 499 A.D. (cf. below ad L. 7) edd, pr. suggest identifying this man with the homonym on record in *PLRE* II 360/361 s.v. Diogenes 5 and 7; ΛΑΜΠΡ^{S} ΚΟΜ^{S}, lapis || 3. σεμνός: read σεμνῶς || 5. τελιωθής = τελιωθείς; $\overset{S}{M}$, lapis || 6. ΚΔ^{S} ΙΝΔΙΚ$^{S}\overline{\Xi}$ || 7. Ἰωάννης: presumably identical with Φλάβιος Ἰωάννης ὁ Κυρτός, who was magister utriusque militiae praesentalis in Anatolia from 492-499 A.D. The emperor Anastasius rewarded him with the consulate in 499 A.D. for his services during the Isaurian War (492-498 A.D.), edd.pr.

608. Plotinoupolis. Epitaph of Brittania, 501 A.D. Large limestone block; inscription in a rectangular field engraved on the block; in the center of the field a circle containing a large cross; inscription on both sides of the circle; found in Bagala, in the territory of Plotinoupolis (Didymoteichon), and now in the Archaeological Collection of Didymoteichon. Edd.pr. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 33-36 no. 24 (ph.).

† Ἐνθάδε κατάκιτε ἡ μνήμ[ης] | ἀξία Βριττανία, σύμβιος | γεναμένη Κυριακοῦ | ὀθονίτου καὶ τὸ αὐ[τῆς] || τέκνον Κοσμᾶς, ἐπ[αρχ(ίας)] | Ἀνκυρῶν Γαλατία[ς, ὁ] | κυμινᾶς, μηνὸς Σεπ[τεμβρ(ίου)] |, ἰνδ(ικτιῶνος) ι΄, ὑπατ(είας) Πομπ[ηΐου †]

2. Βριττανία: equivalent of Latin Britannia, edd.pr. || 4. ὀθονίτης: cf. ὀθονιακός (*BE*, 1958, no. 512), who is both a weaver of and a trader in linen garments, edd.pr. || 5-6. in 381 A.D. Galatia was divided into two provinces: Πρώτη Γαλατία, with Ankyra as capital, and Γαλατία Δευτέρη Salutaris, with Pessinus as capital, edd.pr. || 7. κυμινᾶς: trader in cummin (cf. L.Robert, *Hellenica* XI/XII 43; *BE*, 1973, no. 91) || 8. Pompeios was consul in the East in 501 A.D., edd.pr.

609. Polianthos. Dedication to All Gods, 4th cent. B.C. *SEG* XXIV 630 (Πάντων θεῶν | ὁ βωμός). N.Theodossiev, *OJA* 13 (1994) 313-323 (ph.), argues that the form of this altar, a truncated pyramid with a phiale on top and a massive phallos on the front, points to Orphic-Thracian theological doctrines, and that it reflects the identity of the gods concerned: the phiale symbolizes the (womb of the) Thracian Great Goddess, the pyramid the solar body of the Thracian Ouranic-chthonic Father God and the phallos the fertilizing male principle; for the latter T. refers to the Pelasgian notions of divine ithyphallic power revealed in the mysteries of Samothrake (cf. Her. 2.51). The names of the gods, for whom ancient authors used various Thracian and Greek names (e.g. Orpheus, Zagreus, Sabazios / Apollo, Helios, Dionysos; Bendis, Axiokersa, Zerinthia / Hera, Demeter, Persephone), have not been specified since they were known only to the initiated. T. holds the Greek inscription to be evidence of superficial Hellenization. Discussion of hierogamy in Thracian religion and reflections on the function of the altar in ritual and on the possible role of dynasts in the cult (a Thracian royal tomb dating to the late 4th or early 3rd cent. B.C. was recently found near Polianthos) [cf. also id., '*Cult clay figurines in ancient Thrace: archaeological evidence for the existence of Thracian Orphism*', *Kernos* 9 (1996) 219-226].

---

610. Skaptopara. Petition for help addressed to Gordian III, 238 A.D. *IGBulg* IV 2236 (*IGR* I 674; *Syll.*^{3} 888; *CIL* III Suppl. 12336; cf. *SEG* XL 1696). Republished by K.Hallof, *Chiron* 24 (1994) 405-441 (dr.), mainly on the basis of a squeeze believed to be lost (cf. *IGBulg* IV p. 203) and now found in the *CIL*-archive. Detailed reconstruction of the history of the constitution of the text. In an appendix on 430-441 H. publishes 22 documents (letters and notes) concerning this inscription by H.Diels, A.E.Kontoleon, T.Mommsen, P.Wolters and U.Wilamowitz now in the *IG*-archive for the greater part. On 425-427 H. discusses the meaning of the term ἔντευξις on record in L. 110 ('die (positiv) entschiedene Petition', sc. the petition quoted in LL. 8-107, with which the emperor or his chancery decided to deal; this provisional success was presented by the Skaptoparenoi in anticipation of the definitive decision). We do not repeat H.'s extensive app. crit. which lists all the variants in the tradition and restrict ourselves to the differences between H.'s text and that of *IGBulg*, being the most recent and authoritative edition; we omit differences in bracketing and line-division (the latter occur in LL. 29/30, 33/34, 41/42, 42/43, 109/110 and 142/143), as well as the half-square-brackets indicating the letters only known from the copy of Z.Kapellas [For the text and a French translation cf. *L'Année Épigraphique* (1994) [1997] no. 1552].

LL.	Hallof	*IGBulg*
15	γ⟨ὰρ⟩ καὶ	γε καὶ
37	ἡμέραις	ἡμέρας
39	ἀλλὰ ἀπολιμπάνοντες	ἀλλ' ἀπολιμπάνοντες
49	τειμὴν	τιμὴν
50	ἐπιδημοῦσιν	ἐπιδημοῦσι
52	ἐπαρχείας	ἐπαρχίας

LL.	Hallof	*IGBulg*
53/54	⟨ε⟩ὐ⟨ξ⟩ε|νώτατα	συ|ν⟨εχ⟩έστατα
61	συνλείπειν	ἐ{ν}γκαταλιπεῖν
83	μήτε δὲ	μήτε
85	ἐπιτήδια	ἐπιτήδεια
88	ἄλλῳ	ἄλλοις
90/91	ἐκπεμ|πομένοις	πεμ|πομένοις
91	ἐὰν δὲ	ἐάν τε
103/104	προ|φ[α]νεῖσθαι	π⟨ρ⟩ο{ι}|κ{ιν}εῖσθαι (?)
106/107	καθο[σι]ωμένοι	κα[...]|ώμενοί
108/109	Adlegent vacat Πύρρος ὁ πρα[ι]-τωριανὸς	Διογένης ὁ Τύριος ὁ π[ραγμα|τικὸς ?]
111	[κ]αὶ δοκεῖ δέ	Δοκεῖ δέ
116	τὴν διάγνωσιν	τὴν ἰδίαν γνῶσιν
117	σὲ ἔτι δὲ ἤδη	σέ, ⟨ὃ⟩ν ἤδε[ι ἤδ]η
122	ἧ⟨ν⟩ δὲ	{τ}ἧ⟨ν⟩ δὲ
125	πολειτίας	πολιτείας
137	Ὀκτωβρίας	Ὀκτωμβρίας
138	ἀτελής·	ἀτ[ελὴς οὖσα]·
147/148	ἐπιξενώ|σεσιν	ἐπιξενώ|σεσι
149	ἐνοχλοῦσιν	ἐνοχλοῦσι
150	κ[αὶ] διὰ ταύτας	διὰ ταύτας τὰς
155	περὶ τούτων	ἐπεὶ τούτων
156/157	ἡγε|μόνων	ἡγου|μένων
157/158	τι|νῶν	τινὸς
164(/165)	θειότατον | [αὐτοκράτορα ---]	Σεβαστόν

Starting from Hallof's new readings in LL. 108-113, T.Hauken, *SO* 70 (1995) 82-94, argues that the lines of the inscription starting with *Adlegent* contain the excerpts of an official hearing, in which Aurelius Pyrrhos the praetorian, who was granted leave of absence by imperial permission, acted as the representative of the Skaptoparenians. In L. 111 he reads ἐλήλυθεν· [σ]ύν-(δικος) (or [σ]υν(ήγορος))· δοκεῖ κτλ.; the following words, up to τοῦτο ἐμοὶ δο\|κεῖ τῆς ἀγαθῆς τύχης ἔργον \| εἶναι in LL. 120-122, as well as the ἀξίωσις starting in L. 122 are spoken by this assisting rhetor or advocate rather than by Pyrrhos himself (in LL. 122-124 there is a reference to Pyrrhos in the third person: ἡ κώ\|μη ἡ τοῦ βοηθουμένου στρα\|τιώτου). Hauken presents a drawing illustrating the lay-out of the inscription including the different letter sizes of its various sections; these differences reflect the relative importance of several parts of the text. On the basis of this criterion he concludes that the text was a private or semi-official monument erected by Pyrrhos to commemorate his activities on behalf of the village rather than a record of the efforts of the village and their results. On 90-94 a discussion of the text and contents of Gordian's rescript (in Latin; LL. 166-168; new readings).

[E.I.Paunov - D.J.Dimitrov, *Chiron* 26 (1996) 183-193 (ph.), publish a silver ring (late 2nd cent. - ca. 250 A.D.) found in 1989 in Čepraškăko (west of the ancient remains near Rilči, north

of Blagoevgrad) and now in the possession of Dimitrov, with the sinistrorsum inscription Αὐ-ρ(ηλίου) Πι|ύρρου. In view of its date and provenance, Aurelius Pyrrhos can be identified with our praetorian, who apparently dedicated the object (the lower part was sawn off to prevent further use as a finger ring) after returning to his native village as a veteran. The provenance confirms the identification of the ancient remains near Rilči with Skaptopara].

---

611. Stryme. Epitaph of the gladiator Hyakinthos, 2nd-4th cent. A.D. Marble pedimental stele found in Stryme and now in the Museum in Komotini. Edd.pr. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 41/42 no. 33 (ph.).

Ἡ φαμιλία | παρ' ἑαυτῆ͜ς | Ὑακίνθῳ, ῥη|τιαρίῳ, μνή||μης χάριν | ν ΝΕ Ι ν ⅃

[Probably end of the 2nd/beginning of the 3rd cent. A.D., on the basis of the lettering, *L'Année Épigraphique* (1994) [1997] no. 1544] || 1. φαμιλία: a familia gladiatorum, edd.pr., who refer to L.Robert, *Les Gladiateurs* --- 26 || 2. ΠΑΡΞΑΥΤΗ, lapis; παρ' ἐξαυτῆς, edd.pr. [cf. also *L'Année Épigraphique*, loc. cit., for παρ' ἑαυτῆς, with a reference to a parallel] || 3-4. for retiarius cf. our lemma no. 592 || 6. ΝΕΙΖ, edd.pr. without further comment [the stone has ΝΕ ν Ι ν ⅃: perhaps νε(ίκας) ιζ' or νεί(κας) ζ': cf. L.Robert, *Les Gladiateurs* --- 18/19 and 293/294 for numbers of victories mentioned in inscriptions; *L'Année Épigraphique*, loc. cit., opts for νεικ(ῶν) ζ', Pleket].

---

612. Topeiros. Epitaph of Paulos, 5th/6th cent. A.D. Ed.pr. G.Bakalakis, *Thrakika* 8 (1937) 22 no. 6. Republished by I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 30/31 no. 22 (ph.). The stone was found in Paradeisos (ancient Topeiros) on the bank of the river Nestos and is now in the Collection of the Ephoreia of Byzantine Antiquities in Kavala.

[†] Κυμητή͜|ριον Παύλ̣[ου] | ἐλαχ(ίστου) πρεσ̣|β(υτέρου) καὶ ζω||γράφου

3-4. Abbreviation marks: ϛ.

---

613. Traianoupolis. Known texts republished. I.Meimaris - C.Bakirtzis, *op.cit.* (cf. our lemma no. 569) 37-40 nos. 26-30, republish the following texts now all in the Museum in Komotini, except no. 30: *AJA* 67 (1963) 72 no. 3 (= *SEG* XXIV 644; M.-B. no. 26; ph.; M.-B. give a more complete text than *SEG* XXIV: [μη]μόρ[ιον] | Δύσμο[υ] | καὶ Σοφ[ίας] | Κ̣ότεος || γ̣αννετ̣[ῆς] | [αὐτοῦ]; γαννετῆς = γαμετῆς); 72 no. 4 (M.-B. no. 27; ph.; in LL. 3/4 M.-B. read Ἰ(ησοῦ)ς Χ(ριστὸ)ς νεικᾷ (on both sides of a cross; *AJA*: Δεινίκας (a name)); 73 no. 5 (M.-B. no. 28; ph.; whereas *AJA* only gives χαμοσόριον in LL. 5-7 and Οὔλ(πιος) in L. 1, M.-B. present the following text: Ουλ | Ι † Ψ † Ι | Αἰγό|δου || Ε † (or CA) χα|μοσό|ριον); 73 no. 6 (M.-B. no. 29; ph.; no text in *AJA*; M.-B. give the following text: [Ἐνθάδε κατά]κ̣ιτε ἡ δ|[ούλη τοῦ Θ(εο)ῦ --]ρ̣ία, θυγά|[τηρ ---] πάσῃ σαρ|[κὶ --- ἀναπαυσα]-

μένη vacat); *SEG* XXX 785 (M.-B. no. 30; ph.; found South of the road Alexandroupolis-Serrai and now in the Archaeological Collection of Traianoupolis).

MOESIA

613bis. Moesia. The material published in *Pontica* 25 (1992) [1994] 69-97 (amphora stamps from Argamum), 99-165 (amphora stamps from Tomis), 167-205 (inscriptions from Kallatis), 273-280 (glass vessels from Tomis) and 281-296 (Byzantine lead seals from Tomis) will be presented in *SEG* XLV.

614. Moesia. Gladiators and venationes. Cf. E.Bouley, *DHA* 20 (1994) 32-36 and 44-47, for a brief discussion of some Greek inscriptions recording gladiatorial shows and venationes in Tomis, Odessos, Nikopolis ad Istrum and Marcianopolis.

615. Moesia. The pontarchs. M.Musielak in L.Mrozewicz - K.Ilski (edd.), *Studia Moesiaca* (Poznán 1994) 101-115, provides a list of twenty-one known pontarchs and analyzes their function. Non vidimus. Cf. *L'Année Épigraphique* (1994) [1997] no. 1513; cf. also *SEG* XLIII 489.

616. Argamum (Capul Dolojman). Inscription on a fibula, 4th-6th cent. A.D. Bronze fibula found in a tomb in the early Byzantine nekropolis; oval relief decoration in mother of pearl representing a dove on an olive branch; inscription above. M.Coja, *Dacia* 26 (1982) 171-174; republished by I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 29 no. 10 (ph.): Μιχαήλ

Probably the owner; the object is imported, possibly from Syria, B.

617. Axiopolis. Inscription on a glass disk, 5th/6th cent. A.D. Glass disk with representation of a saint with nimbus; inscription at left and right; now in the Museum of the History of Bucharest. M.Gramatopol, *Dacia Antique* (Bucharest 1982) 232/233; republished by I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 29-31 no. 11 (ph.): Κυρ[ι]ακός

St. Kyriakos: bishop of Jerusalem, who died as a martyr under Julian the Apostate, G.

618. Histria. Roman citizens. M.Musielak in L.Mrozewicz - K.Ilski (edd.), *Studia Moesiaca* II (Poznán 1994) 69-78, examines the inscriptions from Histria and Tomis which record Roman citizens. Non vidimus. Cf. *L'Année Épigraphique* (1994) [1997] no. 1530.

619. Histria. List of victors, ca. 140 A.D. *I.Histria* 207. K.Nawotka in *op.cit.* (cf. our lemma no. 618) 79-84, re-examined the stone and restores the name of the first pontarch in LL. 3/4 as M(άρκου) Ο[ὐλ(πίου) Ὑπλαφ]λώρου. He rejects the identification with M.Ulpius Artemidorus (*I.Histria* 137, 180 and 193). Non vidimus. Cf. *L'Année Épigraphique* (1994) [1997] no. 1531 and *SEG* XLIII 489.

620-626. Histria. Dipinti on amphoras, 5th/6th cent. A.D. Dipinti in red paint on recently found early Byzantine amphoras. Ed.pr. I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 21-26 nos. 1-7 (dr.), who adduces parallels for most formulas on various objects from Moesia.

620: 21/22 no. 1. **Acclamations.** On the shoulder: ΧΜΓ | [Ἰ(ησοῦς) Χ]ρ(ιστὸς) Ῥνικᾷ

1. For ΧΜΓ see *SEG* XXXIX 1838; XLII 1828; cf. XLIII 650/651; Χ(ριστὸν) Μ(αρία) γ(ενν̣ᾷ), ed.pr.

621: 22/23 no. 2. **Acclamations.** On the neck: ΧΜΓ | † ΧϛΒ | † ΧϛΒ | † ΧϛΒ

2-4. Either Χ(ριστοῦ) στ(αυρέ), β(οήθει) or Χ(ριστὲ) Σ(ω)τ(ήρ), β(οήθει); for the ligature στ as an abbreviation of Σωτήρ see also our lemma no. 625, ed.pr.

622: 23/24 no. 3. **Monogram.** Monogram on the body in the form of a cross with letters at the ends of its horizontal branch: Ὁ ὤν

Cf. John 1.18.

623: 24 no. 4. **Monogram.** Monogram on the neck and the body in the form of a cross with letters (A, H, M, N) at the ends of its branches: Μηνᾶ

Probably the owner. The same name (Μηννᾶ) is on record on a silver bowl belonging to Paternus, archbishop of Tomis under Anastasius (491-518 A.D.): E.Cruikshank Dodd, *Byzantine Silver Stamps* (Washington 1961) no. 2c, ed.pr.

624: 24/25 no. 5. **Name.** On the body: Ἑρμιόνει

Probably the owner (Ἑρμιών rather than Ἑρμιόνη), though the dative is unusual; perhaps the place of provenance, viz. the port of Hermione in Argolis, ed.pr. [probably genitive of the owner's name Ἑρμιονεις, -ει, cf. L.Zgusta, *'Die Deklination der Personennamen griechischer Städte der nördlichen Schwarzmeerküste'*, *ArchOrient* 24 (1956) 276-283; 410-419 (cf. *BE* 1958 no. 346), Vinogradov].

625: 25 no. 6. **Acclamation and name.** On the body (?): Θ(εο)ῦ Σ̄ο̄τ(ῆρος) Χ(ριστο)ῦ̣ | Εὐσθα[τίου] (sic !)

1. ΘΥϛΟΧ , dr.; Θ(εο)ῦ Σ̄ο̄(τῆρος) (sic !) Χ(ριστο)ῦ̣, ed.pr. [however, in his commentary ad no. 2 in fine ed.pr. transcribes Σ(ο)τ(ῆρος); if ϛ represents στ (cf. our lemma no. 621 app. crit.), Σοτ(ῆρος) is the correct reading, Tybout] || 2. for this name see also our next lemma: probably the same owner, ed.pr.

626: 25/26 no. 7. **Name.** On the body: Εὐσταθίου

627. Kallatis. Constitution. A.Avram, *'Zur Verfassung von Kallatis in hellenistischer Zeit'*, *Il Mar Nero* 1 (1994) 167-176, reflects on the πρόβουλοι and the προαισιμνῶν on record in several inscriptions: the former constituted a monthly section of the boule, the latter was president of the assembly (and perhaps the boule). He republishes (168) the fragment mentioned in *BE* (1939) no. 236 and (1948) no. 165; he restores [--]υ πολέμου in LL. 2/3; P.Gauthier, *BE* (1996) no. 283, wonders whether [E]ὐπολέμου should be read (cf. already *BE*, 1948). On 176 (ph.) he publishes a first century B.C. fragment of a decree, where in LL. 3/4 he restores ποτὶ τοὺς συστρα[ταγοὺς καὶ e.g. τοὺς ἄρχοντας] τᾶς πόλιος: 'Le supplément ne me paraît pas assuré' (P.Gauthier, ibidem). Non vidimus [L. 1: the photo shows ΗΣ, not ΟΣ, Vinogradov].

628. Kallatis. Psalm quotations, 491-565 A.D. *SEG* XXXIX 672; XLII 671. Republished by I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 26-29 nos. 8/9 (dr.). In (A) B. reads λυτρωτά (so already *SEG* XXXIX 672, following D.Feissel; both unknown to B.) instead of λυτρώτε (A.Rădulescu - V.Lungu) or λυτρώτω (E.Norocel). He points out that βοηθέ and λυτρωτά are vocatives of βοηθός and λυτρωτής rather than imperatives: 'Herr, mein Helfer und mein Erlöser'; consequently the text is a precise quotation of Ps. 18.15. In (B) LL. 1 and 3 go together, while L. 2 gives the end of the inscription (the inversed order is due to conditions in situ): † Οὐ φοβηθήσομε καὶ†κά, ὅτι σὺ μετ' ἐμοῦ | †-P ⟨ε⟩ἶ, Κύριε: equally a verbatim quotation, here of Ps. 22.4. 9 (καὶ†ὶ Κύριε † κα(ὶ) ὅτι σὺ μετ' ἐμοῦ, Norocel; ΚΑΙ † Ι Κύριε | † ΚΑ ὅτι κτλ., *SEG* XXXIX; καὶ† Ρ (= Χρίστε) Ἰ(ησοῦ) Κύριε | † καοτι κτλ., R.Pillinger; cf. *SEG* XLII).

629-639. Nikopolis ad Istrum. New inscriptions. In chapter V (147-156) of T.Ivanov - R.Ivanov, *Nicopolis ad Istrum*, vol. I (Sofia 1994; in Bulgarian, with brief French summary on 165), T.Ivanov publishes the following inscriptions found in 1945 and 1975-1986.

629: 147/148 no. 1 (ph.). **Honorary inscription for Hadrian, 138 A.D.** Large limestone block.

Ἀγαθῆι vacat Τύχηι
Αὐτοκράτορα Καίσαρα Θεοῦ Τραια-
νοῦ Παρθικοῦ υἱόν, Θεοῦ Νέρουα υἱ-
ωνόν, Τραϊανὸν Ἁδριανὸν Σεβαστόν,
ἀρχιερέα μέγιστον, δημαρχικῆς ἐ-
ξουσίας τὸ κβ΄, αὐτοκράτορα τὸ β΄,
ὑπατὸν τὸ γ΄, πατέρα πατρίδος,
ἡ βουλὴ καὶ ὁ δῆμος Οὐλπίας Νεικο-
πόλεως τῆς πρὸς Ἴστρῳ

[For another honorary inscription for Hadrian from Nikopolis cf. *IGBulg* II 601 (136 A.D.), Pleket].

630: 148 no. 2 (ph.). **Fragment of a honorary inscription, 2nd half of the 2nd cent. A.D.** Two fragments of the upper part of a moulded limestone statue base.

[- - - -]ωον vacat
vacat
Ἡ βουλὴ καὶ ὁ δῆμος
Οὐλπίας Νεικο- νν
πόλεως ἀν[έστη]-
vacat σεν vacat

631: 148/149 no. 3 (ph.). **Fragment of a honorary inscription, 2nd cent. A.D.** Lower part of a moulded limestone statue base.

- -
[ἐπ]ιμελουμένο[υ Λ](ουκίου) Αἰλ(ίου) Φήστο[υ]
vacat ἀρχιερατικοῦ vacat

[1. Why [Λ](ουκίου)?; perhaps rather [Π](ουβλίου) or, preferably, [Τ](ίτου) (cf. our lemma no. 634, where in L. 9 a Τ(ίτος) Αἴλ(ιος) Φῆστος is on record) ‖ 2. ἀρχιερατικός: cf. *IGBulg* II 632/633, 642/643, 645/646; for another ἐπιμελουμένου --- ἀρχιερατικοῦ cf. *IGBulg* II 640-643 and 645/646, Pleket].

632: 149 no. 4. **Fragment of a honorary inscription, late 2nd cent. A.D.** Lower part of a limestone block.

- - - - - - - - - - - - - - - - -
τοὺς μεγίστο[υς - -
ἡ κρατίστη βουλὴ κὲ [- -
[. .]τορος ιεσβε

Probably honorary inscription for two emperors (τοὺς μεγίστους), perhaps Septimius Severus and Caracalla or Marcus Aurelius and Commodus, ed.pr. ‖ 3. enigmatic.

633: 149 no. 5. **Honorary inscription for Severus Alexander, 222-235 A.D.** *SEG* XXVI 835.

[Ἀγαθῆ]ι [Τύχηι]
[- - - Μ(ᾶρκον) Αὐρήλιον Σευ]ῆ͜ρον Ἀ⟦[λέξανδρον]⟧
[- - - - - - - - - - - Θε]οῦ Σευήρου [ἡ βουλὴ καὶ]
4 [- - - - - - - - - - - - - - - πρὸ]ς Ἴστ͜ρῳ͜ πόλις

3. [ὁ δῆμος τῆς Νεικοπολείτων πρὸ]ς κτλ, ed.pr. [but obviously ἡ βουλὴ καὶ ὁ δῆμος τῆς does not go with the nominative πόλις; we need ἡ Ν(ε)ικοπολειτῶν πρὸ]ς Ἴστρῳ πόλις: cf. *IGBulg* II 615; perhaps ἔγγονον Θε]οῦ Σευήρου: cf. *IGBulg* II 637, Pleket].

634: 149/150 no. 6 (ph.). **Honorary inscription for Titus Aelius Oclatius, ca. 150-200 A.D.** = SEG XXXVII 629.

635: 150-152 no. 7 (ph.). **Honorary inscription for the governor M. Aurelius Sebastianos, 270/271 A.D.** Lower part of a large limestone statue base.

[Ἀγαθῆι Τύχηι]
τὸν δια̣[σημότα]-
τον ὑπα[τικὸν Μ(ᾶρκον) Αὐ]-
4 ρήλιον Σε[βαστιανὸν]
π͜ρεσβ(ευτὴν) τοῦ Σε̣[βαστοῦ]
ἡ͜ κρατ(ίστη) βουλὴ͜ κ[αὶ ὁ]
δῆ͜μος τῆ͜ς Νεικοπ[ολει]-
8 τῶ͜ν πόλεω͜ς δικαιο[σύ]-
νη͜ς χάριν ἀνέστη͜σα[ν]
vacat εὐτυχῶ͜ς

3-4. For the governor cf. *IGBulg* II 734 (and the commentary ad locum) and *PLRE* vol. I p. 813, ed.pr. Our text (L. 3) confirms the restoration [ὑπ]α[τε]ύον[τ]ος in *IGBulg* II 734.

636: 152/153 no. 8 (ph.). **Fragment, undated.** Limestone architrave block decorated with boukrania and garlands of laurel leaves:]N ⚔ βουλῆς ΤΕ[- -

637: 153 no. 9 (ph.). **Dedication to Zeus, undated.** Limestone altar moulded above and below.

Γ(άϊος) Οὐα vacatlλέρι(o)ς Σε vvlνεκίων Διὶ κατὰ εὐχὴν ἀ vacat llνέθηκεν

Cursive epsilon, sigma and omega || 4. κατὰ inscribed above εὐχήν: the mason corrected an omission.

638: 153 no. 10 (ph.). **Dedication to Ares, undated.** Upper part of a moulded limestone altar: Θεοῦ Ἄρε vlως vacat

Cursive epsilon; Ψ.

639: 153 no. 11. **Fragment of a dedication, ca. 200-250 A.D.**= *SEG* XXVI 836.

640. Nikopolis ad Istrum (area of: Gorna Oryahovitsa). Bilingual epitaph of Hosia, late 2nd/early 3rd cent. A.D. Limestone pedimental stele; in the pediment a shield flanked by two rosettes with six leaves; under the pediment an aedicula flanked by two columns, with representation of a funerary banquet; inscription in a framed field; the frame is decorated with vines and grapes. Edd.pr. P.Vladkova - P.Loungarova, *Izvestia Istoricheski Musei Veliko Turnovo* 8 (1993). Non vidimus; also presented by P.Loungarova in *Preatti XI Congresso Internazionale di Epigrafia Greca e Latina (Roma 18-24 Settembre 1997)* 839-845 (ph. of the inscription).

Θ(εοῖς) Κ(αταχθονίοις)
Ὁσίαι Φ(λαβίου) Ἀβασκ⟨ά⟩ντου θυγάτρι ζησάσᾳ ἔτη ν κε΄ Φ(λάβιος) Ἀβάσκαντος καὶ Πριμιγενία γονεῖς θυγάτρι εὐσεβεῖ ἀνέθηκ⟨α⟩ν
D(is) M(anibus)
Hosia F(lavii) Abascanti f(ilia) v(ixit) a(nnos) XXV
F(lavius) Abascantus
et Primigenia
parentes filiae
bene merenti
f(aciendum) c(uraverunt)

2. In fine ABACKN, lapis || 7. in fine ΘHKN, lapis || Hosia and Abascantus are Greek names, Primigen(e)ia is Latin, ed.pr., who suggests that Flavius Abascantus was a freedman (or a descendant of freedmen), probably an immigrant from Asia Minor. In the area of Nikopolis other immigrants from Asia Minor are attested: *IGBulg* II 600 (bilingual), 667/668 and 690 (all from Bithynian Nikaia) [The proper name Ὁσία may have to be related to the cult of Ὁσία and Ὁσία καὶ Δικαία (Ὅσιος καὶ Δίκαιος), popular in N.W.-Phrygia and neighboring provinces (cf. e.g. *SEG* XLI 1836; *MAMA* X 158); it provides perhaps an additional argument for the Anatolian origin of this immigrant family; the name Hosia is on record in Rome: cf. H.Solin, *Die griechischen Personennamen in Rom. Ein Namenbuch* (Berlin 1982) 724: two incerti, one slave, Pleket].

641. Novae. Erection of a statue of Victoria, 368 A.D. ? Sandstone statue base. Ed.pr. V.Velkov in G.Susini (ed.), *Limes* (Bologna 1994) 149-152 (ph.). Republished by A. Bresson, T.Drew-Bear, C.Zuckerman, *Antiquité Tardive* 3 (1995) 139-146 (ph.; translation; copious commentary). We give their text.

Ἀγαθῇ Τύχῃ
[Ὑπ]ὲρ νείκης {ι}
[δε]σ̣ποτῶν ἡμῶ[ν]
4 [τὸ]ν ἀνδριάντα τῇ
[Ἰ]ταλιχῇ ⟨λ⟩εγίονι
[Φ]Φλλ̣ ' Ἀ̣φ̣ροδείσι[ος]
[κ]αὶ ' Ἀ̣[ρτε]μίσιος
8 [π]πρρ' ἀνέστησα̣[ν],
[ἐ]παρχίας Ἑλλη[σ]-
[π]όντου, ἰνδ(ικτιῶνος) ια'

Ed.pr. suggests that the inscription records the erection of a (bronze) statue of a person, whose name and function were mentioned in L. 5; B.-DB.-Z. show that a small statue of Victoria (i.e. Victoria Augusta (or Augustorum)) was erected for legio Italica I; they refer to *CIL* III 11082 from Brigetio (dedication by a primipilus Victoriae Aug(ustorum) n(ostrorum duorum) et leg(ionis) I Adi(utricis) etc.) and to *CIL* VII 217 from York (a dedication Victoriae leg(ionis) VI Vic(tricis)) ‖ 1. [Ἀγ]αθῆι τύχη[ι], ed.pr., who considers the use of this formula as evidence for the pagan character of this text; contra B.-DB.-Z., who point to the use of this formula in the Christian period ‖ 2. νείκης δ, ed.pr., with ligature; ϹΙ, lapis; B.-DB.-Z. point out that in LL. 4, 6 and 10 the delta is written d ‖ 5. [.]ΑΛΙΧΗΑΕΓΙΟΝ, ed.pr. ‖ 6-7. [.] Φλ. [Ἀφ ?]ροδείσιος | [.] Αὐ[ρ. Ἀρτε]μίσιος, ed.pr. ‖ 8 initio. [.]ΙΡΡ, ed.pr.; B.-DB.-Z. interpret ππρρ' as an abbreviation of πρ(ιμιπιλάριοι δύο) and point out that in the 4th cent. A.D. the primipilarii were civil functionaries responsible for the transport of foodstuffs to the legions; they refer to dedications by three primipilarii from Oescus (*L'Année Épigraphique*, 1927, no. 45; 1957, nos. 287/288) who came from Ephesos, Phokaia and the province Syria-Palaestina respectively; cf. LL. 9/10: 'from the province Hellespontus' ‖ 9-10. Ἐμη|[μ]όντου (equivalent of the province Haemimontus), ed.pr.; the mu in LL. 3 and 7 has a cursive shape (Ϟ, Ϟ), whereas in L. 10 we have ϵΛΛ, B.-DB.-Z.; for the mention of the province in dedications by primipilarii cf. above ad L. 8 ‖ 10. 11th indiction: 307 A.D., ed.pr., who argues that the formula of L. 1 points to the pagan character of the text. B.-DB.-Z. point out that (a) the gentilicium Flavius (L. 6) was born by all civil and military functionaries after 324 A.D., (b) that the dating by indictio alone began to occur in the period 350-400 A.D. and (c) that a date after 382 A.D., when Gratian definitively suppressed the *cult* of Victoria, is improbable. They opt for a correlation between our text and Valens' victory over the Goths between 367-369 A.D. (cf. *CIL* III 7494); as a result the 11th indictio is the year 367/368 A.D. Julian and Valentinian I had restored the cult of Victoria, which Constantius II had forbidden in 357 A.D.

642. Noviodunum. Inscription on a tessera, 5th/6th cent. A.D. Circular lead tessera with representation of a palm branch flanked by two peacocks; inscription below; now in a private collection in Berlin. S.Schultz, *Pontica* 11 (1978) 103; republished by I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 31/32 no. 13 (ph.).

Τῇ μυριδ|οδωρο|ῇ

= μυροδιδωροῇ ?; gift to a woman called 'duftgebender Strom', ed.pr., who adduces similar dedications to women, inter alia a lead mirror from Sucidava inscribed τῇ καλ(ῇ) ἐπὶ καλῷ and κυρίᾳ καλῇ: D.Tudor,

Oltenia romanâ (Bucarest 1968[3]) 120 and 527 no. 372 [this is an inscription on a lead mirror; it should be read as τῇ κυρίᾳ [τ]ὸ δῶρον; cf. *SEG* XL 608, 619 and 621; XLII 680, Vinogradov].

643. Tomis. Roman citizens. Cf. our lemma no. 618.

644. Ulpia Oescus. Bilingual dedication by a primipilarius, not before 340-350 A.D. B.Gerov, *Inscriptiones Latinae in Bulgaria repertae* (Sofia 1989) no. 9 (*L'Année Épigraphique*, 1957, no. 288). A.Bresson, T.Drew-Bear, C.Zuckerman, *art.cit.* (cf. our lemma no. 641) 141/142, read in the last line (L. 12) Ἀντωνίνου, viz. the signature of the mason (Gerov: Co[nst]lant(ino) Li[c]inio co(n)s(ulibus)). They refer to *IGBulg* 503, a bilingual dedication ending with Ἀγαθοκ(λῆς) ἐποίει.

645. Ulpia Oescus. Mosaic inscription, early 3rd cent. A.D. Cf. T.Ivanov, *op.cit.* (cf. our lemma no. 1310) 155-164, especially 159-164 (ph.) for brief reflection on the inscription [M]ενάνδρου Ἀχαιοί in a mosaic.

646. Viminacium. Two inscribed rings, 250-300 A.D. Cf. I.Popović, *Les bagues. Les bijoux romains du musée de Belgrade* (Beograd 1992), who under nos. 34 and 64 publishes the following texts: εὐτύχ(ι) | ζήσαις (34) and γρηγόρ[ι] (64; representation of a sleeping dog). Non vidimus; cf. M.Sève, *BE* (1996) no. 99.

647. Unknown provenance (Dobroudja). Inscription on a fibula, 6th cent. A.D. Bronze fibula with an inscribed rectangular plate; punched inscription in a punched rectangular double frame. M.Gramatopol, *Dacia antique* (Bucharest 1982) 264 no. 103. Republished by I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 32/33 no. 14.

Ἅγιε Μιχαήλ, | βοήθισον τοῦ | φοροῦντι

DACIA

647bis. Dacia. Epigraphica minora. Under this title A.Paki, *Acta Musei Napocensis* 26-30 (1989-1993) [1994] 291-299, (re)publishes 13 inscriptions on small objects now in the Museum in Cluj. Two of them possibly contain Greek elements: **1)** 291-293 no. 1 (dr.): Μη⟨νὶ⟩ | [Ae?]l(ius) [--] | m(erito) p(osuit) [the dr. shows MHI; Paki reports on two vertical lines after MH: 'une erreur'; or perhaps Μην[ί] ?] (C.Pop, *Apulum* 9, 1971, 561-563; limestone

altar from Apulum; L. 2: or an epithet of Μήν, e.g. ἀνείκητος as in a bilingual dedication from Potuissa: N.Gostar, *Dacia* 4, 1960, 519-522, Paki, with references to other inscriptions partly in Greek and to dedications to Men from Dacia); **2**) 299 no. 10 (dr.): [--]AI or [--]ΔI ? (pottery fragment from Ulpia Traiana [the dr. shows ΛE; according to Paki, the horizontal hastae of the second letter are later scratches]).

647ter. Dacia. Governors under Trajan. C.C.Petolescu, '*Les légats de la Dacie sous Trajan*', *Acta Musei Napocensis* 26-30 (1989-1993) [1994] 45-48, is almost exclusively based on Latin inscriptions. On 47/48 a brief discussion of the career of C.Iulius Quadratus Bassus known from a Greek inscription from the Asklepieion at Pergamon (*SEG* XLI 1088).

648. Dinogetia. Inscription on an amphora, 5th/6th cent. A.D. *SEG* XXVII 361. Republished by I.Barnea, *Revue des Études Sud-Est Européennes* 32 (1994) 31 no. 12 (dr.).

649. Ulpia Traiana (Sarmizegetusa). Inscribed lamp. D.Alicu, *Die römischen Lampen. Ulpia Traiana. Sarmizegetusa* (Bucarest 1994) 103 (ph.), mentions one lamp inscribed in Greek: Πρείμου (Corinthian lamp; ca. 250-300 A.D.). Non vidimus; cf. M.Sève, *BE* (1996) no. 118.

NORTH SHORE OF THE BLACK SEA

650. North shore of the Black Sea. Onomastics. S.R.Tochtašjev, *Hyperboreus* 1 (1994) 155-166, deals with the genitive of proper names ending in -ης, viz. -ōς instead of -εος; examples are the genitives Ματαττος (*CIRB* 1104), 'Ανοθρινος (*CIRB* 170; T. suggests correcting it into 'Ανοθην[ο]ς (gen.)), Μαζοτος (*CIRB* 196) and 'Ανδοκίδōς (*SEG* XXX 977; not 'Ανδοκίδος from a nominative 'Ανδοκίς, as L.Dubois, *Inscriptions dialectales d'Olbia du Pont*, Genève 1996, no. 99 suggests). T. points to the parallel forms Ξάνθος/ Ξάνθας, Ἄγροτος/'Αγροτᾶς, Φάϋλλος/Φαύλλης and Ἔφιππος/'Εφίππης.

He also discusses the names in *CIRB* 228 (Τυαίης Τεττεύō τοῦ Μίδαο) and suggests interpreting them as names from Asia Minor.

651. Berezan. Bone tablet with the name of (Apollo) Ietros, ca. 600-550 B.C. *SEG* XXXVI 693. J.G.Vinogradov, *Ancient Civilisations* 1 (1994) 1, 64/65, dates the text to the period indicated in the heading (*SEG*: ca. 550-525 B.C.) and argues that Βορυσθένης is the name of the settlement rather than of the river. He refers to votive graffiti found in the western precinct, with Ἰητρόον, and to a primitive altar erected in this precinct ca. 600-565 B.C. with the

votive graffiti on the vessels dedicated to Ἀπόλλων Ἰητρός; not later than ca. 550 B.C. a temple was built there with a building graffito on the sima: [Ἀ]πόλλωνι Ἰητρῶι Βορυσθένε[ος μεδέοντι ?] (with closed eta, ⊟). Apollo Ietros apparently was the main and original deity of the settlers, gradually dislodged ca. 500 B.C. by Ἀπόλλων Δελφίνιος. For Apollo Ietros cf. also *SEG* XLII 712.

---

652. Berezan. Dedication and honorary hymn for Achilles Pontarches and the island, 1st cent. A.D. *SEG* XL 610. In no. 33 of the typescript of his contribution to *BE* (1996) (not included in the printed version) J.G.Vinogradov suggests restoring in L. 2 περι-κλυ[τάτη]. He dates the text to the period 50-75 A.D. Cf. id., *Pontische Studien* (Mainz 1997) 395/396 note 47, for his restoration of L. 5/6 (cf. already *SEG* XL 610 app. crit.): ἀλλ' Ἀχιλ-λεῦ, δέ[ξ' εὐθυ]σίην· καὶ εἴλλαος ἴσθι | ἡμετέ[ραν ἐσιδὼ]ν μοῦσαν (ἴσθι: imperative of εἰμί).

---

653. Berezan. Graffito, 550-525 B.C. J.G.Vinogradov, *art.cit.* (cf. our lemma no. 665) 146/147 (dr.), mentions a fragment of a Ionian ceramic vessel with the graffito Ῥύνδα[ξ] (or Ῥύνδα[κος]): the name of an inhabitant of Borysthenes (Olbia) or of an immigrant from Asia Minor. The fragment was found in 1975. For the name Ῥύνδαξ cf. e.g. *IG* II^2 9096; in Eleusis a slave bears the name: cf. *SEG* XXIX 1757. V. refers to an unpublished fragment of a decree (ca. 550-500 B.C.) now in the Hermitage; in L. 2 he reads and restores Ῥύν[δαξ (or -δακος)].

---

654. Chersonesos. V.M.Zubar, *Chersones Tavričeskii i Rimskaja imperija* (Kiev 1994), adduces many Greek (and Latin) inscriptions in his discussion of Chersonesos under the Roman empire. No new readings or interpretations.

655-656. Chersonesos. Inscribed tiles, Roman Imperial period. S.J.Saprykin - C.V.Djatskov in *Drevnosti* (Charkov 1994) 169-172, publish the following two inscribed tiles found in 1992.

655: 169 no. 1. **Fragmentary tile** (dr.). Lower part of a tile broken on all sides; graffito with three letters: Λ Y A

[On the basis of the drawing nothing meaningful can be read, Pleket].

656: 169-172 no. 2. **Inscribed tile** (ph.; dr.). Large fragment of a tile, with graffito.

Χιλιανοῦ | Μίδες ἔλαβ(εν).

'Mides (= Midas) took (me) from Chilianos', edd.pr. [J.G.Vinogradov, *BE* (1996) no. 303, prefers to read: Χιλιανοῦ [εἰμι] | μιδεὶς (= μηδεὶς) λαβ[έ με]; he refers to Friedländer, *Epigrammata* 177 (d): μηδέ̋ς με κλέψει].

657. Chersonesos. Inscribed terracotta objects. E.I.Solomonik, *'Chersonesskie glinjanye gruzila s. nadpisjami'* in V.A.Kutasjov (ed.), *Severo-Zapadnyj Krym v antičnuju epochu* (Kiev 1994) 138-158, publishes 85 inscribed terracotta weights which were used by weavers, or by fishermen in their nets, or functioned as dedicatory objects. Worthy of note are: nos. 3 (Ἄδι(στος ?)), 4 (ἀπ' Ὀλβ(ίου, or -ας ?)), 5 (Ἀπολλωνίδο | Τύ(χα ?)), 10 (Ἀριστοῦς), 12 (Ἀφροδί(τᾳ)), 13 (ΓΛΥ), 15 (Εἰράνα), 17 (Εὐ[αί]νας), 22 (Ἡροφάντας Λα), 23 (Ἴσι ?), 26 (Λαμ), 29 (Μολ(ος, or -ις)), 30-32 and 37 (Μυτ(ίνα)), 33-36 (Μυτίνα), 38 (Νά), 42/43 (ΟΛ), 44 Ὄλβι(ος, or -άδης or -ανός)), 45 (Παρ), 46 (Πρου or Προκ), 47 (Προκωνᾶς), 51 (Φιλείας) and 85 (Τιμο(κ)λέους).

658. Hermonassa. Honorary inscription for Livia, shortly before 8 B.C. *SEG* XXXIX 695. J.G.Vinogradov, *Ancient Civilisations* 1 (1994) 1, 69, suggests restoring the text as follows.

[Βασίλισσα Βοσπόρου ? Πυ]θοδωρὶς Λειουίαν τὴν
[τοῦ Σεβαστοῦ γυναῖκα ἑα]υτῆς εὐεργέτιν

For Livia's title cf. *CIRB* 978, V.

659. Hermonassa. Graffiti. F.V.Selov-Kovedjaev in *Acta Associationis internationalis Terra Antiqua Balkanica* (Serdica 1991) 264-275, argues that various graffiti show Ionian words and thus support the tradition that the city was a daughter of Ionian Teos rather than an Aeolian foundation. He mentions, inter alia, the following graffiti: Καλλίης (black glazed skyphos; ca. 475-450 B.C.); [Ἱ]στιαίο or [Ἑ]στιαίο (black glazed kylix; 400-350 B.C.); Ἱστία (black glazed kylix; ca. 475 B.C.); [Καλ- or Κελ]εστίο εἰμι κύλιξ (black glazed kylix; ca. 500-475 B.C.); Ἀπολ(--) (black glazed kylix; ca. 500-475 B.C.); Θαργ, Θαρ and Θα[.....]ων or -ος (Θαργηλίων (month), Θαργήλια or Θαργήλιος as epithet of Apollo; 5th cent. B.C.; black glazed kylikes); Θε[ό]πολις or Θε[οδωρό]πολις (black glazed kantharos; ca. 350 B.C.); Κομο (black glazed vase; ca. 350-325 B.C.; Κομό(μαλλος), Κόμο(νος) or Κομο(σαρύη)) [J.G.Vinogradov, *'Polis in the Northern Black Sea Region'* in *Ancient Greece* (Moscow 1983), vol. 1, 369 note 20 (in Russian), mentions a graffito of the late 6th cent. B.C. from Hermonassa: Ἰουκλέας; the genitive -έας (instead of Ion. -ένης) and the shape of the lambda point to the Lesbian origin of the owner, Vinogradov].

660. Kosika (Lower Wolga). Inscribed silver bowl, 41/42 A.D. or ca. 100 A.D. Hemispherical silver bowl, partly gilded; found in a Sarmatian burial complex; punched in-

scription on the flat surface of the bowl's lip; only half of it preserved. Published by J.G.Vinogradov, *VDI* (1994) 2, 156-163 (ph.), who dates the object to 41/42 A.D., and D.Braund, *ZPE* 102 (1994) 310-312 (dr.), who prefers ca. 100 A.D.

Βασιλέως 'Αρθεουάζου vacat, Αμψαλακος ἐποίησεν

V. suggests restoring the text as follows: [Βασιλεῖ (or σκηπτούχῳ vel sim.) τῷ δεῖνι τοῦ δεῖνος παρὰ] βασιλέως etc. etc. || 'Αρθεούαζος (or -ης): rendering of the Iranian name Artawazdah ('Αρταουάσδης, 'Αρταβάζης, 'Αρταβάσδης (or -ος) etc.), the traditional name of Armenian rulers. V. argues that Artabasdes was king of Armenia in the period 37/38-41 A.D., after Mithridates Ibericus (35-37 A.D.) and before the latter's return to Armenia and the throne in 41 A.D. In the years prior to his enthronement in 35 A.D. Mithridates (and his brother Pharasmanes) had asked the Sarmatians to help him in his struggle against the Parthian king Artabanus; the Sarmatians continued to serve as mercenaries of Mithridates' successor Artabasdes and were paid in kind, i.e. inter alia, with silver vessels. Tacitus (*Ann.* 6.33) records that the Sarmatians accepted gifts from the Armenian king Mithridates. V. assumes that this practice was continued by M.'s successor. After Artabasdes' defeat against Mithridates in 41 A.D. the Sarmatians returned to the Lower Wolga area where one of the *sceptuchi* (Tac. 6.33) died and received the silver vessel, given to him by Artabasdes, in his tomb || Αμψαλακος: cf. Ομψαλακος in our lemma no. 662 and Ουαμψαλαγος in *IOSPE* 1^2 103 LL. 5/6 and *I.Olbia* 52 LL. 4/5: an Irano-Sarmatian name, V. || V. describes the activities of the Sarmatians in 45-49 A.D., when they supported Kotys and the Romans against Mithridates III, and ca. 62 A.D. when they launched an offensive in the area between Dnjester and Bug, against which Plautius Silvanus, governor of Moesia, took measures (*CIL* XIV 3608). He quotes a few clauses from an as yet unpublished inscription from Mangup - probably an Olbian decree - which show that the Olbian honorand asked the governor of Moesia for help against a Sarmatian threat. On the interpretation of this decree cf. now also V.M.Zubar, *VDI* (1994) 3, 218-222 (on the role of the kings of Aorsia Pharzoios and Inimanis, on record on coins struck in Olbia, and their representative Umabius; Z. argues that the honorand-ambassador tried to conclude a defensive alliance between Olbia and a Sarmatian client state) and M.Shchukin, *VDI* (1995) 4, 175-178 (about the location of Aorsia: in the Don basin and on the east coast of the sea of Asov) || B. argues that the name of the craftsman Ampsalakos is at home among the peoples of the steppe. The name of king Artheouazes may betray an Armenian connection (cf. Iranian Artavasdes). The bowl may have been a diplomatic gift from the Armenian king Artheouazes to the member of the Sarmatian elite buried at Kosika. Alternatively, the genitive 'Αρθεουαζου may indicate ownership; possibly Artheouazes is the man buried at Kosika, or the bowl may have been seized as loot from the king, or Artheouazes may have ruled somewhere in the vicinity. Cf. also M.B.Shchukin, *loc. cit.* 178/179, who seriously considers the possibility that Artavasdes was one of the *known* Armenian rulers rather than the one *postulated* for the period 37-41 A.D. by Vinogradov.

661. Michailovka. Graffiti on ceramic fragments, 4th cent. B.C.-3rd cent. A.D. I.A.Yemets - B.G.Peters, *Rossiskaja Archeologija* (1994) 2, 164-178 (dr.), publish 132 graffiti found during excavations near the village of Michailovka on the Crimea. Most of them consist of one letter which we do not reproduce. Worthy of note are: **1)** On a black glazed kylix (ca. 300 B.C.): --PK-- (perhaps a name like Δέ]ρκ[ιος], edd.pr.); **2)** On a red glazed vessel (ca. 50-100 A.D.): KA (part of the owner's name or κα[λλιω]: 'beautiful', edd.pr. [but καλλιω is not Greek, Pleket]); **3)** On a red glazed vessel (ca. 200 A.D.): TI (beginning of a name, edd.pr.);

4) On a red glazed vessel (ca. 75-100 A.D.): Ἀχιλλ[έως) (theo- or anthroponym, edd.pr.); **5**) On an amphora (ca. 100 A.D.): ABPO (characterization of the contents: 'pleasant', or a name, edd.pr.); **6**) On an amphora (ca. 200 A.D.): AZ ? (part of a name, edd.pr.); **7**) On an amphora (175-250 A.D.): ΛΟΔ (part of a name, edd.pr.); **8**) On an amphora (2nd/3rd cent. A.D.): ΠΟC (πόσις: 'drink', edd.pr.); **9**) On a pithos (ca. 175-235 A.D.): IPA (part of a name, edd.pr.).

---

662. Neapolis Scythica. Marble base, 1st cent. A.D. *IOSPE* I^2 669; *SEG* III 605. J.G.Vinogradov, *VDI* (1994) 2, 155, suggests reading in L. 1 [Βασ]ιλεὺς Χωδ[αρζος υἱὸς (or ὁ ἐκ) βασιλέως | Ομ]ψαλακου. V. adduces various parallels for the Irano-Sarmatian name Ομψαλακος in inscriptions from Bosporos and Olbia (cf. also the name Αμψαλακος in our lemma no. 660). He also reconstructs the history of the assumption of power in Bosporos by the new Sarmatian dynasty founded by Aspourgos, who subsequently installed a fellow Sarmatian on the Skythian throne. Neapolis is the capital of the Skythian kingdom.

---

663. Olbia. Olbia and the Bosporan kingdom. V.M.Zubar, *Archeologia* (Kiev) 1994, 2, 148-151, reflects on the establishment of Bosporan sovereignty over Olbia under Trajan/Hadrian and argues that this was not a matter of a Bosporan protectorate but of military protection of Olbia by the Bosporan kings. J.G.Vinogradov (per ep.) points out to us that Z. ignored *FGH* 257 F 17 (Phlegon), which shows that Hadrian had subordinated to Kotys II (123-132 A.D.) both Chersonesos and the other cities (i.e. Olbia, Tyras) [Cf. J.G.Vinogradov, *Pontische Studien* (Mainz 1997) 345******]. Z. publishes a photo of *IOSPE* I^2 229.

---

664. Olbia. Roman military presence. J.G.Vinogradov - V.V.Nazarov in C.von Carnap-Bornheim (ed.), *Beiträge zu römischer und barbarischer Bewaffnung in den ersten vier nachchristlichen Jahrhunderten, Marburger Kolloquium 1994* (Lublin - Marburg 1994) 101-108, collect the literary, epigraphical and archaeological evidence for the presence of Roman troops in Olbia from the 1st cent. A.D. to the first half of the 3rd cent. A.D. Inscriptions of the 1st cent. A.D. testify to this presence or to relations with Rome in general: *IOSPE* I^2 181 (construction of a colonnade in honor of the deified Augustus, Tiberius and the Roman people by Ababos; shortly after 14 A.D.) and 79 LL. 6/7 (the same Ababos belonged to the emperor's entourage: σεβαστόγνωστος); *I.Olbia* 42 (Olbian embassy to the governor of Moesia Inferior to defend the rights (τὰ δίκαια) of the city; 1st cent. A.D. rather than Severan), 45 (Roman provincial embassy to Olbia) and 131 (portrait busts of centuriones of the Legio I Italica; probably ca. 70-90 A.D. (early 2nd cent. A.D. at the latest) rather than Severan or 3rd cent. A.D.); our lemma no. 660, app. crit. (on the basis of a συμμαχία auxilia are sent off by the governor of Moesia; ca. 62 A.D.). After a temporary withdrawal of troops in 95 A.D. because of the Dacian War (Dio Chrysost. 34.17), auxilia were re-installed presumably between 106 and 111 A.D. (end of the Dacian and beginning of the Parthian war): *IOSPE* I^2 687 in its newly restored form (*SEG* XL 634). Apparently Roman military presence in the 1st cent. A.D. was intermittent; literary and archaeological sources suggest continuous presence, after a period of Bosporan protectorate over

Olbia from the early reign of Hadrian to Antoninus Pius, in the 2nd and 3rd cent. A.D., at least to 248 A.D. (cf. the Latin dedication *IOSPE* I^2 167). Roman weapons are represented on *I.Olbia* 52 of the Severan period.

665. Olbia. End of a posthumous honorary decree, 1st half of the 1st cent. B.C. (reign of Mithridates Eupator). *IOSPE* I 119 = I^2 207. J.G.Vinogradov, *Archeologia* (Kiev) 1994, 2, 144-148 (dr.), re-examined the fragment in the Museum in Odessa and presents the following text [the article now also in J.G.Vinogradov, *Pontische Studien* (Mainz 1997) 336-340].

[- - - - - -] Τυρ⟨α⟩ν[οί]
[- - - Ἀπολλ]ωνιᾶται πρὸς Ῥύ[νδα]-
κον
4 [τῷ δεῖνι - - - -ο]υ μνήμης χάρι[ν]

V. mentions other tituli memoriales in which various cities honor a citizen of Olbia; cf. *SEG* XXXIV 757 II 2-3. πρὸς Ῥύ[νδα]κον: in most cases one finds πρὸς or ἐπὶ (τῷ) Ῥυνδάκῳ but cf. *CIRB* 55 L. 9 (πρὸς Ὕπιον) and *I.Kalchedon* 4 L. 13 ([πρὸς] Ὕπανιν); for the proper name Ῥύνδαξ in Olbia (Berezan) cf. our lemma no. 653.

666. Olbia. Dedication to Achilleus Pontarches, ca. 81-96 A.D. *IOSPE* I^2 139 (*CIG* 2080); N.Dzikowski, *JHS* 59 (1939) 84-91 (D. found the stone in Wilno and republished it). After re-examination of the photograph J.G.Vinogradov, in the typescript of his planned contribution to *BE* (1996) no. 33, suggests reading in LL. 4/5 [Σ]ωτᾶς (or [Ζ]ωτᾶς) | Στεφάνου (*IOSPE*: [Ἀψ]ώγας | στέφανον). V. prefers a date 81-96 A.D. to that suggested by P.O.Karyškovskij, *Numizmatika u Epigrafika* 9 (1971) 58 (ca. 96-98 A.D.).

667. Olbia. Funerary epigram for Parthenis, end of the 4th cent. B.C. *SEG* XXXVIII 754. J.G.Vinogradov, *Ancient Civilisations* 1 (1994) 1, 65/66, translates LL. 3/4 as follows: 'I, being only seven years old, have failed to reach the limit (τέρμα) of that hour (ὥρας) when human beings start to perform virtuous deeds'. He dates the text somewhat earlier than *SEG* (ca. 300-250 B.C.).

668. Olbia. Inscription on a krater, ca. 550 B.C. Fragments of a black-figured krater found in 1993; the krater belongs to the Lydos-type; graffito on the krater. Ed.pr. A.S.Rusjaeva - P.D.Diatroptov, *Archeologia* (Kiev) 1994, 2, 141-144 (ph.).

Ἄρτεμις Ὑπάσιος Μητ[ρὶ Θεῶν ἀνέθηκεν]

J.G.Vinogradov, *BE* (1996) no. 301, prefers the following reading: Ἀρτέμι σὺ Πάσιος Μητ[ρο- - ἀνέθηκας]; for the second person singular in a dedication cf. *SEG* XLII 714.

669-670. Olbia. Two lead tablets. J.G.Vinogradov, *Ancient Civilizations from Scythia to Siberia* 1 (1994) 1, 103-111 nos. 1/2 (dr.), publishes the following texts.

669: 103-108 no. 1. **Judicial defixio, ca. 325-300 B.C.** Re-used lead plaque, folded twice and found in 1982 during the excavations of the nekropolis; inscribed on both sides; in recto, in the middle, the original inscription consisting of three letters (API; 5th/4th cent. B.C.; perhaps a tessera or dikastic pinax; for the latter category cf. *SEG* XXXVII 671).

Recto:
'Αρτεμίδωρος 'Ηροφίλ̄ω,
Θαλαιώ, δύο παῖδες,
'Επικράτης 'Ηροσῶντος,
Διοσκ̄ορίδης Φιλογήθεος, Κίλλ(ος ?),
Εὔκαρπος, 'Ηρόφιλος,

Tergo:
καὶ οἱ ἄλλοι οἱ ἐναντίοι ἐμοί·
Καφακης, Δημοκῶν, 'Ατάης

Across the recto:
Θατόρακοις,
'Ηραγόρη(ς?),
'Ηγησαγό-
ρης

Dated on palaeographical and linguistic grounds by ed.pr. || this judicial defixio lists the names of the 'adversaries of mine' (L. 6) in the nominative, ed.pr., with references to other judicial spells from Olbia (i.a. *SEG* XXX 930; incidentally, in ed.pr.'s view *SEG* XXXVII 673 is a private letter, not a defixio) and to parallels for the names in other Olbian inscriptions || 2. Θαλαιώ: probably Artemidoros' wife; their two children remain anonymous, ed.pr. || 4. cf. Κίλλης, Κιλλαῖος ('with fair hair'), ed.pr. || 7. Καφακης: epichoric (Iranian name ?), ed.pr., who refers to Καφαγανος from Roman Olbia and points out that in another 4th cent. B.C. spell from Olbia the same name occurs: ΚΑΦΑΚΕΜ, with sigma prorsum (no. 174 in D.R.Jordan's collection in *GRBS* 26, 1985); 'Ατάης: either a 'Lallname' derived from 'Ατ(τ)α or an indigenous Skythian name, related to 'Αταίας (Skythian king), ed.pr. || **Across the recto** 1. Θατόρακος: cf. Bosporan Θάτης (Diod.Sic. 20, 22, 3), ed.pr., who argues that the bearers of the indigenous names were either freedmen or barbarian xenoi endowed with civic rights rather than slaves.

670: 108-111 no. 2 (ph.; dr.). **Defixio, ca. 400-350 B.C.** Lead plaque folded and pierced with a nail; found or acquired in Olbia in 1908 and now in the Hermitage in St.Petersburg: 'Εκ[αταῖ]ος | 'Ερμ̣[--] | Δε̄́νων | 'Αρίζ̣ηλος || 'Αθήναιος

Dated by ed.pr. on palaeographical and linguistic grounds || 1. ed.pr. lists other names reflecting the cult of Hekate in Olbia ('Εκατέων, 'Εκατοκλῆς, 'Εκατώνυμος; for the cult of Hekate cf. *SEG* XXXII 781 (4th, not 6th cent. B.C.)) and points out that in *SEG* XXXII 778 one should read 'Εκατώμιμος ὁ Φρύ[νωνος vel sim.], a variant of 'Εκατώνυμος || 3. Δε̄́νων = Δείνων, ed.pr.,

who mentions a dipinto on an unpublished dikastic ostrakon from Olbia with Δέ́νω[ν Ἐ]πικρ[άτεος] || this is probably a judicial defixio, ed.pr.

671. Pantikapaion. Funerary epigram for Tychon, ca. 450-400 B.C. ? *CEG* 175 (*GV* 325; *LSAG* 373 no. 67; *SEG* III 608). A.J.Graham in G.R.Tsetskhladze (ed.), *Colloquenda Pontica. Greek and Roman settlements on the Black Sea coast. A Workshop held at the 95th annual meeting of the Archaeological Institute of America, Washington, DC, USA, December 1993* (London 1994) 8, comments on the apparent incompatibility of Tychon's plain burial (without grave goods, as is the case with slaves) and the unusual honor of an epigram (pointing to a free man of some distinction). This may be due to his being a foreigner (Ταῦρος): if he were a distinguished visitor at Pantikapaion, all aspects of his burial can be understood.

DELOS

672. Delos. Artemis, sanctuary. Cf. F.Pesando, *Ostraka* 2 (1993) 105-115: a combination of *I.Délos* 1417 C (mentioning an Artemision near a τρίοδος), *I.Délos* 2379 (relief with representation of Artemis Soteira) and archaeological remains suggests that there was a separate temple of Artemis, in addition to the one within the sanctuary of Apollo. This Artemision is to be identified with 'the sanctuary of the bastion'. Non vidimus. Cf. A.Chaniotis, *Kernos* 10 (1997) 292 no. 186.

673. Vacat.

674. Delos. The economy of independent Delos. G.Reger, *Regionalism and change in the economy of independent Delos, 314-167 B.C.* (Berkeley 1994). The main thesis of this rich study is that the Delian economy should not be studied in the context of a universal, Hellenistic price-setting market, but as a local and regional entity. In order to underpin this view, R. discusses quite a few themes. His evidence consists almost entirely of Delian inscriptions: the grain supply (Delian production, supplemented by Kykladic resources; unimportance of long distance trade in grain; importance of barley); changes in prices and rents (land, houses) can be explained by appeal to local/regional phenomena; the link between the many Delian proxeny-decrees and trade is tenuous (67-72; 111); the σιτωνία-fund (111/112; '(to) guarantee the availability of affordable grain --- just before the harvest ---'); Delos no regular transit port for grain in the period under review; no relation between grain-prices on Delos and in Egypt; analysis of the prices of wine, olive-oil, firewood, pigs and of the rents of land and houses; short-term price changes of foodstuffs depended on seasonal cycles or military and political events; long-term price development not to be related to the opening up of new markets after Alexander the Great

(higher demand) but to local and regional developments: 'Independent Delos was no great entrepôt --- it was a Kykladic backwater' (188); analysis of the connection between rents of estates and prices of agricultural commodities (barley, wine, oil; conclusion on 208 about a positive correlation); discussion of the collapse of estate rents in 290 B.C. (connection with the great rent-rise that occurred in 314, when the Athenians left; Delians rushed to seize the opportunity; the estates were overvalued which led to defaults; the ἱερὰ συγγραφή (*I.Délos* 503; for its date cf. 281-283), put into effect in 299/290 B.C., contains strict regulations about defaulting renters and led to frequent seizures; as a result rents became less attractive and prices went down. In other words, once again local circumstances explain rent developments rather than prices of agricultural commodities on local or Aegean markets (230)). On 238-247 analysis of the rents of the sacred houses. The true change in the character of the Delian economy occurred after 167 B.C.

A long list of emended or reread inscriptions on 393/394. The numbers defy enumeration. In Appendix I a note on τεχνῖται (free workers on record in *IG* XI 2 158 A LL. 45/46; 159 A L. 58), a collection of inscriptions relating to grain shortages in Boiotia and Euboia, a note on the Samian Boulagoras decree (*SEG* I 366) and Masinissa's dedications on Delos. For the restoration [ὁ ξενι]κὸς σῖτος in *IG* XI 2 159 A LL. 53/54 ('grain bought for a foreign garrison' (116/117)) cf. P.Gauthier's criticism in *BE* (1995) no. 450 ('grain étranger') and our lemma no. 699. For a review cf. R.Étienne - V.Sablé, TOPOI 5 (1995) 555-560.

---

675. Delos. Prosopography, 2nd cent. B.C. *I.Délos* 2589. C.Habicht, *ZPE* 101 (1994) 221 no. 7, identifies the gymnasiarch named in L. 40 [.]ένων Διονυσίου Εἰτεαῖος with the Eitean bouleutes Ξένων of *Agora* XV 198 L. 3 and with the decedent commemorated on *IG* II^2 6005 [incorrectly cited as '6006'], distinguishing him from Ξένων Διονυσίου Ἀθηναῖος, *Syll.*^{3} 585 L. 7, who was probably related to Διονύσιος Ξένωνος Ἀμαξαντεύς, *IG* II^2 896 L. 51 [as 'filius', *Syll.*^{3} 585 note 2]. See also our lemma no. 259.

---

676. Delos. Sacred menus. T.Linders in *Ancient Cult Practice* 71-79, studies the food and drink consumed at the Ποσίδεα and Εἰλειθυίαια (*I.Délos* 401 LL. 16-24; 406 B LL. 68-79; 440 A LL. 60-71; 442 A LL. 219-223; 445 LL. 1-16; 452 LL. 7-15; 461 Bb LL. 50-54; 464 LL. 1-16); translation of 440 A LL. 60-71. As to the Posidea, after the list of victims for the sacrifice provisions for the symposion follow: wine ('sweet wine', Knidian and Koan wine), ἄλφιτα ('barley-groats'); wages for ἐργάται and μάγειροι; the ἐπισπλαγχνίδιοι ('dish made of entrails, perhaps a kind of sausage'); περίκομμα ('trimmings, minced meat'); ἀρτύματα ('unspecified herbs ?'); chickpeas, nuts and dried figs (dessert). For the Eileithyiaia, we have wages for an ἀρτοκόπος; πυροί; τάριχος; λάχανα; ὄψον ('cooked food' or 'fish'); chickpeas and walnuts; κύαμοι; wine.

---

677. Delos. The sphairistra in the gymnasion. F.Salviat in *Eukrata* --- (cf. our lemma no. 856) 189-200, discusses the σφαιρίστρα on record in *I.Délos* 1417 A Col. I LL. 140-142. S. interprets the σφαιρίστρα as 'la cour elle-même du gymnase' rather than as 'une salle close';

he interprets the ὡρολόγιον, on top of which stands a τριτωνίσκον μικρόν (LL. 140/141), as a sun-dial rather than as a water-clock; he adduces iconographical parallels for Tritons decorating sun-dials. The ten bronze shields mentioned in LL. 142/143 may have hung on the walls of the portico and were probably used during the training for the πυρριχή or fencing.

---

678. Delos. Sacred law, ca. 400-375 B.C. *I.Délos* 68; *LSCG Suppl.* 49; cf. *SEG* XLII 1803, XLIII 1235. Republished by P.Butz, *BCH* 118 (1994) 69-98 (ph., dr.) as *I.Délos* 68 A: Ξένωι οὐχ ὁσίη ἐσ⟦ι[έναι]⟧ (ἐσι⟦έναι⟧, *I.Délos*; ἐσι[έναι], *LSCG Suppl.*). Near this stone Butz has discovered another white marble lintel, broken on the right side, possibly coming from the wall of Triarius, which contains the same text. She publishes it as 68 B (ph., dr.), with translation: Ξένωι οὐχ ὁ[σίη ἐσιέναι].

B. amply discusses the data provided by earlier scholars concerning the number of lintels, the find spot and the provenance. She agrees with P.Bruneau that the lintels may come from the Archegesion, **A** from over the east doorway, **B** possibly from over the west doorway (if it existed) or more probably from over a door of one of the oikoi along the east side of the sanctuary, possibly that of the north building. B. examines the text in its capacity of a sacred law in the indigenous cult of Anios; this cult contained a mantic element, cf. the μαντεῖον mentioned in *IG* XI 2 164 L. 44, from ca. 275 B.C. (cf. *SEG* XXXVI 730*). Several inscriptions mentioning an ἄβατον may be associated with the Archegesion: *IG* XI 2 147 A L. 11, 159 A L. 41 (cf. *SEG* XLIII 518), 174 L. 7. B. suggests that the abaton was perhaps one of the oikoi of the Archegesion; it may have been used as a storage room for ritual objects or may have housed a cult statue. B. studies the letter forms and the date of the texts; she presents photographs of *I.Délos* 35 B, 71, 73, 87 (cf. *SEG* XXXIV 778) and 97. B. further examines the denial of access to strangers in a religious context. She concludes that the most likely historical context for the inscription is 404-384 B.C. or 386-377 B.C., the two short periods of independence preceding the major one of 324 B.C. In either case, the stranger who is denied access presumably was the Athenian ξένος. The Delians may have wished to promote ethnic exclusivity in the Archegesion and to reinforce Delian ethnic identity.

---

679. Delos. Lease contracts concerning the Dorion-Chersonesos estate on Mykonos, 177, 174 and 169 B.C. *I.Délos* 467 + 452 (*SEG* XL 655*) LL. 26-29; 440B LL. 22-27; 461Bb LL. 55-57. Continuing M.Brunet's reconstruction (cf. *SEG* XL 655) of *I.Délos* 467 + 452 LL. 16-25, G.Reger, *Hesperia* 63 (1994) 105-110, presents the following restoration of LL. 26-29, based on the other data concerning Chersonesos (usually, but not always coupled with Dorion), mainly those on record in *I.Délos* 440B LL. 22-27 and 461Bb LL. 55-57 (tabular survey of the capital equipment of the estate based on these three inscriptions on 108).

[--- ca. 8-12 ---· καὶ]
26 ἐμισ[θώσαμεν τὰ χωρία ?] Χερσόνησο[ν καὶ Δωριοῦς ἐν καθήκο]υσιν χρόνοις
κα[ὶ ἐμισθώσατο Μελήσιπ]-
πο[ς - 1-2 -ένου ? ΗΗΗΔ· ἔγγυοι] ΙΣ[.]ΑΧΛ[---- ca. 13-19 ----, Τηλέμ]νηστος

'Αριστείδ[ου· καὶ παρέλαβεν]
28 [κλείσιον τεθυρωμέ]νο̣ν̣ β̣[ούστασιν, ἀχυρῶνα, ὑπερωίδιον, ἀνδρώνιον, ἰπνῶνα
ἄθυρα, ἀ]μπέλους ΧΧΡΗΗΡ,
[συκᾶς ΔΔΔΠΙΙ, ἀγριελαίους ΔΔΠ, μυρσίνας ΙΙ, μηλέας Ρ], φοίνικα, δάφνημ[α -,
καρύας ΙΙ, ----]

25-26. 'Αμ[-- τοῦ δεῖνα]. | 'Εμισ[θώσαμεν ----], *SEG* ΙΙ 26. [----] Χερσόνησο[ν --- ἐν καθήκο]υσιν χρόνοις κα[----], *I.Délos* 452; either τὰ χώρια or ἐγ Μυκόνωι; there is not room for both, as in *I.Délos* 366A L. 100; ἐν καθήκουσιν χρόνοις, 'at the accustomed time': the rental of Dorion-Chersonesos occurred at the beginning of a regular rental period of ten years, unlike the previously recorded re-rentals of other estates on a different time cycle. Estates on Delos and Rheneia came up for rent in years ending with zero in the Julian calendar, those on Mykonos in years ending with seven. This implies that *I.Délos* 467 + 452 should be dated to 177 B.C. (178-175 B.C., *SEG* XL 655), R. ΙΙ 26-27. the name of the renter and the amount of the rent are known from *I.Délos* 440B LL. 22-27, dated 174 B.C., when Melesippos defaulted as the then current renter; his patronymic is probably Ξένου; J.Kent's restoration [Διογ ?]ένου (*Hesperia* 17, 1948, 331 no. 150) is too long, R. ΙΙ 27. ΠΟ, *I.Délos* 467 L. 10, before the fragment breaks off; [----]ισ.αχλ[---- Τηλέμ]νηστος 'Αριστείδ[ου], *I.Délos* 452; ΙΣ[.]ΑΧΛ: name of one of the guarantors; A, X, and Λ are uncertain, so that any name beginning ΙΣ[.]A or ΙΣΑ will do, e.g. 'Ισ[ι]άς, 'Ισαγ[όρας], etc., R. ΙΙ 28. [----]νο̣ΙΙΙ[---- ἀ]μπέλους ΧΧΡΗΗΡ, *I.Délos* 452 ΙΙ 28-29. restorations of the numbers of plants are based on *I.Délos* 440B and 461Bb, but variations cannot be ruled out, given the variation in numbers of μηλέαι (50 and 6 respectively; probably due to purposeful destruction between 174 and 169 B.C.) and καρύαι (2 and 3 respectively; apparently a third was planted in the same period), R. ΙΙ 29. [----] φοίνικα, δάφνημ[----], *I.Délos* 452 ΙΙ 30. [---]υσεν ? καὶ ἐγγύ[ους κατέστησεν], *I.Délos* 452; R. considers the possibility that a rental without an inventory of the other Mykonian estate, Thaleon, was on record in this poorly preserved line; he suggests restoring [--ώνε]υσεν καὶ ἔγγυ[οι --], and similarly in *I.Délos* 374B L. 4 [--]ώνευσεν [καὶ] Φιλι[-- ?] (though [--]ωνεὺς (end of proper name or ethnic)· ἔγ[γυοι] Φιλι[--] cannot be excluded) ΙΙ 31-32. [-- Σολόη]ν ? καὶ τὰς [Κορακίας ?, οὐ καθισ|τάντος τοὺς ἐγγύους ? 'Αριστίωνος, ἐμισθώσατο 'Απατούρι]ος Φέ̣[λυος ? --], *I.Délos* 452; a very tempting restoration, R.

On the basis of this restoration, R. offers also a somewhat fuller restoration of the two other inventories, *I.Délos* 440B LL. 22-27 and 461Bb LL. 55-57:

22 Χερσόνησον [καὶ] Δωρ̣[ιοῦς], οὐ καθιστάντος τοὺς ἐγγύους Μελ[ησίπ]που
[Ξ ?]ένου, ἀν[ε]-
μισθώσαμεν, καὶ ἐμισθώσατο 'Αντίγονος Μενύλλου τοῦ ἴσου ΗΗ[Η ?]Δ· καὶ
ἐγγύο[υς] κατέσ[τη]-
24 σε Τελέσανδρον Τελεσάνδρου, 'Ασ[..]ΛΥ[.]Ι[.....]δου καὶ παρέλαβ⟨ε⟩ν κλείσιον
τεθυρ[ω]-
μένον, βούστασιν, ἀχυρῶνα, ὑπερωίδιον, [ἀνδρώνιον, ἰπνῶνα ἄθυρα
---- ca. 14-17-----]
26 ας ΔΠ, συκ̣ᾶς ΔΔΔΠΙΙ, ἀγριελαίους ΔΔΠ̣[-- ca. 6-7 --] καὶ ? [.]ΛΛΛΙ[.]Ι [----
ca. 8-12 ---- ἀμπέλους, ΧΧ]-
Ρ̣ΗΗΡ̣, μυρσίνας ΙΙ, καρύας ΙΙ, μηλέας Ρ vacat

22. Μελ ? [--] τοῦ [--]ένου, ἀν[ε], *I.Délos*; cf. J.H.Kent, *BCH* 63 (1939) 244, R. ‖ 25. no restorations after ὑπερωίδιον, *I.Délos* ‖ 26. ΔΔΔΔΠΙΙ ΛΣ[.]ΓΛΛΙΝΛΣ[---] καὶ ? ΛΛΛΙ[.]Ι (no further restorations), *I.Délos*; ἀγριελαίους ΔΔΠ, Kent, *l.c.*; perhaps [φοίνι]κα rather than καί, R. ‖ 27. HHHF, *I.Délos*.

55 [καὶ παρέλαβεν κλείσιον]
τεθυρωμένον, βούστασιν, ἀχυρῶνα, ὑπερώιδιον, ἀ[ν]δρώνιον, [ἰ]πνῶνα ἄθυρα,
ἀμπ[έλους ΧΧFHHF, συκᾶς ΔΔΔΠΙΙ, φοίνικα, δάθνημα ----] ἀγρι[ελαίους
ΔΔΠ, ------]
57 [μυ]ρσίνας ΙΙ, καρύας ΙΙΙ, μηλέας ΠΙ (?) vacat

56. ἀμπ[έλους ----] ἀγρι[----], *I.Délos*.

680. Delos. Inventory of the prytaneion, 170 B.C. *IG* XI 2 133; cf. *SEG* XXXV 883*. K.J.Rigsby, *ZPE* 102 (1994) 191/192, suggests that Agathodoros ῥωμαϊστής (L. 81), was a strongman, a weight-lifter (cf. ἰσχυροπαίκτης). The word is derived from ῥώμη and has nothing to do with a performer of farce in Latin. R. notes per ep. that the word is not an hapax. It is found at Philae in Egypt (*SEG* XXXI 1535), on Delos (*I.Délos* 2618d L. 8) and at Sybrita on Crete (a proxeny decree for Agathodoros ῥωμαϊστής from Sidon; cf. L.Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine*, Paris 1963, 417 with note 7; 2nd cent. B.C. ? [= G.Le Rider, *Monnaies crétoises du Ve au Ier siècle av. J.-C.* (Paris 1966) 258/259 no. 3, Chaniotis]) [J. and L. Robert, *BE* (1983) no. 475, suggested to identify this man with Apollodoros of the Delian inventory. They interpreted ῥωμαϊστής as a performer of comedies of the Greek West, of φλύακες, Strubbe; all attestations of *rhomaistai* are assembled in I.E.Stephanis, *Dionysiakoi Technitai* (Heraklion 1988; cf. *SEG* XXXVIII 1934) nos. 21, 216, 2618 and 3010; no. 216 = *IG* XI 2 132 L. 14 (Delos) is missing from the examples provided per ep. by Rigsby; R.'s interpretation is as problematic as that of J. and L.Robert. The word ῥωμαϊστής derives from the verb ῥωμαΐζω, which means literaly 'to behave like a Roman' (cf. ἑλληνίζω ⟩ ἑλληνιστής). It is more probable that the word indicates the specialty of a mime, like e.g. ὁμηριστής, a performer of mimes inspired from the Homeric epics (Artemid, *Onirocr.* 4.2; cf. Ach. Tat. 3.20), Chaniotis].

681. Delos. Dedication to Aphrodite, after 166 B.C. *I.Délos* 2393. In a review of J.Tréheux's *Index* I on *I.Délos* (cf. *SEG* XLII 729), A.Martin, *AC* 63 (1994) 494/495, wonders whether the name of the dedicant may be Νόησις (cf. *IG* XII 9 442) rather than Πόησις, since the initial letter was dotted in the ed.pr. of P.Roussel - J.Hatzfeld, *BCH* 34 (1910) 411 no. 64. As to Πόησις, O.Masson's references to Egyptian parallels in papyri (apud T. 71/72) are obsolete and should be rejected in favor of his second explanation (Πόησις = Ποίησις).

682. Delos. Dedication to Anios, Hellenistic period. *I.Délos* 2334. Republished by P.Butz, *BCH* 118 (1994) 78 note 4 (ph.): [T]ιμοκράτης Ἀ[π]νί[ωι] (Ἀ[///]ν[ίωι], *I.Délos*,

but according to the theory of spacing of the letters *I.Délos* shoud have printed 'A[///]ν[vacat ί vacat ω vacat ι], B.). B. argues that the dedication may have started out as being to Apollo or Asklepios; the erased letter seems to be *pi* rather than *sigma*. When the mistake was caught, the space was left blank.

RHODES

683. Rhodes. Subdivisions of the state and their legislative power. V.Gabrielsen, *C&M* 45 (1994) 117-135, argues that the subdivisions of the Rhodian state in the Hellenistic period (δᾶμος; πάτρα/πατριά; διαγονία; κτοίνα) generally possessed the right to pass their own decrees, provided that these did not contradict the polis laws, without being subordinate to one of the cities (Ialysos, Kamiros and Lindos), and, ultimately, to the Rhodian state. This situation corresponds to the relative legislative independence of the Attic demes, often supposed to have been the model of the Rhodian deme system. The two arguments adduced so far to support the contrary view are the occasional presence of a ratification or κύρωσις clause (κυρωθέντος τοῦδε τοῦ ψαφίσματος), and, in honorary decrees, of an explicit request (αἴτησις) to the boule and the damos (or to the assembly: ὁ πᾶς δᾶμος) to validate the honors awarded by local bodies. G. points out that the ratification clause is on record only in one deme decree (*IG* XII 1 1032 L. 20), and that even when mentioned in Rhodian documents at large (it was never a standard element), it always refers to the act of ratification by the issuing body itself. Discussion of four honorary decrees containing the αἴτησις provision: *IG* XII 1 1032 LL. 30-37 (deme of the Βρυκούντιοι on Karpathos; 2nd/1st cent. B.C.); *IG* XII 1 890 LL. 19-25 (*Syll.*^{3} 931; patra of the Εὐθαλίδαι; 129 B.C.); *IG* XII 1 1033 + M.Segre, *RFIC* 11 (1933) 379-382 LL. 48-51 (*I.Lindos* pp. 1008-1010; ktoina of Ποτιδαιεῖς on Karpathos; 2nd cent. B.C.); *IG* XII 1 922 LL. 7-11 (the διαγονία of the 'Αγητορίδαι; ca. 160-150 B.C.; LL. 20/21 should now read [--]νιδας Κλευστράτου | Λαδάρμιος; cf. *LGPN* I s.v. Κλεύστρατος (12); *IG*: ['Αλ]κίδας (?) κτλ.). These requests were all made with the same twofold intent: to have the reward of a crown approved by the assembly (and boule) and to be permitted to post honorific stelai within a sanctuary (probably the former was a precondition for the latter) [cf. P.Gauthier, *BE* (1995) no. 444, who stipulates that in *IG* XII 1 1032 the deme does not ask for recognition of the crown, but for its solemn award (τὰν δόσιν τοῦ στεφάνου) by the herald's proclamation during the Asklepieia]; both intentions aimed at public advertisement of the honors in a wider circle. No obligation of submission to the assembly arose if subdivisions chose to confine their ambition for public display to their own realm. G. collects evidence for the state's control of sanctuaries (cf. especially *Suppl. Epigr. Rh.* I 247 no. 1 = *LSAG* 107 (*SEG* XVI 456): ban on all future αἰτήσεις (LL. 5, 8, 15 and 20) for permission to erect dedications in certain places of the sanctuary of Asklepios).

683bis. Rhodes. Ἀρχερανιστής. I.Arnaoutoglou, *op.cit.* (cf. our lemma no. 255), collects the evidence on ἀρχερανιστής on Rhodes: *IG* XII 1 9 and 155 (cf. our lemma no. 686); *SEG* III 674 A; *I.Rhod.Per.* 205; *ASAA* 1/2 (1939/40) 147/148 no. 1; cf. ἠρχεράνιζε in *IG* XII 5 672 at Syros. He argues that in contrast to Athens 'the incumbent of this office was prominent, with authority and always among fellow ἐρανισταί'.

684. Rhodes. Regulation concerning the pentathlon. Cf. our lemma no. 1688.

685. Rhodes. Proxeny decree of a Doric city for a Rhodian epistates, end of the 3rd/beginning of the 2nd cent. B.C. (before 170 B.C.). A.Maiuri, *ASAA* 2 (1916) 144 no. 13. Republished by V.Kontorini in *Phēgos* 579-587 (ph.), who examined the stone and points out that we have a fragment of a gray 'lartios' stele broken on all sides, except at right.

- -
[δεδόχθαι τᾶι βουλᾶι καὶ] τῶι δ[άμωι· ἐπαινέσαι]
[μὲν τὸν δᾶμον τὸν Ῥο]δίων ἐπὶ τῶι καὶ εἶ[μεν]
[φίλον καὶ οἰκεῖον καὶ ἀ]ποστεῖλαι ἐπιστά- vv
4 [ταν ἄνδρα καλὸν κἀγαθὸ]ν ἐπαινέσαι δὲ καὶ Σω-
[σικράτη Ἀγησιστράτου] κατὰ γένεσιν κατὰ ὑ-
[οθεσίαν δὲ Ἀριστοτέλε]υς τὸν ἐπιστάταν καὶ
[στεφανῶσαι αὐτὸν χρυ]σέωι στεφάνωι κ[αὶ]
8 [εἰκόνι χαλκέαι· δεδ]όσθαι δὲ αὐτῶι κ[αὶ προ]-
[ξενίαν καὶ αὐτῶι κα]ὶ ἐκγόνοις μετέ[χειν]
[δὲ αὐτὸν πάντων, ἃ κα]ὶ τοῖς ἄλλοις [προ]-
[ξένοις δέδοται· ὑπάρχειν] δὲ αὐτῶι καὶ προεδ[ρίαν]
12 [ἐν πᾶσι τοῖς ἀγῶσιν οἷς] κα ἁ πόλις τίθ[ηται]
- - - - - - - - - - - - - - - - - - - -]NOM[- - -]
- -

Dated by K. on palaeographical and prosopographical grounds; 2nd/1st cent. B.C., M. ll 4-6. K. identifies the honorand with Σωσικράτη Ἀγησιστράτου καθ' ὑοθεσίαν δὲ Ἀριστοτέλευς, on record as eponymous priest of Athena Lindia in *ASAA* 33/34 (1955/1956) 165-167 no. 16 LL. 18/19 (213-201 B.C.; K. points to palaeographical similarities between this text and ours) and *I.Lindos* 149 (ca. 200-197 B.C.; this text is a dedication of an ἐπιστάτης on behalf of himself and the συνστρατευσάμενοι).

686. Rhodes. Honorary decree for Dionysodoros from Alexandria, 2nd (or early 1st ?) cent. B.C. *IG* XII 1 155 (*SEG* XVII 361; XL 667; cf. XXXVII 700; XL 1635; XLII 744; *CIG* 2525b + Add. vol. II p. 1009 ad no. 2525b). V.Gabrielsen, *C&M* 45 (1994) 137-160, presents a detailed analysis of this dossier consisting of a collection of (extracts from) earlier honorary inscriptions issued by various associations and probably compiled and erected

by Dionysodoros himself at the end of his life. G. also studies its relationship with the 2nd cent. B.C. funerary altar Maiuri, *Nuova Silloge* no. 46 (texts on 157-160 and 139 respectively). He argues that both documents concern the same Dionysodoros (*Nuova silloge* also honors some of his relatives), but rejects the current view that they correspond closely. G. points to differences in the honors listed and argues that the koinon of the Ἁλιασταί on record in *Nuova silloge* B LL. 4-7 should not be identified with the Ἁλιάδαι καὶ Ἁλιασταί known from *IG* XII 1 155 D (= I-III LL. 1-104); also, the extant funerary altar is not Dionysodoros' μναμεῖον mentioned in the decree of the Haliadai and Haliastai (L. 89), since the altar was originally erected in the precinct of an anonymous eranos association probably to be identified with the Πανιασταί (*Nuova silloge* B LL. 1-4); the mnameion was another honorary funerary monument, to be localized in the cemetery of the Haliadai and Haliastai; it remains unknown where D. was actually buried. Consequently D. was a member and benefactor of at least four associations (Διονυσιασταί; Πανιασταί; Ἁλιάδαι καὶ Ἁλιασταί; Ἁλιασταί), and held the position of ἀρχερανιστάς both of the Paniastai (B = III L. 83; cf. *Nuova silloge* A L. 2) and of the Haliadai and Haliastai (C = IV LL. 106/107) for 18 and 23 years (the latter during a membership of 35 years) respectively. Detailed discussion of the honors awarded by the Haliadai and Haliastai (especially a gold crown annually proclaimed during Dionysodoros' lifetime and actually awarded each year after his death; the crown was purchased from contributions of three obols; after each crowning ceremony the crown was sold, and a new crown was bought next year from the revenues of the old one) and of the organization of this koinon. In an appendix on 156/157 G. rejects the view of G.Pugliese Carratelli that the koinon of the H. and H. was an amalgamation of a patra and an eranos proper.

LESBOS

687. Lesbos. Κοινὸν Λεσβίων. G.Labarre, *REA* 96 (1994) [1995] 415-446, focuses on the epigraphical, numismatical and archaeological sources, 'en faible nombre et peu éloquentes' (415), concerning the Lesbian koinon and the federal sanctuary at Messa. Extensive summaries of the sources and of earlier research do not add much to L.Robert's discussion of the subject in *REA* 62 (1960) 285-315 (= *OMS* II 801-831). L. suggests connecting the building of a new temple at Messa (late 4th/early 3rd cent. B.C. on the basis of recent archaeological observations), the seat of a common Lesbian cult since the Archaic period, with the integration of the island in the Macedonian empire and the institution of democracies in the wake of Alexander, after a period of tyranny and upheaval (cf. the rebirth of the Ionic League about the same period). Some building inscriptions from Mytilene (*IG* XII 2 10/11 and 14) do not necessarily refer to this new temple (so already A.J.Heisserer; cf. *SEG* XXXVIII 801-802). Discussion of *IG* XII Suppl. 136 (= *IG* XI 4 1064), a (sympoliteia ?) treaty between Mytilene, Methymna, Eresos and Antissa recording the foundation of the koinon and providing for common military and legal regulations and for collecting contributions of the members. The koinon can be reconstructed, also on the basis of evidence concerning other Hellenistic koina, as a body consisting of an

ekklesia and a council (to which perhaps the representatives mentioned in L. 30, in numbers varying per city, belong), headed by a board of στροταγοί (L. 27); the latter was perhaps chaired by one strategos after the Mytilenean model (*IG* XII Suppl. 137 = *I.Erythrai* 122 L. 2). On 428 note 47 L. wonders whether in L. 31 περὶ τε ἐφο[ρίων] should be restored ('questions de limites de territoire'). *IG* XII Suppl. 139 (Methymna and Eresos call for judges from Miletos, Samos and Aigai) shows that the cities preserved a certain degree of autonomy in their bilateral contacts. Both *IG* XII Suppl. 136 and 139 date between ca. 200 and 167 B.C. The same applies to *IG* Suppl. 120, a treaty between Rhodes and the koinon (the absence of Antissa, absorbed in 167 by Methymna, is probably due to the fragmentary state of the stone); apparently Rhodes, the dominating force in the region, contributed to the koinon's rebirth. The latter was possibly provoked by a specific occasion (207-201 B.C., at a moment when the Macedonian offensive caused destabilisation of Ptolemaic rule, from which the cities took advantage by re-establishing their independence; aftermath of the defeat of Philip V at Kynoskephalai: proclamation of freedom of the Greek cities at the Isthmian Games in 196 B.C.; joint battle against Antiochos III: shortly before 191/190 B.C.).

The gap in the evidence until the early imperial period is due to a decline of the koinon's political significance (end of Antissa's independence in 167 B.C.; treaty between Rome and Methymna in 129 B.C.). L. argues that the koinon continued to exist as a religious body, until its political aspect was revived in the late 1st cent. B.C., when Lesbos belonged to the province of Asia (already since the Mithridatic Wars). The great benefactor Potamon of Mytilene (cf. *SEG* XLI 674) may have played a role in the re-orientation of the confederation; on the assumption that his name is correctly restored in *IG* XII Suppl. 7, he was honored by the koinon (cf. also XII 2 32 L. 13). In LL. 5/6 of that text perhaps συνστασαμένων τὰν | [πόλιν καὶ τὸ κοινὸν - ca. 6 - κτλ.] should be restored (τὰν | [πόλιν --], L.Robert, *art.cit.* 310 with note 1). L. reflects on the possibility that the koinon fulfilled functions in the imperial cult (possibly to be deduced from *IG* XII Suppl. 531 and XII 2 243; however, Eresos had its own cult of Augustus: XII Suppl. 124). Many aspects of the later development of the koinon remain unclear. In the list of conventus *I.Eph.* 13 (*SEG* XXXVII 884; 70-90 A.D.) the Μιτυληναῖοι (col. II L. 9) belong to the conventus of Pergamon. Following J. and L.Robert (*BE* 1976 no. 595), L. assigns the otherwise unknown Καλληνεῖς mentioned in LL. 10/11 to Lesbos: a sympoliteia of the places around Messa (Kalloni) including Methymna and Eresos rather than a temporary absorption of these cities by the Kalleneis (both possibilities suggested by J. and L.R.). L. suggests that Kalleneis may indicate the koinon without Mytilene. Coins and a honorary inscription for a λεσβάρχης and ποντάρχης (R., *REA art.cit.* 310/311; late 1st cent. A.D. ?) testify to the body's continued existence (in a more intact form ?) and role in the imperial cult (coins) during the later 1st and 2nd cent. A.D. It was probably relatively independent but subordinated to the koinon of Asia; *IG* XII 2 562 (2nd/3rd cent. A.D.), an epitaph of a bouleutes of Eresos and Methymna, is the only evidence of a Lesbian holding an office (asiarch of the temple in Smyrna) in the koinon of Asia. When the Kyklades became an independent province under Diocletian, this did not necessarily imply the end of the κοινὸν Λεσβίων, since it had been an element within the provincial system for centuries [Cf. now also G.Labarre, *Les cités de Lesbos aux époques hellénistique et impériale*, Lyon-Paris 1996, with P.Gauthier's detailed review in *TOPOI* 7 (1997) 349-361].

688. Mytilene. Isopoliteia treaty between Mytilene and the Aitolian League, 214/213 B.C. *IG* XII 2 15 (*IG* IX^2 1 189 (LL. 1-12); cf. *IG* XII Suppl. p. 6 and *SEG* XLI 672). A.Jördens, G.Becht-Jördens, *Klio* 76 (1994) 172-184, point out that the relief (ph.) above the inscription represents the jaw bone of a boar rather than a ship [cf. in the same sense M.Axiotis, *Archaiologia* 43 (1992) 33-34]. This motif is also on record on contemporary coins, sometimes together with the head of a spear. Both refer to the hunt of the Kalydonian boar and are emblems of the Aitolian League; they were probably worshipped as relics, intended to demonstrate the historicity of the myth and to establish a collective identity. Discussion of other examples of local myths used to retroject the existence of new states into a distant past (Messenia; Arkadian League).

THERA

689. Thera. Pederastic graffiti, 6th cent. B.C. Cf. E.Cantarella, *Bisexuality in the Ancient World* (New Haven/London 1992) 7/8 and 25, for some brief reflections on the pederastic nature of these texts and in particular of *IG* XII 3 357 (and the verb οἰπεῖν, referring to anal penetration). The latter is supposed to refer to the moment of initiation, 'the concluding stage in a period in --- life which, to be considered definitively and publicly superseded, demanded that he should have had a pedagogical-amorous relationship with an adult over a certain period of time ---'.

KOS

690. Kos. Remarriage. E.Stavrianopoulou, *Historia* 43 (1994) 119-125, traces ten examples of remarriage (five men and five women) in two lists of citizens from the demes Halasarna and Isthmos (3rd/2nd cent. B.C.): G.Pugliese Carratelli, *ASAA* 41/42 (1963/1964) [1965] 165-175 no. 9 (= *PH* 367/368) and 183-201 no. 26 (cf. also *PH* 382, 387 and 429). The results are presented in ten stemmata on 123-125. In six cases the partner was selected among existing relatives, whether from the same family (first or second marriage: cousin or more distant relative) or from the family of one's former partner (second marriage: sisters or cousins of the first partner). This strong tendency to endogamy can be explained, apart from the natural situation that partners knew each other a long time, by the ambition of elite families to keep their property and political influence within their own family circle(s) as much as possible.

691. Kos. A family descending from Asklepios and Herakles. G.Pugliese Carratelli in *Storia poesia e pensiero nel mondo antico. Studi in onore di Marcello Gigante*(Naples 1994) 543-547, collects the inscriptions (1st cent. A.D.) recording members of a prominent Koan

family claiming descent from Asklepios and Herakles. The honorand of *Iscr. Cos* EV 224, Tiberius Claudius Alkidamos Iulianus, indicates that he belongs to the 35th generation from Asklepios and the 50th from Herakles (LL. 4-6: [ἀπόγον]ον Ἀσκληπιο[ῦ μὲν | ἀπὸ γ]ενειᾶν λε΄, Ἡ[ρακλέους | δὲ ἀπὸ] ν΄). Other members of the family record this descent in general: Maiuri, *Nuova silloge* 461 (LL. 5/6: ἀπόγονον Ἀσκληπιαι|δῶν καὶ Ἡρακλειδῶν) and our lemma no. 694 LL. 5/6, both honorary inscriptions for Alkidamos' sister Claudia Rufina Iuliane. Alkidamos is also known from *PH* 46 and 106, *Tit.Cal.* 11 and *Iscr. Cos* ED 228 and EV 116. The latter text shows him erecting a statue for his father Tiberius Claudius Nikagoras Iulianus, who is also on record in R.Herzog, *Sitzungsberichte der Preußischen Akademie der Wissenschaften zu Berlin* (1901) 483-486 no. 4, priest no. 36, id., *Koische Forschungen und Funde* (Leipzig 1899) 212 (as δάμου υἱός and ἥρως φιλόκαισαρ) and *Iscr. Cos* ED 154 (as μόναρχος); Nikagoras' wife was probably Μιννὶς Πραύλου honored in *Iscr. Cos* EV 226 (cf. our lemma no. 695); Alkidamos' son is known from EV 228.

Literary sources record that the greatest Asklepiad, Hippokrates, also traced his descent to Asklepios and Herakles, and that he belonged to the 17th, 18th or 19th generation from Asklepios. These data were apparently stored in a private or public archive of the γένος of the Asklepiads. Given that Alkidamos counted 35 generations in mid 1st cent. A.D., and Hippokrates ca. 18 in mid 5th cent. B.C., the Asklepiads reckoned with ca. three generations per century (cf. Herod. 2.14) [G.P.C. speaks of six centuries and ca. 18 generations separating Alkidamos from Hippokrates, which results in a neat figure of three generations per century; however, this should be five centuries and (35 - ca. 18 =) ca. 17 generations, yielding 3.4 generations per century, Tybout].

---

692. Kos. Honorary inscription for an athlete, ca. 5 A.D. *PH* 105; *Syll.*^{3} 1066; *IGR* IV 1065; L.Moretti, *IAG* 61. W.Blümel, *art.cit.* (cf. our lemma no. 871) 117 no. 52, points out that the text was also copied by A.Biliotti (cf. our lemma no. 871).

---

693. Kos. Honorary inscription for G.Iulius Herodes. *Iscr. Cos* EV 247 (b) (*PH* 75; Maiuri, *Nuova Silloge* 456). D.M.Jacobson, *Bulletin Anglo-Israelic Archaeological Society* 13 (1993/1994) 31-35, argues that Herod the Great's generosity, recorded by Flavius Josephus, is confirmed by dedications from Kos (EV 247 b), Athens and Syros (Delos). From 40 B.C. the tria nomina are attested for him. Non vidimus. Cf. *BE* (1996) no. 28.

---

694. Kos. Honorary inscription for Claudia Rufina, 1st cent. A.D. White marble block; found built into a wall in the citadel and copied by R.Herzog in 1900. Published on the basis of H.'s copy by G.Pugliese Carratelli, *art. cit.* (cf. our lemma no. 691) 544.

[Ἡ βου]λὰ καὶ ὁ δ[ᾶμος ἐτείμα]-
[σαν] Κλαυδί[αν Ῥουφεῖναν Νι]-
[καγ]όρα θυγ[ατέρα, γυναῖκα ? δὲ Εὐ]-

[δά]μου, μ[ατέρα τοῦ δεῖνα ?]
[..] Ἀσκληπ[ιοῦ καὶ Ἡρακλέους]
[ἀπογ]όνων, κ[αὶ συγγενῆ πολλῶν]
[καὶ] ἀρίστων [τετιμαμένων]
[ἀ]νδρῶν, [ἀρετᾶς ἕνεκα]
[κ]αὶ εὐνοί[ας τᾶς ἐς αὐ]-
τάν,
[τὰν] κατασ[κευὰν τοῦ ἀν]-
[δρι]άντος [ἐκ τῶν ἰδίων]
[ποι]ησ[αμένου τοῦ ἀδελφοῦ]
[αὐτᾶς Τιβερίου Κλαυδίου]
[Νικ]αγ[όρα υἱοῦ Ἀλκι]-
δ[άμου]
ἀρ[ετᾶς ἕνεκα]

2-3. The honorand is also known from Maiuri, *Nuova silloge* 461, ed.pr. ‖ 15-16. Alkidamos: for him and other members of the family see our lemma no. 691.

695. Kos. Honorary inscription for Minnis, 1st cent. A.D. *Iscr. Cos* EV 226 (Maiuri, *Nuova silloge* 460). G.Pugliese Carratelli, *art. cit.* (cf. our lemma no. 691) 545, presents this text with some restorations in LL. 2-5 suggested by R.Herzog in a notebook of 1900.

Ὁ δᾶμος
ἀνέθηκεν Μιννίδα Πραύλου [γυναῖκα δὲ Νικαγόρα]
τοῦ Εὐδάμου φιλοπάτριδος, δά[μου υἱοῦ ἥρωος]
φιλοκαίσαρος, ἱέριαν Ἀσκλαπιοῦ [καὶ Ὑγίας καὶ]
Ἡπιόνας καὶ Ῥέας καὶ Δυώδ[εκα Θεῶν καὶ Διὸς]
Πολιέως καὶ Ἀθάνας Πολιά[δος καὶ Τιβερίου ?]
Καίσαρος, κτλ.

1. Ὁ δᾶμος [ὁ Κῴων], *Iscr. Cos* ‖ 2. [τοῦ ----], *Iscr. Cos* ‖ 3. δά[μου υἱοῦ], *Iscr. Cos* ‖ 4. [καὶ Ὑγείας καὶ], *Iscr. Cos* ‖ 6. Πολιά[δος καὶ τοῦ Σεβαστοῦ], *Iscr. Cos* ‖ 10-11. {τε]ιτιμαμέναν}, G.P.C.; τε]ιτιμαμέναν, *Iscr. Cos*.

KALYMNOS

696. Kalymnos. Decrees concerning foreign judges. C.Crowther, *Journal of Ancient Civilizations* 9 (1994) 33-55, examines the chronology of the following texts: *Tit.Cal.* 9, 17, 31 and 61 and *Test.* XVI. He re-examined nos. 9 and 17 now in the British Museum and

points out that the lettering of both texts is the same and may well have been the work of the same mason. On palaeographic and prosopographic grounds, C. establishes the following chronological order: *Tit.Cal* 17 (*early 3rd cent. B.C.*; honorary decree for a judge sent by Ptolemy, probably Soter), *Tit.Cal.* 9 (*early 3rd cent. B.C.*; decree for five (?) judges from Iasos; cf. *I.Iasos* T. 53), *Tit.Cal.* 31 (*mid 3rd cent. B.C.*; decree for five (?) judges from Iasos; on the basis of a copy of C.T.Newton, now in the British Museum, C. reads in LL. 38/39 φύλαν | [Π]ερφίδας instead of *Tit.Cal.'s* Ἰπ[παlσ]ίδος; the tribe Περφίδαι is on record e.g. in *Tit.Cal.* 8 L. 22 and 18 LL. 15/16), *Tit.Cal. Test.* XVI (*I.Iasos* 82; *2nd half of the 3rd cent. B.C.*; decree for five judges from Iasos, with Iasian answering decree; in L. 47 C. reads [πᾶσι τ]ο⟨ῖς⟩ [δ]ι⟨α⟩[φε]⟨ρ⟩όμενοι⟨ς⟩ instead of *Tit.Cal.'s* [καὶ δ]οκεῖν δηλόμενοι; cf. LL. 34/35: διαλυσεῦντι τοὺς | [διαφ]ερομένους; for the date cf. also P.Gauthier, *BE* 1995 no. 449), *Tit.Cal.* 61 (*late 3rd cent. B.C.: ca. 210 B.C. or somewhat later*; decree for five judges from Iasos) C. discerns an intelligible pattern in the chronological order of the dikastic decrees from Kalymnos: '--- the use of foreign courts developed --- from a royal initiative to a relationship between cities'. Problems of indebtedness constituted the background for the request for foreign judges.

In an Appendix (43-55) C. presents all the texts with translations and bibliographies.

NAXOS

697. Naxos. Graffito on a vase, 7th cent. B.C. *SEG* XXXV 914. R.Arena, *ZPE* 103 (1994) 155, prefers to interpret ἀ]ναξυε̄[-- as a form of ἀναξύω (part of a dedicatory formula?) rather than as a proper name (so *SEG*).

SYROS

698. Syros. Forged Kabeirian ex-voto's. E.Mantzoulinou-Richards, *ZPE* 101 (1994) 136-138 (ph.), publishes eight votive tablets now in the Hermoupolis Archaeological Museum in Syros. They all appear to be forgeries, but may have been based on now lost authentic models. No. 2 is based on *IG* XII 5 678 LL. 13-15; no. 3 on 691 LL. 1/2 (now on display in the Hermoupolis Museum); no. 8 is copied from 678 L. 20.

ANDROS

699. Andros. Honorary decree for Antidotos, 275-225 B.C. ? *IG* XII 5 714 (superseded by XII Suppl. p. 119). Republished after re-examination of the stone by G.Reger, *Hesperia* 63 (1994) 309-321 (ph.); cf. also P.Gauthier, *BE* (1995) no. 450; underlined letters

were read by T.Sauciuc (cf. *IG* XII Suppl.) and have since disappeared. There are some minor differences in line division and punctuation which we do not note in the app. crit.

[- 3-4 -τ]ο̣ν̣ μ̣έ̣δ̣[ιμνον ----------]
[- 2-3 -] δ̣ρ̣α̣χμῶν πέντε [----------]
[.. τ]οῦ σίτου τοῦ ξενικοῦ εἴκοσιν̣ δ[ύ]ο̣ [δρ]α̣-
[χμ]ῶν τοῦ μεδίμνου· ὅπως ἂν̣ οὖ̣ν̣ εἰδῶσ̣ιν πάν̣[τες]
[ὅτι ἐ]π̣ίσταται ὁ δῆμος χάριτας ἀξίας ἀποδι̣δ̣[ό]-
[ναι τοῖς] εὐεργέ̣ταις, ἐπα̣ινέσαι μὲν Ἀντίδοτ̣[ον]
[- 4-5 - ο]υς καὶ στεφανῶσαι χρυσῶι στεφάνωι vacat
[ἀπὸ χι]λ̣ίων δραχμῶν ἀρετῆς ἕνεκεν καὶ εὐν̣[οί]-
[ας τ]ῆ̣ς εἰς τὸν δῆμον τὸν Ἀνδρίων· τ̣ὸ̣ν δὲ κήρ[υ]-
[κα τῆς β]ο̣υ̣λῆ̣ς ἀναγγεῖλαι τόνδε τὸν στέφανο̣[ν]
[Διο]νυσίοις τραγωιδῶν τῶι ἀγῶνι· εἶναι δ̣ὲ̣ Ἀντιδό- vacat
[τ]ωι καὶ ἄλλο ἀγαθὸν εὑρέσθαι παρὰ τοῦ δήμου ὅ-
[τ]ο̣υ ἂν δοκεῖ ἄξιος εἶναι· ἐπαινέσαι δὲ καὶ τοὺ̣[ς]
[στ]ρατιώτας, ὅσοι τὰς χρείας παρέσχοντο τῶι δή̣-
[μωι] καὶ συνήργησαν εἰς τὸ σῖτον εὐμαρέστερο̣[ν]
[εἶναι] ἐ̣ν τεῖ πόλει· τὸν δὲ γραμματέα τῶν πρυτάν̣[ε]-
[ων ἀν]αγράψαι τόδε τὸ ψήφισμα ἐν στήλην λιθίν̣-
[ην] καὶ στῆσαι ἐν τῆι ἀγορᾶι πρόσθε τοῦ βουλε̣[υ]-
[τηρί]ου· τὸ δὲ ἀνάλωμα τὸ γενόμενον εἰς τὴν vacat
[ἀνα]γραφὴν δοῦναι τοὺς ταμίας ἀπὸ τῶν προσό̣-
[δων] τῶν τῆς πόλεως vacat

Date: letter forms and orthography suggest the third or, preferably, the second quarter of the 3rd cent. B.C. rather than the middle of the 4th cent. B.C. (so T.Sauciuc; cf. *IG* XII Suppl.). Consequently the honorand was the commander of Ptolemaic (288-261 B.C.) or Antigonid (ca. 250 B.C. or later) rather than Athenian troops (so Sauciuc), R. || *IG* XII Suppl. restores two more lines before our L. 1: [- 5 - ἐπειδὴ Ἀντίδοτος - 7 -ους Ἀθηναῖος | στρατηγὸς καταπλεύσας ἐπὶ τὴν παραλαβὴν τοῦ] || 1-2. [σίτου τ]ὸν μέδ[ιμνον ἐπέδωκε τῶι δήμωι τῶι Ἀνδρίλων] δραχμῶν πέντε [καὶ ἤγαγε τῶι δημῶι τῶν Ἀνδρίων], *IG* XII Suppl.; these lines must have mentioned the amount of grain Antidotos offered and its price, presumably five drachmai, R. || 2-3. e.g. [πωλουμένου ἐν τῆι ἀγορᾶι τ]οῦ σίτου τοῦ ξενικοῦ εἴκοσιν δ[ύ]ο̣ [δρ]α̣[χμ]ῶν τοῦ μεδίμνου; Antidotos gave permission to buy 'mercenary grain' at the below-market-price the troops paid (granted by their employer as part of their working conditions), perhaps 5 drachmai per medimnos (cf. LL. 1/2). The market price was 22 drachmai at the time: a high price given that 8 to 12 drachmai was normal in the Kyklades in the 3rd cent. B.C., but well within the range of possibility during a crisis, R.; contra G., who, like Sauciuc, interprets ξενικὸς σῖτος as 'foreign grain', i.e. grain which had been imported to Andros with the help or under the protection of the soldiers; this explains why the latter are also honored, with explicit testimony of their active co-operation (LL. 13-16) || 3. [τ]οῦ σίτου τοῦ ξενικοῦ εἴκοσιν [----], *IG* XII Suppl. || 4. initio [- 3-4 -]ον, *IG* XII Suppl. || 7-8. [ἀπὸ | . Ἀττι]κῶν δραχμῶν, *IG* XII Suppl.; a gold crown of 1000 drachmai can be expected for supplying grain at this period and in this area, R., with references || 9-10. τὸν δὲ γρα[μματέα τῆ]ς βουλῆς, *IG* XII Suppl. || 11-12. δ' Ἀντιδό|[τ]ωι, *IG* XII Suppl.

SAMOS

700. Samos. Charter of the shopkeepers in the Heraion, ca. 235 B.C. *SEG* XXVII 545; XLII 777*. G.Nenci, *Messana* 1 (1990) 9-15, focuses on the four categories of unwanted persons on record in LL. 8-10, 12/13 and 16/17: στρατιῶται, ἄπεργοι, ἱκέται and δοῦλοι, who were not allowed to παρακαπηλεύειν (LL. 8 and 11; 'parallel-commerce', 'black market', i.e. commercial activities performed alongside those of the four officially allowed shop-keepers who paid for their annual concession: LL. 6-8). He argues that not only the chronically unemployed and slaves, but also soldiers and suppliants are to be considered marginal: the former must have been 'army-parasites' (λεῖξα/lixa, often an itinerant merchant) rather than regular soldiers, the latter a sort of 'supplices perpetui', using their suppliant status as a pretext for a permanent bivouac in the sanctuary. N. prefers restoring in LL. 9, 13 and 17 παραστρατιώτης (a hapax, but cf. παραστρατεύομαι on record in the Suda and Hesychius) to στρατιώτης, and in L. 8 in fine α[ὖθι] to the other restorations suggested so far (cf. *SEG* XXVII app. crit.); among the latter he explicitly rejects F.Sokolowski's ἀ[μισθί]. N. presents the following restoration of LL. 8-10, 12/13 and 16/17.

8 [σάμενος παρ' ἅπαντα] τὸν ἐνιαυτόν· παρακαπηλ[ε]ύσει δὲ α[ὖθι]
[οὔτε παρασ]τρατιώτης οὔτε ἄπεργος οὔτε ἱκέτης ο[ὔτε]
[δοῦλος οὐδεὶ]ς τρόπωι οὐδὲ παρευρέσει οὐδεμιᾶι πλ[ὴν τῶν]

12 [δραχμὰς ... ζη]μίαν· οἱ δὲ μισθωσάμενοι οὐ παραδώσου[σιν οὔτε]
[δούλωι οὔτε παραστρατιώτηι οὔτε ἀπέρ]γωι οὔτε ἱκέτηι τρόπωι οὐδὲ παρευρέσε[ι]

16 [ρῶν· οἱ δὲ μισθωσάμε]νοι οὐχ ὑποδέξονται παρὰ δούλου οὐθὲν [οὐδὲ παρὰ]
[ἱκέτου οὐδὲ παρὰ παρασ]τρατιώτου οὐδὲ παρὰ ἀπέργου οὐδὲ ἀγωρῶσι[ν]

[N.'s restoration of L. 13 seems far too long: 32 letters against ca. 15-20 (or less) in all other restorations suggested so far, Tybout; cf. G.Thür - H.Taeuber, *AAWW* 115 (1977) 208, who estimated the number of letters on each line to ca. 53; N.'s L. 13 has 65 letters; his LL. 8-10 are too short, Chaniotis].

---

701. Samos. Dedication of a shield to Hera Thespis?, mid 6th cent. B.C. *SEG* XXX 1079. After revision of the stone republished by G.Manganaro, *ZPE* 101 (1994) 120-125 (ph.), with translation. M. amply comments on the hero Λεύκασπις, to which the shield was thought to be dedicated by ed.pr. (LL. 5/6: [Λευι̣κ]ά̣σπι). Leukaspis is mentioned in the Athenian sacrificial calendar of the demos Erchia (*LSCG* 18, cf. *SEG* XXXIV 111* and 1743; ca. 400-350 B.C.); C.Habicht, *ZPE* 101 (1994) 222, points out that it is unclear whether Leukaspis, on record in the calendar, is the Sicanian or a local Attic hero; he argues that the name is male.

A
[ὁ δεῖνα]
[καὶ ὁ δεῖνα]
[κ]αὶ Πανθῦς,
[ἐ]νωρῶντες Ἔν-
δησαν τ' Ἥ[ρ]η[ι]
[Θέ]σπι ἐτέ[λε]-
[σα]ν ἀνάθημ[α]

B
[εὐξάμενοι ?]
ὀπόθ' ο[ἰ]
Ἰμερα[ῖ]ο[ι]
ἔριδ' ἔπαθον
Σικα[ν]ῶν

A. 1-3. [ὁ δεῖνα | κ]αὶ Πανθῦς, *SEG* || 4-5. [χ]ωρῶντες ἐν[έ]|δησαν, *SEG*; M. suggests as an alternative [συ]νωρῶντες; R. Merkelbach in an Addendum on 126, suggests interpreting νωρῶντες as νεωροῦντες, 'welche Aufsicht führten (= Kapitäne waren) der Endessa (= des Schiffes Endessa)' || 5-6. [τῶι | δ'] ἄσπι, *SEG*; [Θέ]σπι: contracted form of Θέσπιδι, M., who argues that θέσπις (genitive θέσπιος, accusative θέσπιν) corresponds to θεσπέσιος and may refer to oracular power of Hera || 5ff. ἐτεl B.: --, *SEG* || 7. ΝΑΝΛΘΓΜ, M. || B. 5. Σικανῶν, *SEG* || cf. our lemma no. 63.

THASOS

702. Thasos. The athlete and hero Theogenes. J.Pouilloux, *BCH* 118 (1994) 199-206, reconsiders many aspects of his earlier study on Theogenes, *Recherches -- Thasos* I, 61-105, especially the alleged religious reforms of Theogenes and the political opposition against Athens. The following points concern epigraphy.

LSCG Suppl. 72; cf. *SEG* XLI 1846*. P. suggests reading the erased word in LL. 2 and 14 as τῶι θεῶι or ἐπιφανεῖ or preferably τῶι πατρίωι. Πάτριος possibly points to the origin of the god without using his ethnikon. The word may have been erased in order to enlarge the clientela of Theogenes, who had become a healing god (before the 2nd cent. B.C.).

IG XII Suppl. 425 (1st/2nd cent. A.D.). P. suggests restoring in L. 1 [Θεαγ]ένει ([Θεογ]ένει, *IG*). In the 1st/2nd cent. A.D. Θεαγένης was the usual form of the name in inscriptions and literature (see below).

Recherches -- Thasos II, 157 no. 322. P. suggests restoring in LL. 1-3 [πατρί]ῳ [θε]|ῷ Θεα[γέ]|νει ([-- τ]ῷ [θε]|ῷ Θεα[γέ]|νει, ed.pr.).

Syll^3 36; cf. *Recherches -- Thasos* I, 78-82, *SEG* XXXIX 1768. P. presents a dr. of the reconstruction proposed by J.Bousquet (but see *SEG* XXX 489* and P.Gauthier, *BE* (1995) no. 454). The victory list may have been preceded by an epigram in honor of the athlete, to which the fragments *Recherches -- Thasos* I, 82-85 no. 10 may belong.

O.Masson, *REG* 107 (1994), 694-697, studies the alternation Θεαγένης Τιμοσθένου (Pausanias VI 6, 5 ff. and 11, 2 ff; *Recherches -- Thasos* II, 157 no. 322, cf. supra; *BCH* 86 (1962) 594 from the 2nd/3rd cent. A.D.) and Θεογένης/ Θευγένης Τιμοξένου (*Syll*^{3} 36, *CEG* 844 from ca. 400-350 B.C.; *LSCG Suppl.* 72, cf. supra). He argues that the form Θεογένης is the normal one. Θεαγένης is built by analogy with forms like κρεᾱνόμος, θανατηφόρος, possibly for metrical reasons (cf. Δημαγένης, Κλεαγένης). Concerning the father's name, Timosthenes or Timoxenos, M. argues that the latter is original. The error in Pausanias may have been

introduced by a later exegete who made a mistake in the final part of the name. The name Θεογένης does not point to divine origin, but derives from a vague idea of divine protection. The name of one of Theogenes' sons, ⟨Δ⟩ισολύμπιος (*IG* XII 8 278 L. 31), is unique. It perpetuates the memory of the two Olympian victories of Theogenes (480, 476 B.C.). M. adduces as parallels other (rare) names derived from historical events: Καρυστόνικος (*IG* I^3 1167 L. 27; cf. *SEG* XXXIII 37, from 447 B.C.?) and Σκυροκλῆς (*IG* I^3 1184 L. 22; cf. *SEG* XXIX 60, XXXIII 43, from 423 B.C.).

---

703. Thasos. Honorary decree for Polyaretos, ca. 290-280 B.C. *IG* XII 8 267 (cf. *SEG* XL 1736; *Recherches -- Thasos* pp. 258/259). Republished after re-examination of the stone now in the National Museum in Warsaw by A.Łajtar, *Meander* 49 (1994) 167-181 (ph.; in Polish, with Latin summary), with full app. crit., commentary, Polish translation and a history of the vicissitudes of the stone (cf. L.Robert, *OMS* IV 205/206; VII 647). There are two differences with *IG*: in L. 1 Ἀμω[μήτου], Τ̣ε̣ισικρ[άτευς] instead of Ἀμω[μήτ]ου Ε̣ὐ̣σ̣τ̣ρ̣[άτου] (Τ̣ε̣ισ̣ι̣κ̣[ράτου], *Recherches -- Thasos*) and in LL. 12/13 ποιε̣[ῖν ταῦ]ιτα (?) or ποιῆ̣[σαι ταῦ]ιτα (?) instead of εἶνα[ι ταῦ]ιτα should be read.

704-706. Thasos. Three inscriptions on statue bases. Edd.pr. J.-Y.Empereur - A.Simossi, *BCH* 118 (1994) 407-415 (ph., dr.), with translation. Found in the underwater excavation of the east part of the closed harbor near the red lighthouse.

704: 408-410 no. 1. **Statue base of Ktesiphon, ca. 200** A.D. Broken into two pieces; upper part with mouldings. Edd.pr. argue that Ktesiphon is identical with Κτησιφῶν φιλόσο(φος) in the epitaph from Patargia, *Recherches -- Thasos* II, 165 no. 330, where J.Pouilloux sought to restore the patronymic Φιλοσο(--).

Ἡ πατρὶς | Κτησιφῶντα | Νεμωνίου | τὸν φιλόσοφον

705: 410-412 no. 2. **Statue base of Epikrates, Imperial period.** *SEG* XLI 719. E.-S. read in LL. 2/3 [Ἐπι]|κράτους (*SEG* Ἐπι|κράτους); in LL. 3/4 [εὐερ]|γεσίας τῆς εἰς ἑαυτόν (*SEG* εὐερ|γεσίας πρὸς αὐτόν).

706: 412-415 no. 3. **Statue base of Sextus Pompeius, 65-62 or ca. 42** B.C.? Rectangular base. Edd.pr. argue that the honorand must have belonged to the family of Pompey the Great. He may be a great-grandson of Sextus Pompeius, the governor of Macedonia († 118/117 B.C.) and the son of Quintus Pompeius Sexti f., one of Cicero's friends (stemma of the family on 414). The honor may have been conferred during Pompey the Great's command in the East (65-62 B.C.) or during the war against Caesar's murderers, in which Thasos and the honorand took the side of Brutus and Cassius.

vacat Ὁ δῆμος vacat
Σέξτον Πομπήιον Κοΐντου υἱὸν
τὸν διὰ προγόνων πάτρωνα
4 vacat τῆς πόλεως

[3. Πάτρων⟨α⟩, edd.pr., who give ΠΑΤΡΩΝ in the dr.; but the ph. shows clearly πάτρωνα, Strubbe].

707. Thasos. Seating inscription in the theatre, 2nd/3rd cent. A.D. Marble bench, reused in a late grave situated S.E. of the theatre. Edd.pr. Z.Bonias - J.-Y.Marc - D.Viviers, *BCH* 118 (1994) 453: Πριμιγέ[νους].

EUBOIA

708. Eretria. For an inscribed olpe possibly coming from Eretria cf. our lemma no. 1543.

709. Histiaia. Honorary decree for Sinope, 2nd half of the 3rd cent. B.C. (probably before 220 B.C.). *IG* XII 9 1186; *SEG* XXXVII 740; XLII 793. O.Curty, *op.cit.* (cf. our lemma no. 1689) 218/219, suggests restoring in L. 3 ἐπειδὴ Σινωπεῖς ἄποικοι [ὄντες Τρικκαίων --] instead of [ὄντες Ἱστιαιέων] or [ὄντες Μιλησίων]. Since Sinopeans and Histiaians were 'brothers' (ἀδελφοί; L. 22), Histiaia cannot be the metropolis of Sinope. Cf. for all this already *SEG* XLII 793.

710. Karystos. Two honorary decrees of Kimolos, ca. 250-239 or 229-221 B.C. *IG* XII 9 44 + T.W.Jacobsen - P.M.Smith, *Hesperia* 37 (1968) 184-199 (*SEG* XLIII 600). On the basis of J.-S.'s photo P.Gauthier, *JS* (1994) 169-178, presents new readings and restorations, a translation of LL. 19-25 and a commentary on the whole text. For the sake of convenience we present the complete text: decree I (= *IG* XII 9 44), probably for the damos of Karystos (see app. crit. ad L. 8), in the corrected and partly restored version of J.-S. (with two minor alterations of G. in LL. 7/8 and 11; reprinted by G. on 175); in decree II (= J.-S.) for the Karystian judge Charianthos, we include G.'s new text of LL. 19-25.

I [----------]σα[----------]
[----------]εαυτο[----------]
[----------]των[.]νδ[----------]
4 [----------]εν ὁ δᾶμος [----------]
[---------- Χα]ρίανθος οντω[----------]

[----------] τὰ μὲν διέλυσ[ε, τὰ δὲ ἔκρινε δικαί]-
[ως καὶ ἀποκατέστασ]ε τὸς πολίτας ἐς [ὁμόνοιαν· δεδόχ]-
[θαι τᾶι βουλᾶι καὶ τῶι] δάμωι ἐπαινέσαι τὸν [----------]
[--------- καὶ στεφανῶσ]αι αὐτὸν θαλ[λ]ο[ῦ] στεφ[άνωι ----]
[---------- ἐ]πιμελείας ἃς ἔχων δια[τελεῖ ποτὶ]
[τὸν δᾶμον τὸν Κιμωλίω]ν· ἀναγράψαι δὲ τὸ ψάφ[ισμα τόδε ἐς στά]-
[λαι λιθίναι τὸς ἄρχοντας Ἀ]ρχίδαμον Δαμοφάνη[ν Ξεναρχίδαν]
[------ ἐμ μὲν Κιμώλωι ἐν] τῶι ἱερῶι τᾶς Ἀθαναίας, τ[ὰν δὲ ἐπὶ]
[Γεραιστῶι ἐν τῶι ἱερῶι τοῦ Π]οσειδᾶνος τοῦ Γεραισ[τίου ἐν]
[τῶι ἀσύλωι ----------] τοῦ δάμου δαμόσι[ον -------]
[----------]τα[----------] τὸ δὲ ἀνάλωμα ἦ[μεν ἐς τὰν]
[ἀνάθεσιν καὶ τὰ]ν ἀναγραφὰν [π]αρὰ τῶν ταμιᾶν Κ[τασικλεί]-
[δου Τιμοφίλ]ου Ἀριστίωνος vacat

II [Ἔδοξε τ]ᾶι βουλᾶι καὶ τῶι δάμωι· Τελεσ[---- ca. 13 ---- εἶπεν]·
[ἐπειδὴ] Χαρίανθος Ἀρισταγόρου Καρύστιος παρ̣α̣[γέγονεν ἐπὶ]
[Κιμώλ]ου κατὰ τὰν ἐπιστολὰν τοῦ βασιλέως Ἀντιγ[όνου καὶ τὸ]
[ψάφισμα] τοῦ δάμου κρινῶν τὰς δίκας ἐκ παλαιῶν χρόνων ἀδ̣[ικάστος]
[παρ' ἀμ]ῖν καὶ ὅσας μὲν ἐπέτρεψαν αὐτῶι διέλυσε, τὰς δὲ ἔκρ[ινε δι]-
[καίω]ς καὶ ἀποκατέστασε τὸς πολίτας ἐς ὁμονοίαν· δεδό[χθαι]
[τᾶι β]ουλᾶι καὶ τῶι δάμωι, ὅπως ἴσαντι πάντες ὅτι ὁ δᾶμος ὁ τῶν
[Κι]μωλίων ἐπίσταται χάριτας ἀποδίδομεν τοῖς εὐεργετοῦσιν
[αὐ]τὸν, ἐπαινέσαι αὐτὸν καὶ ἦμεν πρόξενον Χαρίανθον καὶ εὐ-
εργέταν τᾶς πόλευς τᾶς Κιμωλίων καὶ αὐτὸν καὶ τὸς ἐγγό-
νος αὐτῶ· καὶ ἦμεν αὐτοῖς πρόσοδον ποτὶ τὰν βουλὰν καὶ τὸν δᾶ-
μον μετὰ τὰ ἱερὰ πράτοις· καὶ ἦμεν αὐτοῖς ἀτέλειαν πάντων
ὧν ἂν εἰσάγωσι ἠξάγωσι ἐκ Κιμώλου τᾶς πεντηκοστᾶς
τᾶς ἐνλιμενίου· καὶ ἔγκτασιν αὐτοῖς ἦμεν πάντων τῶν
ἐν Κιμώλωι καθὰ καὶ τοῖς πολίταις καὶ προεδρίαν ἐμ πᾶσι
τοῖς ἀγῶσι οἷς ἁ πόλις ποεῖ· καὶ στεφανῶσαι αὐτὸν ἐπὶ τοῦ
παρόντος ὧι δυνατά ἐστιν ἁ πόλις χρυσῶι στεφάνωι ἀπὸ
δραχμᾶν τριακοσίαν· ἦμεν δὲ αὐτοῖς καὶ ἄλλο ἀγαθὸν εὑρέσ-
θαι ὅ τι ἂν ἔχηι παρὰ τᾶς πόλευς· ἀγγράψαι δὲ τόδε τὸ ψάφισμα
ἐς στάλαι λιθίναι ἐμ μὲν Κιμώλωι ἐν τῶι ἱερῶι τᾶς Ἀθαναί-
ας ὅπει ἔκρινε τὰς κρίσεις, τὰς δὲ διέλυσεν· τὰν δὲ ἐπὶ Γεραισ-
τῶι ἐν τῶι ἱερῶι τοῦ Ποσειδᾶνος τοῦ Γεραιστίου ἐν τῶι ἀσύ-
λωι· ἐπιμεληθῆμεν δὲ τᾶς μὲν ἐν Κιμώλωι ἀναθέσεως
καὶ ἀναγραφᾶς τὸς ἄρχοντας Ἀρχίδαμον Δαμοφάνην Ξε-
ναρχίδαν· τᾶς δὲ ἐπὶ Γεραιστῶι ἀναθέσεως καὶ ἀναγραφᾶς
τὸν αἱρεθέντα πρεσβευτὰν ὑπὸ τοῦ δάμου καὶ συμπαρεσ-
σούμενον μετὰ Χαριάνθου· τὸ δὲ ἀνάλωμα τὸ ἐς ταῦτα δοῦ-
μεν τὸς ταμίας Κτασικλείδαν Τιμόφιλον Ἀριστίωνα· αἰτη-
σάσθω δὲ ὁ πρεσβευτὰς τὰν βουλὰν καὶ τὸν δᾶμον τὸν Κα-

ρυστίων τόπον ἐν τῶι ἱερῶι τοῦ Ποσειδῶνος τοῦ Γεραιστίου
ἐν τῶι ἀσύλωι ὅπει ἀνατεθήσεται· καλέσαι δὲ ἐπὶ ξένια τὸν
δικαστὰν Χαρίανθον τὸς ἄρχοντας ἐς τὸ πρυτανεῖον τὸς περὶ Ἀρχί-
δαμον· τὸ δὲ ἀνάλωμα ἦμεν παρὰ τῶν ταμιᾶν τῶν περὶ Κτασι-
κλείδαν vacat

vacat

I. 5. Genitive Absolute starting with ὄντω[ν], perhaps something like ὄντω[ν ἀμῖν ἐγκλημάτων (or συμβολαίων) οὐκ ὀλίγων (or πολλῶν) ἐκ παλαιῶν χρόνων], G. ‖ 7-8. [δεδόκται], J.-S. ‖ 8. probably ἐπαινέσαι τὸν [δᾶμον τῶν Καρυστίων] rather than Charianthos' secretary (so J.-S.; in that case one would expect αὐτόν or his name), G. ‖ 10. [εὐνοίας (?) ἕνεκα καὶ ἐ]πιμελείας, G. ‖ 11. ψάφ[ισμα ἐς, J.-S. ‖ II. 19. [δέδοκται τ]ᾶι κτλ. Τελέσ[ων ---- εἶπεν]· J.-S. ‖ 20. initio: no restoration; in fine παρα[----], J.-S., who suggest παρα[γενόμενος] ‖ 21. initio: no restoration (perhaps ἐκ Καρύστ]ου or ἐπὶ Κιμώλ]ου); in fine Ἀντιγ[όνου ----], J.-S. ‖ 21-22. the same situation, viz. a royal letter with suggestions subsequently incorporated in a city decree, is found in *SEG* XLIII 850; *IG* XII 3 91 (*Syll.*^{3} 572); XII 5 1065; *Syll.*^{3} 543. The king is either Gonatas or (perhaps preferably) Doson, G.; cf. also our lemma no. 1730 ‖ 22. initio: no restoration; in fine χρόνων κ[ατὰ τὸν], J.-S. ‖ 22-23. for this restoration cf. L.Robert, *OMS* I 36/37, G. ‖ 23. [νόμο]ν καὶ κτλ. αὐτοὶ κτλ. J.-S. ‖ 24. in fine δεδόκται], J.-S. ‖ [38. Ἀθανάλας, J.-S.; but the photo seems to show a iota on the edge; cf. also L. 13: Ἀθαναίας ‖ 39-41. cf. *SEG* XLIII 600, Pleket].

CRETE

711. Crete. Cults. U.Bultrighini, *RCCM* 35 (1993) 49-118, studies the cult of healing deities (Ἀσκληπιός, Εἰλειθυία and the Νύμφαι) on Crete, focusing on the increasing popularity of these cults in Hellenistic and imperial times and on the common features shared by the Cretan Asklepieia (proximity to water sources, concentration on the south coast of Crete, bipolarity of sanctuary on the akropolis and an Asklepieion near the harbour). B. discusses the evidence on the Asklepieia at Arkades (*I.Cret.* I V 19, 20, 52, 53; III III 1 B; *Kretika Chronika* 10, 1956, 420), Chersonesos (*I.Cret.* I VII 5), Gortyn (*I.Cret.* IV 239, 240), Hierapytna (*I.Cret.* III III 5), Itanos (*I.Cret.* III III 5; III IV 2, 3, 7), Knossos (*I.Cret.* I VIII 49, 55), Lasaia (*I.Cret.* I XV 3), Lebena (*I.Cret.* I XVII 2, 3, 7, 9-11, 14, 20/21, 23-27, 31, 32, 37, 40, 55), Lissos (*SEG* XXVIII 750), Olous (*I.Cret.* I XXII 4), Pyloros (territory of Gortyn; *I.Cret.* I XXV 2), Rhaukos (*I.Cret.* IV 182), on the cult of Eileithyia at Amnisos (*SEG* XLII 802), Aptera (*I.Cret.* II III 22), Inatos (*I.Cret.* IV 174; *Kretika Chronika* 1956, 421; cf. *BE* 1959 no. 357), and Lato (*I.Cret.* I XVI 2-6, 15, 26, 27; *REA* 44, 1942, 34; *SEG* XVI 524; XXVI 1049), and on the cult of the Nymphs at Itanos (*I.Cret.* III IV 18, 39 A). [For new evidence on the Asklepieion near Lasaia see *SEG* XLII 804. The Asklepieion attributed by B. to Hierapytna may have been located in the territory of Arkades: A.Chaniotis, *Die Verträge zwischen kretischen Poleis in der hellenistischen Zeit* (Stuttgart 1996) 436-438].

In *SEG* XLV we shall devote a number of lemmata to Cretan inscriptions on which B. comments at some length (*I.Cret.* I XVI 6; XVII 2, 7, 20; *I.Cret.* II XVII 1; *I.Cret.* IV 182; *SEG* XXVIII 750). We shall also present some inscriptions from the Asklepieion in Lissos, partly unpublished and partly mentioned in passing in preliminary reports.

712. Crete. Linguistics. For a series of meticulous articles on the use of prepositions in Cretan inscriptions see Á.Martínez Fernández, *Fortunatae* 2 (1991) 77-172 (ἀντί, πρό, πεδά, σύν); 3 (1992) 99-230 (ἄν, κατά, διά); 4 (1992) 61-118 (ἐξ, ἀπό); 5 (1993) 55-100 (ποτί, ποτί, πρός). Cf. id., *Πεπραγμένα τοῦ Ζ΄ Διεθνοῦς Κρητολογικοῦ Συνεδρίου*, A2 (Rethymno 1995) 597-612.

713. Crete. Inscriptions, vicissitudes of. C.Kritzas, *Mentōr* 32 (1994) 213/214, narrates how during World War II an Australian army officer took three inscribed fragments from the Epigraphic Collection of the Heraklion Museum and transported them to Perth, and how in 1994 they were returned to the Heraklion Museum: *I.Cret.* I XVI 17 (found in Hagios Nikolaos and containing part of the treaty between Lato and Eleutherna), *I.Cret.* III IV 5 (Itanos; part of a treaty between Itanos and Hierapytna) and an unpublished fragment: lower part of a honorary inscription for members of a Jewish family (3rd cent. A.D.). Unfortunately, K. does not publish this latter piece.

714. Crete. Internal migration. G.Capdeville in *Emigrazione e Immigrazione* 187-222, discusses several inscriptions testifying to the immigration of members of Cretan cities into cities not their own: *SEG* XXXV 991 (expulsion of ἀλλοπολιάται = foreign citizens residing in Lyttos; not to be expelled are those in the power of a citizen and the Itanians; the former probably were victims of piracy; with the latter Lyttos may have concluded an isopoliteia-treaty); *I.Cret.* III III 4 (isopoliteia-treaty between Hierapytna and Priansos; no voting rights awarded [cf. isopoliteia treaties from Asia Minor prescribing special procedures for those who actually want to settle down in the other city]); III IV 1 (treaty between Hierapytna and Praisos; full citizenship is possible provided one renounces citizenship of the other polis); *I.Cret.* IV 64 and *SEG* XXVII 631 (XXXV 993; special rights for immigrating artisans); *I.Cret.* IV 72, cap. 11 LL. 10-17 (rejection of an adoptee-foreigner). Foreign origin occasionally appears from a name: Λαππᾶος in *I.Cret.* II XXII 4 (originally from Lappa), Ὑρτακίνας in *I.Cret.* II XXIX 12 (from Hyrtakina), Πετραῖος in *I.Cret.* I XXII 4A, Ἔλυρος in *I.Cret.* I XIX 3A.

For Cretan names deriving from place names cf. A.Chaniotis in *Amnisos* (cf. *SEG* XLII 802) 78 with note 181: Πραίσιος (*SEG* XXIII 547), Φαῖστος Συβρίτας (unpublished dedication in the Idaean Cave; Συβρίτας is probably a metronymic), Φαίστιος (*FgrHist* 457 T 2; *SEG* XXXVII 208), Φαιστιόννας (*I.Cret.* I XVIII 119; IV 206) and Κνῶσος: SEG XXX 116.

715. Crete. The κοινοδίκιον. S.L.Ager, *JHS* 114 (1994) 1-18, re-examines the contexts in which the scanty Cretan attestations of the court called κοινοδίκιον occur (all from the first half of the 2nd cent. B.C.; extensive survey of earlier views): **1)** *I.Cret.* III III 4 LL. 47-53 and 58-74 (isopolity treaty between Hierapytna and Priansos; translation): the koinodikion ceased to exist (L. 59); like the future agreements detailed in LL. 64-74, it will have served to resolve disputes between (citizens of ?) the two cities; **2)** *I.Cret.* IV 197 (= *IG* XII 3 254; grant of ἀσυλία to Anaphe; translation); a Cretan accused of piracy (the generally accepted interpretation of συλᾶν in L. 18) was liable to trial both on Anaphe and/or (?) on Crete. A case on Crete was to be judged [ἐν κ]οινοδικίωι (L. 24); **3)** Polyb. 22.15.4 (on the assumption that κοινοδίκαιον of the manuscripts should be emended to κοινοδίκιον): Roman arbitrators in a conflict between Kydonia and Phalasarna ruled that the Kydonians could take part in 'matters concerning koinodikion' if they wished, but that they were not obliged to do so provided that they were not to interfere in the rest of Crete. Unfortunately, none of these attestations sheds light on the function or the composition of the body. A. argues that non-Cretan evidence, which is roughly contemporary (ca. 225-150 B.C.), may refer to the same phenomenon, not to be considered, then, as specifically Cretan (*SEG* XXXII 811 provides no evidence for the meaning of the term, if the latter is on record at all: something like κοινοδικ[αστηρίου] is equally possible): **1)** ἔντευξις-papyri showing that the koinodikion was a venue for private suits between Greeks and Egyptians; **2)** *RC* 53 Col. IIA LL. 1-9 (*I.Pergamon* 163; letter of Eumenes II to the guild of Dionysiac artists): the king mediated between the guild and its host city Teos, probably providing for a tribunal of mixed jurisdiction which heard disputes between the two parties. These two examples show that a koinodikion judged disputes between members of different jurisdictions. Likewise, the homonymous Cretan body was a joint court formed by two cities in an ad hoc manner, probably for private litigants. Consequently it is not a (permanent) court established by the Cretan Hellenistic κοινόν, as is mostly assumed. Additional arguments are: the missing of definite articles in the Cretan inscriptions, which suggests that the reference is not to a recognized, pre-existent body; other Hellenistic koina did not have a permanent federal tribunal for inter-state disputes; inter-state arbitration on Crete generally went to a third party, mostly outside Crete, probably even when the koinon existed (disputes not always suspended the koinon); the idea of a common or joint tribunal was known to Cretan states (*I.Cret.* I VIII 9 LL. 19/20: [Γορτυνίων οἱ] σύμμαχοι καὶ Κνωσίων | κο[ινᾶι διαδι]κα[ζό]ντων). Cf. P.Gauthier, *BE* (1995) no. 459 for some doubts: the examples outside Crete are unclear; in *I.Cret.* III III 4 the κοινὸν δικαστήριον on record in LL. 49/50 may be a court of the type defined by A., but the κοινοδίκιον in L. 59 may be a body of another sort [Cf. now also A.Chaniotis, *op. cit.* (cf. our lemma no. 735 in fine) 135-137 and 141-144; S.L.Ager, *Interstate arbitrations in the Greek world, 337-90 B.C.* (Berkeley 1996)].

716. Crete. Laws. Cf. S.Link, *Das Griechische Kreta. Untersuchungen zu seiner staatlichen und gesellschaftlichen Entwicklung vom 6. bis zum 4. Jahrhundert v. Chr.* (Stuttgart 1994), for frequent references to and discussion of the following Cretan documents: *I.Cret.* IV 72 (*SEG* XLIII 608*) and Koerner (cf. *SEG* XLIII 1235) nos. 87, 90, 92, 121, 128, 132, 138, 147, 152/153, 155 (= *SEG* XXXVII 752; Meiggs - Lewis, *GHI* 2; *I.Cret.* IV 14(g)-(p); 41, 43

Ba, 47, 75, 77B, 78, 81); *Syll.*^{3} 56 (= Meiggs - Lewis, *GHI* 42). Cf. Link's Index on 141-145 for the pages on which he discusses (elements from) these texts. Cf. A.Chaniotis' review in *Klio* 79 (1997) 217-219.

---

717. Crete. Vocabulary: πρόκορμος. *I.Cret.* IV 235. Á.Martínez Fernández, *Fortunatae* 1 (1991) 67-85, discusses the term πρόκορμος, attested only in *I.Cret.* IV 235 (manumission record from Gortyn; 3rd cent. B.C.). The structure of this text and the use of the preposition πρό in Cretan inscriptions leads to the conclusion that the πρόκορμος was a representative of the body of the κόσμοι in certain civil acts, such as the manumission of slaves, perhaps fulfilling the functions of a secretary. M. also discusses the Gortynian dating formulas.

---

718. Crete. Vocabulary of epigrams of the Roman Imperial period. Cf. A.Martínez Fernández in *op.cit.* (cf. our lemma no. 925bis) 185-192, for some reflections on the vocabulary of the nineteen metrical epigrams written in elegiac disticha (thirteen funerary; six dedicatory): Homeric reminiscenses; hapax legomena; typical late-Greek elements; terms denoting public officials or institutions (ταμίας; ὕπαρχος; Δίκη).

---

719. Chania. Dedication to Herakles, 5th cent. B.C. Rectangular statue base. Ed.pr. in *Kretika Hestia* 4 (1991-1993) 202-212 (ph.; non vidimus). Cf. A.Pariente, *BCH* 118 (1994) 836: Αἰσχύλος | Πεταλίδα | Ἡρακλεῖ

---

720. Dattalla. D.Viviers, *BCH* 118 (1994) 229-259, reprints LL. 1-12 of the labor-contract of Spensithios from ca. 500 B.C. (*SEG* XLII 801*; cf. our lemma no. 1735, comp. num. under *SEG* XXVII), with translation. He presents observations on the construction of the beginning of the text with the frequent mention of Spensithios' name. He suggests as a provenance the region of Aphrati-Lyttos, possibly Aphrati itself. The *mitra* on which the contract is inscribed, may come from an *andreion*, where weapons decorated the walls. V. argues that the Δαταλεῖς in L. 1 should be interpreted as the members of the civic community of Dattalla, which is on record in a treaty between Lato and Olous (*I.Cret.* I xvi 5, L. 64, 2nd cent. B.C.; cf. *SEG* XXXIX 971, XLI 1809); cf. the toponym ὁ Δαταλές at Kato Symi (*PAAH* (1973)[1975] 191, 6th cent. B.C.). He rejects the identification of the site of Aphrati with Arkades and proposes to locate Dattalla at Aphrati (Arkades at Ini). V. surveys our knowledge of the city: cults (e.g. the dedication to Athena, *I.Cret.* I v 4, 5th cent. B.C.), institutions (κόσμος, ποινικαστάς; the latter assisted the κόσμος in his religious and profane duties, performed public sacrifices when cults had no priest of their own and administered the possessions of sanctuaries when there was no priest responsible), archaeological remains (showing that the occupation of the site virtually ceased in the 5th cent. B.C.). For the incorporation of Dattalla into the territory of Lyttos, see our lemma no. 731. On 251, a table of the letter forms of the inscriptions in the Aphrati-Lyttos region.

---

721. Eleutherna. Fragment, undated. Ed.pr. in *Kretika Hestia* 4 (1991-1993) 247-263. Non vidimus. Cf. A.Pariente, *BCH* 118 (1994) 832.

[--]ιστου τύ[.....]ι̣νεικης καὶ αἰωνίου μ̣[νήμης]

['Υπὲρ ἀρ]ίστου τύχ[ης ...]ι̣νείκης etc., *BCH* [τύ[χης κα]ὶ νείκης; since there is no further information about the stone in *BCH*, it is hard to decide how much is missing in the beginning; one expects the name plus titles of a Roman emperor: ['Υπὲρ --------- ἀρ]ίστου (= optimi) etc., Pleket].

722. Eleutherna. Loom weights. C.Tsigounaki, *Eleutherna* II 2 (Rethymnon 1994) 109 (ph.), publishes two inscribed loom weights found in a Hellenistic house: Ξε and A respectively (ca. 200 B.C.).

723. Gortyn. The Law Code, ca. 450 B.C. *I.Cret.* IV 72; *SEG* XLIII 608*. M.Bile in *Symposion 1993*, 45-51, reflects on the πατρῡῐ̄κος in the Law Code; she translates and comments on VII LL. 15-27 and briefly discusses the words καδεστάς ('une sorte de Conseil de famille' ?) and ἐπιβάλλῶν ('héritier' and possibly 'partie de ce Conseil'). S.Avramovic, *ibidem* 53-60, responds to B.'s views. M.Gagarin, *ibidem* 61-71, reflects on the economic status of women in the Law Code and argues that the latter improved the economic condition of women rather than diminished it. Analysis of IV 52-V 1; V 1-9; VI 9-25; VII 7-17 and XII 1-5. A.Maffi, *ibidem* 73-78, responds to G.'s theses. J.Velissaropoulos-Karakostas, *ibidem* 187/188, comments on IX 24-26.

For some general reflections on the Law Code cf. R.Sealey, *The Justice of the Greeks* (Ann Arbor 1994) 37-43 (cf. also the Index p. 162 s.v. Gortyn).

The Greek text and a French translation now also in H.Van Effenterre - F.Ruzé, *Nomima* II (cf. our lemma no. 1735) 357-389.

For another inscription from Gortyn see our lemma no. 717.

724. Gortyn. Epitaph of Theoktiste, 5th/6th cent. A.D. White marble plaque found in the village of Metropoli, in the territory of ancient Gortyn, and originally probably fixed to the covering stone of a tomb; now in the Historical Museum of Crete; very light horizontal guidelines for the inscription; above the inscription a cross flanked by two ivy leaves, two triangular signs and floral motifs. Ed.pr. C.Kritzas in *Loibē eis mnēmēn Andrea G.Kalokairinou* (Heraklion 1994) 253-260 (ph.).

† Ἔνθα κατάκιτη | ἡ τῆς μακαρίας μ̣ν̣ή̣|μ̣ης Θεοκτίστη Βυ|ζαντία, σύνβιος ‖ γεναμέν̣η Ἰωάννο̣υ | λιθοξό̣ῦ κ(αὶ) καλῶς τὸν | βίον διάξο̣υσα · ἀνε|παύσατο μ̣η̣νὶ Μαρτίο̣υ | · ε΄ · , ἰνδ(ικτιῶνος) β΄ †

3. Ed.pr. provides parallels for Θεοκτίστη (not from Crete) and Θεόκτιστος (from Crete and elsewhere) || 3-4. the deceased is from Constantinople, ed.pr. || 6. Ϗ ᴷA, lapis; ed.pr. points out that in an Athenian epitaph (C.Bayet, *De titulis Atticae Christianis*, Paris 1878, no. 4) one should restore λιθο|[ξόο]υ instead of λιθο|[κόπο]υ [for λιθοξός cf. our lemma no. 501] || 7. διάξουσα for διάξασα, ed.pr.

---

725. Gortyn. Christian inscription. *SEG* XLI 756 (in fine). D.Feissel, *BE* (1995) no. 716, suggests reading the text as follows ('en orthographie normale'): θεωρῶν τὸν τύπον, τίμα τὸν τόπον: 'en contemplant le signe (de la croix), révère le lieu'. He refers to parallels from Athens, Tenos and Cappadocia (*BCH* 104, 1980, 497). The Gortynian text shows that in the Athenian and Cappadocian versions one should also read θεωρῶν (instead of [φ]έ̣ρων and [ἀ]ρῶν (sic) respectively).

---

726. Hierapytna. Romanization. Cf. M.W.Baldwin Bowsky, *Cretan Studies* 4 (1994) [1995] 1-44, for a study of the Romanization of Hierapytna, especially from an onomastic point of view; list of Hierapytnians attested abroad in connection with the Panhellenion.

---

727. Hierapytna. Ratification of the statutes of a foundation by council or assembly, 125 A.D. *I.Cret.* III III 7. F.Gschnitzer in *E fontibus haurire* --- (cf. our lemma no. 1008) 287 (cf. also 292 note 40), points out that just before the long list of names, which concludes this text, there are the words [--] τὰ γεγραμμ[ένα] παρῆσαν. He rejects the idea that these words are to be connected with the list of names: 'scribendo adfuerunt ---'. Normally only three dogmatographoi (cf. our lemma no. 1700) are charged with the formulation and registration of texts; as a result he suggests connecting τὰ γεγραμμένα with the preceding and interpreting the list as containing the names of those who were present in the assembly or council. But cf. also 292 note 40: 'present "bei der Beurkundung ?" '.

728-730. Knossos. Hellenistic inscriptions. (Re)published by P.Perlman, *ZPE* 100 (1994) 123-125.

728: 123/124 no. 2 (ph.). **Magistral dedication (?), 2nd/1st cent. B.C.** Fragment of a limestone stele, all edges broken away except at right. Probably from the acropolis hill (cf. G.Karo, *AA* 1936, 161), where a double temple of Zeus and Hera may have been located. Now in the Archaeological Museum at Heraklion. Ed.pr. refers for parallels to the magistral dedications at Lato occasioned by the renovation of temples and sanctuaries (i.a. *I.Cret.* I xvi 21-34, 2nd half of the 2nd cent. B.C.). We incorporate some restorations suggested by A.Chaniotis, *TEKMHPIA* 1 (1995) 31/32.

[Ἀγαθᾶι τύ]χαι vacat
[Ἐπὶ τᾶς -------ίδ]ος, κοσμιόν-

[των τῶν σὺν Μό?]σχωι τῶ ᾽Αρχω-
4 [νίδα ? ------- οἱ κό]σμοι τῶι ΣΑ-
[----------τᾶ]ς παστάδος
[----------]CKO[.]Ọ[--3-4--]

3-4. Name and patronymic of the eponymous kosmos, not restored by P. ‖ 4-5. catalogue of names of the kosmoi with patronymics; P. read in L. 4 --]σμοίτω. Ἰσα-; Ch. suggests alternatively τῷ ΙΣΑ- ‖ 5. παστάς: also mentioned in a magistral dedication at Lato, *BCH* 62 (1938) 389-395, where it is identified with the vestibule which provides direct access to the two rooms, built side by side, of the double temple of Aphrodite and Ares.

729: 124/125. **Sacred law of the Epilykoi, 1st cent.** B.C. *SEG* XXXV 989, cf. XXXVIII 889. P. suggests that the Ἐπίλυκοι were perhaps the leaders of a religious organisation, associated with the cult of Apollo Lykeios, cf. *I.Cret.* I viii 15, a dedication from Knossos to Apollo Lykeios and his σύνναοι. Artemis Skopelitis of the lex sacra may have been one of Apollo's σύνναοι. Both texts were prompted by a πρόσταγμα/ ἐπιταγά, an ordinance reflecting divine will, possibly even one and the same oracle concerning changes in the cult practice.

730: 125 no. 4. **Agreement between Knossos and Hierapytna, 3rd/2nd cent.** B.C. P. reads in *I.Cret.* I viii 13 L. 26 in rasura: ἐ]ν τῶι ἱερῶι (*I.Cret.*: Κ]νώσιοι). Now republished by A.Chaniotis, *Die Verträge zwischen kretischen Poleis in der hellenistischen Zeit* (Stuttgart 1996) 50, who suggests reading [Ἐλαίᾳ ἐ]ν τῶι ἱερῶι and dates the text after 145 B.C. (?).

730bis. Knossos (area of: Archanes). Roof tiles, 3rd cent. B.C. A.Chaniotis, *Archaiologia* 53 (1994) 71, presents two fragments of roof tiles found (in second use) at the site Τζαμί, mentioned by N.Platon, *PAE* (1957) 133. The text, originally inscribed in the mould, appears retrograde and in relief on the tiles. Ch. also briefly discusses the other epigraphic evidence on Archanes from the 5th cent B.C. to the 1st cent. A.D. (*I.Cret.* I VIII 1 and 17; *Staatsverträge* 148; *SEG* XXXVII 749). We give here both texts.

A	B
[--]Ḥ ΦΑΙΣ	[--Η]ΦΑΙΣ
[---]Θ̣ ΗΝΑ	[-- Θ]Ḥ̣ΝΑ

1. It is not certain if any text is missing on the left; probably the abbreviated name of the dedicant or manufacturer, e.g. Ἡφαισ(τίων), Ch. ‖ 2. possibly [Ἀ]θηνα(ίας), Ch. ‖ the tiles may have been made for a sanctuary of Athena. According to Diod. 5.72.2 a sanctuary of Athena was located near the sources of the river Καίρατος which can be identified with Κατσαμπᾶς.

731. Lyttos. Territorial expansion in the 6th/5th cent. B.C. D.Viviers, *BCH* 118 (1994) 249-253, studies the Lyttian expansion towards the north and south coasts of the island. On the basis of *I.Cret.* I xviii 1 (*LSAG* 315 no. 15; cf. *SEG* XLII 1734, from ca. 575-500 B.C.) L. 1 (ὅζοι ἄνōθεν, which implies the existence of 'gens d'En-Bas'), he argues that Lyttos may have controlled part of the northern coast around Chersonesos; cf. inscriptions from the 2nd cent. B.C. which mention citizens near the sea, e.g. *I.Cret.* I xix 3 and xviii 9 (cf. *SEG* XXXIII 134). Lyttian expansion towards the south coast is attested in Ps.-Skylax 47 (ca. 350 B.C.). V. argues that the end of the occupation at Dattalla in the 5th cent. B.C. may be ascribed to this expansion. The city of Biannos too may have been incorporated by Lyttos, cf. the decay of the temple of Hermes and Aphrodite in the 5th cent. B.C. Lyttos may have penetrated to the south coast near Kastri Keratokambou. The cities conquered may have received the status of perioikoi with a certain degree of political independence. V. further argues that the foundation of the city of Arkades by a synoikism of several small political centers may also be accounted for by the expansion of Lyttos to the south. The picture drawn by V. of the cities of central Crete in the 6th/5th cent. B.C. shows a dynamic evolution and the restructuring of the city territories.

731bis. Phaistos. Epigram for Megale Meter, 3rd/2nd cent. B.C. *I.Cret.* I XXIII 3. N.Cucuzza, *Quaderni dell'Istituto di Archaeologia della Facoltà di Lettere e Filosofia, Univ. di Messina* 8 (1993) 21-27, suggests that the Μεγάλα Μάτηρ mentioned in an epigram dedicated in her temple (L. 5) should be identified with Leto. This temple has been found in the southwest corner of the Minoan palace (erroneously called 'temple of Rhea'). Literary sources show that in Phaistos the cult of Lato Phytia had an initiatory character and was connected with the ephebic festival Ἐκδύσια. [On the Ekdysia cf. now D.D.Leitao, *ClAnt* 14 (1995) 130-163. The epigram demands from the worshippers purity of the mind; on this idea in Greek leges sacrae see now A.Chaniotis, in J.Assmann - T.Sundermeier (edd.), *Schuld, Gewissen und Person* (Gütersloh 1997) 142-179, with further parallels].

---

732. Phalasarna. Lead tablet with protective charm, 4th or early 3rd cent. B.C. *I.Cret.* II XIX 7; *SEG* XLIII 615*. A.Martínez-Fernández, *Fortunatae* 2 (1991) 319-330, discusses the dialect (mixture of Koine and Dorian forms) and vocabulary (epic vocabulary) [however with no knowledge of the recent critical editions of the text mentioned in *SEG* XLIII 615].

---

733. Polyrrhenia. Inscription on a kerykeion, 475-450 B.C. ? Bronze kerykeion with an Ionic capital on the shaft; inscription engraved on one of the two coiled arms ending in snake-heads. Mentioned in G.Ortiz (ed.), *op. cit.* (cf. our lemma no. 1552) no. 129 (ph.). We read the inscription from the photograph: Τᾶς ϝέρας : τᾶς Ἀργείας : ἐμι

The inscription was dated to 475-450 B.C. by T.Šelov-Kovedjajev apud O., who considers the possibility that the kerykeion was made some time before and argues that it may be of Cretan manufacture. As to Argive Hera and Crete, P.Borgeaud apud O. points out that contacts between Crete and Argos existed ca. 450 B.C. (Knossos and

Tylisos appeal to Argos for mediation; the treaty concerned mentions a sanctuary of Hera in Crete) [the alphabet does not provide compelling evidence; according to the Table of Letters in *LSAG*, ᚹ = Γ is attested both for Argos and Crete; ⊟ is on record in Argos for heta, but in Crete only for eta so far; the latter may be accidental].

734. Tarrha (area of). Epitaph of Timomene, 2nd/3rd cent. A.D. Fragment of a gray limestone block, all edges broken away except at right. Now in the Archaeological Museum at Chania. Ed.pr. P.Perlman, *ZPE* 100 (1994) 123 no. 1 (ph.): [T]ιμομέλνη 'Απολλωνι[ί]ου

1. Τιμομένη: unattested so far, but cf. Τιμομένης, ed.pr.

735. Unknown provenance. Treaty between Malla and Lyttos, 3rd cent. B.C. *I.Cret.* I XIX 1 (*Staatsverträge* 511; *SEG* XXXII 910). A.Chaniotis, *ZRG* 111 (1994) 421-424, discusses the συλᾶν-clause on record in LL. 8-16 (text; German translation). Contra P.Gauthier (cf. *SEG* XXXII) he argues that the clause ὁ δὲ κόσμος [π]ραξάντω[ν τᾶν δέικ'] ἀμερᾶν τὸν ἐλούθερον (LL. 12/13) refers to the obligation of the kosmos to reclaim a seized free man rather than to his recovering seized goods from a free man. The distinction is between a term of ten days for a free man and a term of twenty days for all other movables (LL. 13/14: ἄλλο δ' αἴ τ[ις συλάισα]ι ἐν ἀμέραις ἴκατι: slaves, cattle, etc.), both after having become the object of seizure by (an) inhabitant(s) of the other city. The συλᾶν of persons rather than goods is exceptional, but can be explained by the seizures being perpetrated by private men. Conflicts are best conceivable in the pastoral border-land, where herdsmen, cattle or other movables could easily be abducted; they arose over χρέος (L. 11: 'good'/'valuable' rather than 'debt'). The latter had to be restored to the injured; similarly the fine of 100 staters (LL. 11/12; the considerable amount points to the seriousness of the problem) should probably be paid to the victim rather than to his city. The stipulation that a defaulting kosmos was liable to a fine of 500 staters to be paid to the *city* of the victim rather than to the victim shows that this was understood as a violation of the treaty; thus a conflict between private men developed into a conflict between their communities.

Cf. now also id., *Die Verträge zwischen kretischen Poleis in der hellenistischen Zeit* (Heidelberger Althistorische Beiträge und Epigraphische Studien 24; Stuttgart 1996) 208-213 no. 11, especially 211/212.

SICILY

736. Sicily (and Magna Graecia). Amphora stamps. C.Vandermersch, *Vins et amphores de Grande Grèce et de Sicile, IVe-IIIe s. avant J.-C.* (Naples 1994) 159-184, lists the Greek and Latin names on wine amphoras manufactured in the areas indicated in the title of his book, in alphabetical order. All stamps have been published, except for pp. 168 (from Kroton; Λεπτίνα), 171 (from Sigean in Gaul; M[..]AK[...]: perhaps Μεγακλῆς), 172 (from Antibes;

NOIΩ; perhaps a Hellenized Oscan name: No(υ)ιος ?), 174 (from Filicudi; ΠΑΡ( )M; found during excavation of a shipwreck), 175 (from Selinous; PAΩM; found in the same shipwreck) and 176 (from Megara Hyblaia; ΦAI: perhaps Φαῖ(αξ) or Φαί(διμος)).

737. Sicily. Dorian dialect. Cf. J.B.Curbera in *op.cit.* (cf. our lemma no. 925bis) 93-100, for some reflections on the Dorian dialect in Sicilian Greek inscriptions: dative plural in -εσσι; athematic infinitive in -με(ι)ν; ἁλίασμα (distribution map on 97); reflexive pronoun in -τα (αὐτῶντα; cf. αὐταυτᾶν); ἴκατι (= εἴκοσι).

738. Sicily. Epigrams. G.Manganaro, *MEFRA* 106 (1994) 91-118, presents a list of the following epigrams from Sicily (bibliographies): 92 no. **1**) *IG* XIV 56 (*GV* 827; text); 92 no. **2**) *IG* XIV 58; 92 no. **3**) *IG* XIV 58a (Add. p. 686); 92/93 no. **4**) *IG* XIV 11 (cf. our lemma no. 790); 93/94 no. **5**) *IG* XIV 463 (Kaibel, *EG* 735; Wessel (cf. *SEG* XXXIX 1036) 760A; text with indication of its present state after re-examination in the Museum of Syracuse; ph.); 94 no. **6**) *IG* XIV 499 (*GV* 1936; text); 94 no. **7**) *IG* XIV 498 (cf. our lemma no. 766); 95 no. **8**) *IG* XIV 466 (Kaibel, *EG* 718; *IGR* I 510); 95 no. **9**) *IG* XIV 14 (text); 96 no. **10**) *IG* XIV 453 (Kaibel, *EG* 599; *GV* 883; text of *IG* except for the restorations in LL. 2/3: ἐπέ[θηκε μάτην] (no restoration in *IG* and *GV*; ἐπέ[οικε φέρειν]·, *EG*) and τέλ[ος, ἔσχε τ' ἄγαλμα] (τέλ[ος, εὗρε δὲ τύμβον, *IG* et alii); ph.); 97 no. **11**) *IG* XIV 502 (Kaibel, *EG* 887; text; ph.); 97/98 no. **12**) *NSA* (1891) 397 (cf. our lemma no. 793); 98 no. **13**) *NSA* (1937) 77/78 (cf. our lemma no. 764); 99 no. **14**) *SEG* XXXVIII 968 (text; ph.; M. now restores in L. 1 [Ὄμματα δ' o]ἱ παῖδες θλίβουσι πεσή̣[ματι ? (τοῦ δεῖνος)]; cf. *SEG* XXXVIII for his earlier suggestions; date: 4th cent. A.D. on the basis of the letter forms; 2nd cent. A.D., *SEG*); 100/101 no. **15**) A.Ferrua, *RAC* 18 (1941) 219/220 (cf. our lemma no. 797); 101 no. **16**) *SEG* XXXII 929 (cf. our lemma no. 778); 102/103 no. **17**) G.Libertini, *Siculorum Gymnasium* 2 (1949) 94 no. 2 (cf. our lemma no. 748); 103-110 nos. **18-20**) three inedita (cf. our lemmata nos. 779/780 and 794); 110/111 no. **21**) *SEG* II 533; XXXIV 948* (dr.; text with some restorations slightly differing from M.'s earlier suggestions (see *SEG* XXXIV); in LL. 2 (ἔνθ[α βλέπειν] instead of βλέψοντα]), 4 (ἀπ' Ἀκιδο[ς κλοπούς] instead of κλῶπας]) and 6 (σ[υληταῖς] instead of σ[υλῶσιν]); 111/112 no. **22**) *SEG* XXXI 821/822 (XLII 824*; ph.; text of 821, incorporating most of C.Gallavotti's readings: see XXXI on pp. 202/203; however, in L. 10 Ἀλ[λος ἄ]-φωνα instead of ἀλλ' εὔφ]ωνα and in L. 13 in fine ἔ[φαινεν --] instead of ἐ[φήσεται, οὐδ' ἐπέοικεν]); 112-115 no. **23**) *IG* XIV 219 (*SEG* XXXI 823; text as in *SEG*); 115-117 no. **24**) two new fragments (cf. our lemma no. 777).

739. Sicily. Recent epigraphical research. A.Brugnone, *Kokalos* 39/40 (1993/1994) 487-514, presents a survey of recent epigraphical research on inscriptions from Sicily. Cf. A.Chaniotis, *Kernos* 10 (1997) 262 no. 29.

740. Sicily (and Magna Graecia). Euboian colonies. After a brief introduction on the historical aspects of the foundation of the Euboian colonies and on the alphabet, R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia*. Vol. III: *Iscrizioni delle colonie Euboiche* (Pisa 1994), presents the archaic Greek inscriptions from Pithekoussai (nos. 1-11), Cumae (nos. 12-29; nos. 30/31 are coin legends), Zancle (nos. 34-38 and 43; nos. 39-42 are coin legends), Himera (nos. 44-54; nos. 55-57 are coin legends), Rhegium (nos. 58-65; nos. 66-71 are coin legends), Naxos (nos. 72-77; nos. 78/79 are coin legends [*SEG* XXXIX 1015 seems to be lacking]), Leontinoi (no. 84; nos. 80-83 are coin legends) and Katane (nos. 85/86: coin legends).

In Appendix I, A. presents the inscriptions on the so-called 'Chalkidian Vases' (nos. I-XXIII; cf. *SEG* XLIII 637). Appendix II contains a graffito on a lekythos (113-115 A 1; Greek or non-Greek; *SEG* XLI 848; Jeffery, *LSAG*^{2} 130 no. 2) and two dipinti on vases of unknown provenance (116/117 A 2/3; *LSAG*^{2} 241 no. 24 (*SEG* XXIX 946) and 88 no. 22: perhaps to be assigned to Rhegium).

New are nos. 11 (Pithekoussai; graffito on an Attic SOS-amphora: λεῖα; ca. 650 B.C.) and 19 (Cumae; graffito on the foot of a kylix: [--]δέμο̄ ἐ̄μ[ί]; ca. 500 B.C.).

For nos. 51 (Himera) and 72 (Naxos) cf. R.Arena, *ZPE* 103 (1994) 155-158 (cf. our lemmata nos. 753 and 774).

A comparatio numerorum follows:

IG XIV	Arena vol. III
862	27
863	22
864	28
865	16
866	21
867	14
869	13
871	12
SEG	
IV 64	84
XI	
1180	34
1205	35
XXVII 664	p. 116 A 2
XXVIII 796	1
XXIX 946	p. 116 A 2
XXXII 919	62
XXXIV 965	75
XXXV	
1014	72
1015	75
XXXVI	
824	84
911	15
XXXVIII	
951	73

SEG XXXVIII	Arena vol. III
952	74
953 (1)	76
953 (2)	77
XL 818	29
XLI 848	113 A 1
XLII	
872	72
897	18, 26
919	2
920	4
XLIII	
637	pp. 97-100
655bis	5, 9/10
IvO	
24	34
267-269	64
271	65
F.Delphes **III 1** 503	58
***LSAG*^{2}**	
p. 88 no. 22	p. 116 A 3
p. 130 no. 2	p. 113 A 1
p. 239 no. 2	p. 113 A 1

*LSAG*²	Arena vol. III	*LSAG*²	Arena vol. III
p. 240 nos.		p. 248 nos.	
3	16	11	59
4	13	12-14	63
5	26	15	58
6	18	16	65
7	12	19	54
8	27	p. 453 nos.	
9	14	1 (a)	4
11	20	1 (b)	3
12	15	p. 453 A	1
13	21	p. 453 B	6/7
14	28	p. 453 D	17
15	22	p. 454 no. 6 (a)	38
16	29	p. 454 C	36/37
p. 241 no. 24	p. 116 A 2	p. 455 E	60
p. 247 nos.		p. 455 F	61
2	84		
5	34	*CEG*	
6	35	388	65
8-10	64	392	45
		393	54

741. Sicily. Magical documents of the early Byzantine period. G.Manganaro (re)publishes a large number of phylakteria of various forms and materials, both inscribed and anepigraphic, mostly from eastern Sicily and dating from the 3rd to the 6th cent. A.D., in the following articles: **1)** *RAL* 5 (1994) 485-517: see our lemmata 752, 768, 771 and 781 for four new documents, and 761 and 775 for new readings of texts already known; **2)** in *Scritti classici e cristiani offerti a Francesco Corsaro* (Catania 1994) 455-464: see our lemmata nos. 769, 772, 782, 795/796 and 798 for six new texts; **3)** in *Hestíasis. Studi di tarda antichità offerti a Salvatore Calderone* (= *Studi Tardoantichi* 6, 1989 [1994]) 13-41 (see below). In (1) on 504-517 (and in a more concise form in (3) on 13-18), M. presents some general observations on magical practice and apotropaic amulets in rural areas of early Byzantine Sicily: Greek as the typical 'magic' language against official documents in Latin (5th/6th cent. A.D.); no radical changes of pagan customs; invocation of pagan and Jewish deities (Artemis; Iao; king Solomon; 'Abrasax-figure') along with Christian saints (Ananias; the Anargyrioi; Sisinnios; Theodoros; neither of them is typical of Sicily; hardly local saints; later (6th/7th cent. A.D.) a special cult of SS. Peter and Paul); continuity of protective charms well into the Arabic period.

From the ca. 30 objects briefly discussed in (3) (ph. of all; almost all in private collections), we list those with Greek texts which seem to be unknown so far; we refrain from elaborate descriptions (no indication of provenance and precise date unless stated otherwise): **1)** 20/21 no. 6: oval lead plaque found near Caltanissetta; 'Abrasax'-figure with inscription Ιαω; on the reverse Αβραλσαξ; **2)** 21 no. 12: lead medallion; around (counter-clockwise) an 'Abrasax'-figure: ΙΑΗΛΟΛΛΧΚΙΛ; on the reverse other letters, inter alia ΙΛ K; **3)** 22/23 nos. 14/15: two bronze medallions found in or near Paternò and Syracuse; 5th cent. A.D.; seated bearded figure within an

ouroboros (snake biting its tail); below: ƵƵƵ; above: Σφραγὶς ⟨Σ⟩ωλομῶνος (haplography of C); at left: ABAIΩACIMOΩINETEIIKENEIHEIΛAB (a key ?); at right: EΠHNAIENMAΞA IOCΔΔNΛIAΞABAIMEAZΛ/; on the reverse within an ouroboros an 'Abrasax'-figure; above: IAΩAΛ∨N; at left and right of the neck: IAIΩH; under the right hand HHΩIMAIM∨IΩNII BAΛIOΛIBAΛCΘE; under the left arm CE εἰς πᾶσα(ν) ψυχήν ('for each person'); **4**) 23 no. 20: lead medallion; inscription along the rim between two concentric circles: I[.]ΩHO[--]CΦH; **5**) 23/24 nos. 21/22: two bronze medallions from the same mould found in the area of the Etna; rider (Sisinnios or Solomon) piercing a figure lying at the feet of his horse; below a lion; on the reverse the Evil Eye slain by swords and animals; above: Χύριε (= Κύριε) I βοήθι; **6**) 26 no. 23: lead medallion in the shape of a heart found near Grammichele; rider (cf. sub 5); reverse: IΩKAIKONENI βωήθι I IAΠICCIΦ∨ΛI; **7**) 26 no. 25: lead medallion; rider (cf. sub 5); reverse: probably IИPI-ΩIИEIC TΛ TIΠHOИ (five lines; the photo is illegible).

---

742. Sicily. Some rare names. G.Manganaro, *MEFRA* 106 (1994) 90 note 26, briefly comments on three rare names on record in Sicilian inscriptions: Βυχχύλος (*IG* XIV 250 = *SEG* XXXIX 994 L. 1, pace D.Feissel, who suggested reading Βαχχύλος = Βακχύλος: see *SEG* XXXIX app. crit.); Θρίπαινος (*SEG* XLII 846 no. 85, based on the root θρίψ); in *SEG* XLII 846 no. 18 (cf. also 846 in fine on p. 245) Μαζαν should be corrected into Ματαλᾶ(ς).

---

743. Adranon (area of: S.Alfio). Graffito on an olpe, ca. 400 B.C. Fragmentary olpe with a graffito on the shoulder; found in the nekropolis (not in a tomb). Ed.pr. G.Lamagna, *Sicilia Archeologica* 76/77 (1991) 51 (ph.); cf. R.J.A.Wilson, *AR* (1995/1996) 77 (ph.).

ΙΑΡΟΣ ΗΡΑΚΛ

['Ιαρὸς 'Ηρακλ[έος ?], Lazzarini] ‖ a Herakles cult at Adranon was already attested by the inscription P.Orsi, *RSA* 5 (1900) 43, ed.pr.

743bis. Akragas. Dedications of benches, reign of Augustus. Inscriptions on the back of two long benches (45 and 47.5 m) in the gymnasium; (A) and (B) opposite each other at a distance of 10 m, (A) running north-south on the eastern bench and (B) running south-north on its western pendant; the bench with the inscription *SEG* XXVI 1055 follows on (B) on the north side. Ed.pr. G.Fiorentini, *Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia della Università di Messina* 7 (1992) [1995] 5-9 (ph.; dr.); cf. *Kokalos* 39/40 (1993/1994) 727.

A Θ[--] Καίσαρα Αὔγουστον φλάμενος Λουκίου Ἐγνατίου [Λ]ου[κί]ου υἱοῦ Γαλ[--] δυῶν δὲ ἀνδρῶν

B [--] Σέξτου Ε[--] Ἀτ[ί]ου Σ[έ]ξ[τ]ο[υ υἱοῦ] Ῥούφου

A. Either Γάλ[λου] or Γαλ[λιανοῦ]; first attestation of the flamen at Akragas; the duumvirate is already known from P.Griffo, *Kokalos* 9 (1963) 178 no. 8: Ἐπὶ δυῶν ἀνδρῶν Λ[--], ed.pr. [initio perhaps Θ[εοῦ υἱὸν] ?, Pleket] || B. Ἀ̣τ̣[ί]ου: AT or AI or ΛΙ; a Sextus Rufus duumvir is known from a coin of Akragas dated between 2 B.C. and 14 A.D. (R.J.A.Wilson, *Sicily under the Roman Empire*, 1990, 42), ed.pr. [however, there is a distance of 6 m and various other words between Σέξτου and Ῥούφου, Lazzarini].

743ter. Akragas. Stamped tiles, Hellenistic period. Two fragments of tiles with stamps. Ed.pr. G.Fiorentini, *Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia della Università di Messina* 7 (1992) [1995] 8 (ph.); cf. *Kokalos* 39/40 (1993/1994) 727: ΓΥΜ

743quater. Akragas (area of: Castagna). Amphora stamps, late Hellenistic period. Two circular Rhodian amphora stamps found in a pottery-kiln. Ed.pr. R.J.A.Wilson, *Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia della Università di Messina* 8 (1993) [1996] 43 (ph.): **1)** [--]δα, Δαλ[ίου]; **2)** [--] Ἱπποκ[ράτους] [rather Ἱπποκ[ράτευς], Lazzarini].

744. Castiglione. Epitaph of Severus, 2nd/3rd cent. A.D. Rectangular marble plaque; now lost. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 91 no. 8 (ph.).

Σεβῆρος | χρηστὸς | καὶ ἄμεμπτος· ἔζησεν ἔτη || λε΄, μῆ(νες) γ΄, ἡμέρ(ας) | ιε΄ vacat

745-746. Centuripae. Epitaphs, 1st/2nd cent. A.D. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 85 no. 3 (ph.).

745: 85. **Epitaph of Libertus ?, 1st cent. A.D.** Inscription incised on a rectangular tile; now in the possession of ed.pr.

Λείβερτε | χρηστέ, | χαῖρε

1. Name derived from the term *libertus*, ed.pr. [But cf. O.Salomies in *L'Année Épigraphique* (1994) [1997] no. 762: 'mais le texte est peut-être incomplet'].

746: 85. **Epitaph of Publilia Agathi(o)n, 2nd cent. A.D.** Rectangular marble plaque; now in a private collection in Centuripae.

Πουβλειλίλα ❦ Ἀγάθιν ❦ | χρηστά, χαῖρε· | ἔζησεν ἔτη λγ΄

Punctuation marks (dots) after ΧΡΗΣΤΑ, ΧΑΙΡΕ, ΕΤΗ, Λ and Γ [only those after ΕΤΗ and Γ are visible on the photo].

747. Centuripae. Epitaph of Studiosus, Roman imperial period. *SEG* XXXVIII 925. See now also G.Manganaro, *MEFRA* 106 (1994) 103 (ph.; same argument as in *SEG* XXXVIII).

748. Centuripae. Funerary epigram for Nonios P---, 1st/2nd cent. A.D. G.Libertini, *Siculorum Gymnasium* 2 (1949) 94 no. 2 (cf. J. and L.Robert, *BE* 1953 no. 279). Republished by G.Manganaro, *MEFRA* 106 (1994) 102 no. 17 (ph.).

Ἐνθάδε κ̣[εῖται] | Νώνιος Πι̣[----] | τέκτων·

Κάλ̣[λιστόν] | ποτε τοῦτον [ἀ]νεῖλλε κίων καὶ Μοῖρα |
ὃς κατέλειψε πατρὶ | λύπην δεινοτάτην· |

ἔζησε ἔτη ιβ΄

3^{II}-7. Epigram (the remaining lines are in prose) commemorating a carpenter either smashed by or fallen from a column, M. || 3-4. rest. J. and L.Robert, who also corrected L.'s αὐτόν into τοῦτον; M. rejects their alternative suggestion τέκτων καλ[ός] | ποτε· τοῦτον κτλ.

749. Entella. Decrees by the people of Entella and Nakona, 254-241 B.C. *SEG* XXX 1117-1123; XXXV 999; XLIII 619*. W.T.Loomis, *HSCPh* 96 (1994) [1997] 127-160, reports that tablets 6 and 7 (= *SEG* XXX 1122 + XXXII 914 on p. 252; ph.; translations) were given to the Harvard University Art Museums in late 1991 and transferred to the Museo Archeologico in Palermo in early 1996. To the best of his ability he reconstructs the complex vicissitudes of these and the other tablets and of the mysterious transcriptions made of them. Except for tablets 6/7 and 9, now all in Palermo, their present location is unknown. Technical investigations undertaken in Harvard (cf. Appendix 3 on 158-160; cf. also 135-137) confirmed beyond doubt G.Daux's textual arguments (cf. *SEG* XXXII pp. 250/251) that tablet 7 is a 20th cent. forgery modelled on tablet 8 (= *SEG* XXX 1123). L. republishes both texts. We note the differences of L.'s version of the authentic tablet 6 with *SEG* XXX 1122 + XXXII on p. 252, omitting L.'s addition of dots under some letters: LL. 1-6 should be read as ν Ἐπὶ ἱερομνάμονος | vacat Λευκίου τοῦ Πακκίου, | vacat Εὐμενιδείου ἔκται ἐφ' ἱκάδα· | [ἔδοξ]ε̣ τ[ᾶ]ι ἀλίαι καθὰ καὶ τᾶι βουλᾶι· || ἐ[πει]δὴ ἔν τε τοῖς ἔμπροσθεν χρόνο[ι]ς ὑπάρ⟨χ⟩ει (ΥΠΑΡΓΗΡΕΙ, tablet) ἀμὶν ἰσοπολιτεία instead of [Ἐπὶ ἱερομνάμονος Λευκίου | τοῦ Πακκίου, Εὐμενιδείου | ἔκται ἐφ' ἱκάδα· ἔδοξε | τᾶι] ἀλίαι κάθα καὶ τᾶ[ι βο]υλᾶι· || [ἐπειδὴ] ἔν τε τοῖς ἔμπροσ[θ]εν χρόνο[ις] ὑπά[ρ]χ̣ει ἀμὶν ἰσοπολιτεία; in LL. 8/9 συνοικιζόντων instead of συνοικι[ξάν]των; in L. 14 εὔνοι⟨α⟩ν instead of εὐνοίαν (ΕΥΝΟΙΑΝ, tablet); the square

brackets in LL. 7, 10 and 21 should be deleted. On 138-154 L. discusses the chronology and historical context of the decrees. After a careful evaluation of earlier arguments, he draws the following conclusions, which confirm and refine those summarized in *SEG* XXXII p. 254 initio. **263-250 (262 ?) B.C.**: war between Carthage and Entella, during which Herbita (tablet 1) and Gela (2) provided assistance; capture of Entella (1/2), with many citizens taken prisoner (9); **263-241 B.C.**: exile of the Entellinoi (1/2), during which Segesta saved prisoners (9; not in ca. 262-260 B.C.); the exiles were offered hospitality by Enna (8; not in 260-258 B.C.), and probably ἰσοπολιτεία was created with Assoros (6); **254-241 B.C.**: συνοικισμός of Entella under supervision of the Roman ἐπιμελητάς Tiberius Claudius (4); grain was provided by Petra, Kytattaria, Schera and Makella, citizens of Petra and a Mamertine (5), and more general support by Herbita (1), Gela (2) and Assoros (6). In this period all decrees were issued within a span of ca. 36 days. Roman presence began to be felt, but is not dominant.

On the basis of their different dates and linguistic (inter alia πόλι/πόλει; ἐς/εἰς; use of article before the patronymic) and formulaic differences, J.Curbera, *ASNP* 24 (1994) [1995] 879-893, argues that three groups representing a relative chronology can be distinguished among the tablets: 5 and 7-9; 4; 1/2 and 6. C. postulates that little time elapsed between 4 and 1/2/6 (perhaps no more than one year, during which eponymous magistrates were introduced), and considerably more between 5/7-9 and 4 (during this period Entella would have opened up to Hellenistic influences). Contra L., *art. cit.* 160, who points out that alleged early and late characteristics are mixed throughout the whole series. Civil (4/5 and 8/9) and religious (1/2 and 6) officials may have held office at the same time, since ἄρχοντες supplied the dates for new grants deposited in the bouleuterion and a ἱερομνάμων dated renewals to be kept in the sanctuary of Hestia (p. 141). Neither C.'s nor L.'s views on relative chronology affect the possible range of 254-241 B.C. as absolute dates for all decrees.

---

750. Entella (area of: Petro) ? 'Orphic' gold leaf, 3rd cent. B.C. ? Gold leaf found in a terracotta lamp; text incised in two columns separated from each other by a vertical line; now in a private collection in Geneva. Ed.pr. J.Frel, *Eirene* 30 (1994) 183/184; cf. also A.C.Cassio, *art. cit.* (cf. our lemma no. 809) 184/185 and 195 and E.Dettori, *PP* 51 (1996) 294-297.

I [---- ἐπεὶ ἄμ᾽ μελ]ηνίοιν θανεῖσθαι
[----------] ἐμνήμεος ἥρως
[----------] σκότος ἀμφικαλῦψαι
4 [------- ἐστ᾽ ἐπὶ] δεξιὰ λίμνην
[----------]κῦαι κυπαρίσσον
[ἔνθα κατερχόμεναι ψυ]χαὶ νεκύων ψύχονται
[ταῦτης τῆς κρήνης μη]δὲ σχέδον ἐπέλασθαι
8 [πρόσθεν δὲ εὑρήσεις τῆς] Μνημοσύνης ἀπὸ λίμνης
[ψυχρὸν ὕδωρ προρέον] φύλακοι θ᾽ ὑποπέθασιν
[οἵ δέ σε εἰρήσονται ἐν] φρασὶ πευκαλίμῃσιν
[----------]μου φονηεντά·
12 [γῆς οἰὸς εἰμὶ καὶ] οὐρανοῦ ἀστερόεντος

[δίψαι αὔος ἐγὼ κ' ἀπόλ]υμαι ἀλλὰ δοτεμμοὶ
[ψυχρὸν ὕδωρ πρόρεον τῆς] Μνημοσύνης ἀπὸ λίμνης
II αὐτὰρ ἐ[μοὶ γένος οὐράνιον]
16 καὶ τοὶ ἂν [ἐλεῶσιν ὑποχθονίοι βασιλεῖς]
καὶ τοτε τ[οὶ πιεῖν ὕδωρ προρέον]
καὶ τοτε δ[ώσωσιν τῆς Μνημοσύνης ἀπὸ λίμνης]
σύμβολα φ[----------]
20 καὶ φε[----------]
σεν[----------]

Restorations e.g.; 'un esperto farà sicuramente meglio', ed.pr. || the text is very similar to that from Hipponion, but much more Ionic, C. (185) || 1. in fine θανιε̃σθαι, ed.pr. [a printing error for θανεῖσθαι ?] || 9. ὑποπέθασιν: 'pasticcio per' ἐπύπερθεν ἔασιν, C. (195) || [10. in view of the Hipponion text perhaps rather [τοὶ δέ σε εἰρήσονται ἐνὶ] φρασὶ πευκαλίμῃσι, Pleket] || [13. in fine: δοτεμμοὶ = δότε {μ}μοι ?, Pleket].

751. Entella. Stamped tiles and inscriptions on pottery. Fragments of terracotta tiles with rectangular stamps found on the akropolis in 1990/1991; probably 3rd cent. B.C.; all types except (7) are known: cf. *SEG* XXXVI 826; XXXVIII 928; XL 788-790. Ed.pr. M.I.Gulletta, *ASNP* 24 (1994) 279-284 (cf. also C.Michelini on 249-252): **1/2)** 279/280 no. 1/2 (ph.): [Ἐπὶ Λά]κ̣ωνος̣ and Ἐπὶ Λά[κωνος] (cf. also M.C.Parra on 300 for a tile from the area of a 'villa romana in loc. Vaccara': [-]ΑΚΩ [= [Ἐπὶ Λ]άκω[νος] ?]); **3-6)** 280-282 nos. 3-6 (ph. of 6): Ῥηγί̣ν̣ο̣[υ], [Ῥηγ]ί̣ν̣ο̣[υ], [Ῥη]γίνου and [Ῥ]ηγίνου (no. 3 is the first stamp of this type completely preserved at the beginning; it shows beyond doubt that Ῥηγίνου rather than Ἐπὶ Ῥηγίνου (cf. XXXVIII 928 nos. 3-5) should be restored in the other examples; Rheginos was a manufacturer or 'architetto ideatore dell' intera struttura' rather than an eponymous magistrate like Λάκων); **7)** 282 no. 7 (ph.): A (single letter without cartouche; perhaps a numeral or the first letter of the divinity worshipped in a sanctuary covered by tiles of this type); **8)** 282-284 no. 8 (ph.): [Ἱ]εραί̣ (sc. κεραμίδες, apparently from a sanctuary); **9/10)** 283 and 284 no. 9: AT· IEPẠ[I] and [A]T· IẸ[PAI] (late Hellenistic; type known from Iaitas: *SEG* XXVI 1069; perhaps αὐτ(--) ἱεραί, indicating that the tiles were manufactured 'all interno del tempio, resosi completamente autonomo').

R.Guglielmino, *ibid.* 119 no. 3 (dr.), publishes a late 6th cent. B.C. black glazed kylix with the graffito ΣΑΒΑΤ incised after firing on the outside of the bottom; found east of nekropolis A.

M.De Cesare - C.A.Di Noto - M.Gargini, *ibid.* 175 no. 8 (ph.; dr.), mention a manufacturer's mark on a fragment of a large terracotta container (undated) found in the area of a Hellenistic building: photo and drawing show HM.

751bis. Gela (area of: Bitalemi). Dedications to Demeter, 5th cent. B.C./ undated. Two graffiti on fragments of vases found in the local sanctuary; (A) along the rim on the exterior of a black glazed cup (5th cent. B.C.); (B) on another, undated fragment. Ed.pr. G.Fiorentini, *Kokalos* 39/40 (1993/1994) 721 (ph.): **A** [Θε]σμοφορ[--] **B** Δαμάτηρ

The graffiti confirm the identification of the sanctuary as a Thesmophorion by P.Orlandini, *Kokalos* 12 (1966) 20/21 (cf. *RIA* 15, 1968, 40), on the basis of an inscription on an Attic pyxis (ca. 550 B.C.): hιαρὰ Θεσμοφόρō· | ἐκ τᾶς Δικαιōς σκανᾶς, ed.pr.

752. Gela (area of). Magic amulet, probably 5th cent. A.D. Fragment of a circular bronze medallion inscribed on both sides (lines in circles running clockwise; A LL. 5-10 horizontal left of LL. 1-4; A LL. 9/10 topside down); now in a private collection. Ed.pr. G.Manganaro, *RAL* 5 (1994) 488-491 (ph.).

A [--]αμις Χερουβὶν (καὶ) Σερα[φίν -|-- ἅ]γιος, ἅγιος, ἅγιος Κ[--|- ? κατὰ αὐ]τοῦ δόξις ὁρκίζο σε Μ[ιχαήλ ? -|--]νοῦ (καὶ) τῖς δούλι(ς) [--]||ιφις | τριχ|ῶν (καὶ) | ἄκρο(υ), | τρα||στο

B [--]μιτρων η εχουσα [--| ι̣π̣αναρυομενιος π̣[--|--]κ̣ουμενιος βουοθ[--|--] ικρωρη ὁρκίζο σε Τι̣[--|--]ιθ̣ Νων τπαντ[--|--]ων τρεμο[--|--]ινο | | |

A. Left of LL. 5-10 a curved line composed of small incised strokes (part of a figure ?); at its left one reads [--]NO | [--]NS | [--]N | [--]S, ed.pr. || 3. δόζις, ed.pr. [but the photo shows what one expects: Ξ, viz. a ksi] || B. 1. perhaps genitive plural of μήτρα ('la vulva femminile'), ed.pr. || 3. perhaps Οἰ]κουμένι ὅς, ed.pr. || 4. perhaps Τε̣[δχιήλ], corresponding to Μ[ιχαήλ ?] in A L. 3, ed.pr. || obscure expressions like those in L. 2 and Βουοθ[--], Κρωρη and Τρεμο[--] in LL. 3/4 and 6 may be names of magical beings, ed.pr.

753. Himera. Lead tablet, ca. 475-450 B.C. M.T.Manni Piraino, *Himera* II (Roma 1976) 681; *IGDS* 11; Arena *Iscrizioni* III 51 (cf. our lemma no. 740). R.Arena, *ZPE* 103 (1994) 157/158 (ph.), gives a new interpretation of the text (Εὐōπίδας hίāλε | Διεύχēς : λοχāγὸς | Δαῖτις). Διεύχēς is a proper name and Εὐōπίδας a gentilicium; hίāλε is the aorist active of ἰάλλω. The two points mark the transition to another phrase. Δαῖτις is the λοχαγός under whom Dieuches served. The lead tablet was used as a projectile. For names with gentilician groups engraved on sling bullets from Naxos on Sicily, see *SEG* XXXVIII 953.

753bis. Iaitas (Monte Iato). Graffiti on pottery and amphora stamps, 5th-1st cent. B.C. R.B.Kaflisch, *Die Firniskeramik von Monte Iato, Funde 1971-1982* (Studia Ietina 4; Zürich 1991; ph.; dr.), presents the following graffiti; inedita unless stated otherwise.

Attic ware: **1)** 36/37 no. 82 (Γ|ξ; 475-450 B.C.; ed.pr. *AK* 22, 1979, 70); **2)** 48 no. 159 ([-]TI; probably [AX]TI (cf. Johnston, *Trademarks* 115); 5th cent. B.C.).

Local ware: **1)** 111 no. 487 (A; ca. 300 B.C.); **2)** 125 no. 588 = *SEG* XXXI 826 (ca. 300 B.C.; kantharos erroneously termed Attic in earlier publications); **3)** 150/151 no. 744 (X; 300-250 B.C.); **4)** 184 no. 848 (A; 2nd cent. B.C.; no dr.); **5)** 200 no. 931 (N and I; 1st cent. B.C.).

K.Dalcher, *Das Peristylhaus 1 von Iaitas. Architektur und Baugeschichte* (Studia Ietina 6; Zürich 1994) 92 and 110 (ph.), publishes two rectangular **Rhodian amphora stamps**: **1)** Ἀριστον[..]ου (genitive of either Aristonymos or Aristonidas, ed.pr. [however, the genitive of the latter is Ἀριστωνίδα; other restorations are possible, e.g. Ἀριστον[ίκ]ου, Lazzarini]; ca. 300 B.C.); **2)** Μαρσύα, | Πεταγειτν(ίου) (early 2nd-early 1st cent. B.C.).

Graffiti: **1)** on 106/107 a more complete text of *SEG* XXXV 1005: Ἀπολλοδώρου (three times) | [π]ορνοκ[όπ]ου (name only, *SEG*); **2)** on 93 (ph.) a graffito on a vase fragment: Δ (= ΔΙ, ed.pr. [rather ΔΥ, Lazzarini]; 300-250 B.C.).

---

754. Iaitas (Monte Iato). Sling bullets and stamped tiles, 350-300 B.C. and Hellenistic period. H.P.Isler, *AA* (1994) 239-254 (ph.; dr.), (re)publishes the 15 terracotta and 2 lead sling bullets found on Monte Iato; 12, all of terracotta, bear inscriptions (texts in majuscles on 239-245): **1)** ἐνἰδε[κά]του | Δαμ[άτ]ρι[ος | Ἰ]αί[τ]ου (239; H.P.Isler, *Sicilia Archeologica* 24/25, 1974, 11-14); **2)** δ[--] | η.[--] | δα[--] | πυ[--] (241); **3)** [--].νιος | [--].λειδο | [--]ιας (Ἀνά ?]νιος | [Ἡρακ?]λείδο(υ ?); 241); **4)** θ′ | Ἀνδρέλας Φιλίου (241); **5)** Μαρσ[ύας] | Φιλίο[υ] (241); **6)** [--]αγ (?) (241); **7)** ὀγδόου | Δαμάἰτριος Σ.[--] (Σ[υμμάχου ?]; 241); **8)** Νυμφ[--] | Συμμά[χου] (244); **9)** δεκ[άτου ?] | [.]υ[-- ?] (244); **10)** δυωδεκάτου | Δαμάἰτριος | Ἰστιείου (245; Hellenistic period); **11)** Δ[αμάτριος ?] | Ἰα[ίτου ?] (245); **12)** ἐνδεκάτου | Δαμάτριος | Ἄττου (or Ἰαίτου ?) (245; B.Rocco, *Sicilia Archeologica* 15, 1971, 33-37; P.Mingazzini, *ibid.* 17, 1972, 5-7; M.T.Manni Piraino, *Kokalos* 17, 1971, 174-176). Discussion of material and technique (small and large specimens of 30-33 and 70-75 gr. respectively; no standard weights), stamps (one type: probably the river-god Acheloos, also on record on coins and seals (*SEG* XLI 777: δα(μόσιον) or perhaps Δα(μάτριος) ?) of Iaitas), inscriptions (incised before firing; the examples without initial numeral may originally have included this regular element), chronology (all examples are roughly contemporary, i.e. ca. 350-300 B.C. on the basis of the lettering) and function (the objects must be connected with an otherwise unknown military conflict in the 2nd half of the 4th cent. B.C.; the numerals indicate the Iaitian phratries: cf. the similar formulas on the lead allotment plates from Kamarina *SEG* XLII 846*; the names refer to the heads of the military detachments i.e. phratries; the stamps represent the symbol of Iaitas, which implies that the bullets were used in a defensive action) [cf. now also M.L.Lazzarini, '*Instrumentum publicum. Problemi di organizzazione civica in Magna Grecia e Sicilia tra V e IV secolo a.C.*' in A.Storchi Marino (ed.), *L'incidenza dell'Antico. Studi in memoria di Ettore Lepore. Atti del Convegno Internazionale Anacapri 24-28 marzo 1991* (Naples 1995) 415-425, especially 420/421].

Id., *AK* 38 (1995) 26/27 and 30/31, reports that (fragments of) the following stamped tiles have recently been found in the agora and in two houses in the western quarter. All types are known (cf., also for the dates (all Hellenistic), *SEG* XXVI 1066-1077, unless stated otherwise). **Agora**: **1)** Ἐπὶ Ζωπύρου; **2)** Ἐπὶ Διονυσίου Διονυσίου (another type reads Ἐπὶ Διονυσίου Κολόβου: see *SEG* XXVI 1070 (10); stamps with Διονυσίου without patronymic do not exist; *SEG* XXVI 1070 (3) belongs to the Διονυσίου Διονυσίου type); **3)** Ἐπὶ Ταμμάρου; **4)** [--]A (['Επὶ Δεινί]α ?; cf. *SEG* XXVII 649). **Houses**: **5)** Τρίτου (four fragments probably belonging to one tile; cf. *SEG* XLIII 622); **6)** ['Επὶ Διον]υσίου Διονυσίου; ph.); **7)** Ἰε-

ραί (seven fragments); **8**) Ἰαίτου (six fragments) [cf. *SEG* XXVI 1066; but cf. M.Sève, *BE* (1996) no. 68, who gives Ἰαιτον (= Ἰαιτῶν ?); however, IAITOY is clearly visible on the photos, Lazzarini]; **9**) Ἐπὶ Φίλωνος (three fragments); **10**) Ἐπὶ Ταμμάρου; **11**) Ἐπὶ Ζωπύρου; **12**) Θεάτρου.

---

755. Iaitas (Monte Iato). Loomweight, 3rd cent. B.C.? Found in the excavations by ed.pr. H.P.Isler, *ZPE* 101 (1994) 104-106 (ph.); cf. also *Sicilia Archeologica* 84 (1994) 20 (ph.): Χαρίτας | γέρραι. Ed.pr. points out that the two lines were engraved by different hands. For the Charites, patrons of weaving, see F.Ferrandini Troisi, *MGR* 10 (1986) 98; cf. also *SEG* XXXVI 1572. Γέρρα (normally γέρρον) is only on record in Epicharmos: male or female private parts; here no doubt mockery at the female weavers: 'es sind γέρραι'.

---

756. Kamarina. Terms indicating phratries. F.Cordano, *PP* 49 (1994) 418-426, points out that the terms ὑπάτη and νήτη used to indicate phratries (cf. also the relative indication ἀπὸ νε͂τᾶς for other phratries) in Kamarina (*SEG* XLII 846) are the same as those used for the first and last chord of the lyre. She suggests that at its foundation the city was laid out in the form of a lyre with seven chords, the phratries (= quarters) corresponding to the sections between the chords. The number of 15 main divisions on record in *SEG* XLII 846 (ca. 450 B.C.) may be due to a later expansion of the originally seven phratries. In Thebes two of the seven gates are called νήϊσται and ὕψισται (= νῆται and ὕπαται) πύλαι (Paus. 9.8.4). On Tenos the seven civic divisions are called τόνοι (*IG* XII 5 872 = *Syll.*^{3} 1201), likewise a reference to the chords of the lyre. C. adduces further evidence for the role of music in city founding.

---

757. Kamarina. Sales contracts. M.Paz de Hoz, *Emerita* 62 (1994) 325-351 (in Spanish; brief English summary), reflects upon a number of sales contracts (land; houses) from Kamarina and Morgantina; in the process she also adduces various contracts from Macedonia (Amphipolis, Kellion, Olynthos, Torone) and a few other places. Analysis of the structural elements in all these contracts: 'The sale transaction is a very formalized and unified one throughout the Greek world, at least since the 4th cent. B.C.'. In an Appendix (349-351) she mentions the documents discussed by her: *IG* II^2 2687; *IG* XII 5 872 (*Syll.*^{3} 1201; Tenos); *IG* XII 7 55 (*Syll.*^{3} 1200; Amorgos); *SEG* IV 62; XXXVIII 638/639, 670/671, 673 and 1036 (*SEG* XLIII 682*); XXXIX 996-999, 1001/1002, 1008/1009 and 1011; XLI 555, 560/561 and 566.

---

758. Kamarina. Epigram commemorating a victory ?, ca. 450 B.C. *SEG* XLII 846 no. 6 (on p. 245). After re-examination of the lead tablet A.C.Cassio, *RFIC* 122 (1994) 5-20 (ph.), reads the text as follows; cf. also D.Musti, *ibid.* 21-23.

NTAIN
[- - - -]

[- - - -]-
κέας Θράσυς Ἐμ-

μενίδας δορί
στονφῶν hαπ-
άντων ἐστὶ hυ-
8 πέρτατος ἀκίδ-
ων

Two iambic trimeters: L. 4/5 (end) and LL. 6-9 (complete), C. || 1. TAIN, *SEG*; NTAIN: perhaps a form of ταινία, ταινιόω, T.Ritti apud C. || 5-6. Δοριστόνφων, *SEG* || 6. στονφῶν (first attestation of στομφός except for the scholion mentioned in *LSJ* s.v.): genitive plural of the adjective στομφός: 'of all the boasting', sc. archers (cf. the translation below), C.; or perhaps the present participle of στομφόω going with δορί ('bragging with the spear') ?, M. || 8-9. ἀείδιων, *SEG* || '--keas Thrasys, of the genos of the Emmenidai (or, less probably, courageous --keas Emmenidas), with his spear is better than the arrows of all boasters'; the phrase may be a conscious reminiscence of Hom., *Od.* 8.229: δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις ὀϊστῷ, C., who adduces literary and epigraphical (e.g. *OGIS* 339 = *I.Sestos* 1 LL. 36ff., 68ff. and 81ff.) sources mentioning javelin/spear-throwing and archery in the same (mostly agonistic) context. C. argues that the tablet is the original text in the archive, a copy of which was engraved as a monumental inscription on bronze or stone to commemorate a victory in a, rather unusual, competition between javelin throwers and archers. M., without excluding this possibility, prefers a military context: a peaceful (agonistic ?) confrontation or an encounter in battle; the other tesserae presented in *SEG* XLII 846 should perhaps be interpreted as a catalogue of hoplites.

759. Kamarina. Two defixiones, 4th cent. B.C. P.Orsi, *NSA* (1907) 484/485; *SEG* XL 799 I nos. 5/6. On the basis of Orsi's drawings, F.Cordano, *AFLM* 27 (1994) 293-297 (dr.), reads these two texts as follows.

No. 5: Τεισίας, Ἀριστοφάνης, Λυαισσῖν[ος]
No. 6: Ἡρ̣α̣[κλ]είδας -, | Δαμοφείδ[ης], | Ἀρ⟨χ⟩έδαμος | [----]

Dated by C. on the basis of the letter forms, which are similar to those of *SEG* XXXIV 942; C. rejects Orsi's view that the tablets are older than the sarcophagus above which they were found || **no. 5.** 1. ΑΣΙΣΤΟ, dr. || 2. Λυαισσῖνος: apparently not attested so far ('colui che scioglie la sorte'), C. || **no. 6.** 2. ΦΗΙΔ, dr. || 3. ΑΡΕΔΑΜΟ, dr. (on the assumption that the epsilon is tilted: W) || 4. a fourth name in -ης; the dr. shows ΚΕ[--]D[--]ΗΣ.

760. Kamarina. Lead weights, probably 2nd cent. B.C. Six square lead weights inscribed on both sides; raised letters in a recessed panel; found in the sea immediately below the agora and assumed to come from the agoranomos' office in the agora above. Ed.pr. G.Di Stefano, *Misurare nell'antichità. Rinvenimenti subacquei a Camarina* (Ragusa 1994) 16; *Archeologia Viva* XIII.45 (May-June 1994) 46 (ph.; dr.); cf. R.J.A.Wilson, *AR* (1995/1996) 72 (dr. of no. 6). Texts read by M.L.Lazzarini on the basis of ed.pr.'s photos and drawings and of supplementary drawings kindly communicated to L. by ed.pr.

1)	**A** λελίτlρα kantharos	**B** διlκαlί[α] dolphin	284 gr.
2)	**A** ἡμlίλιτρον tortoise	**B** δίlκαιον caduceus	148 gr.

3)	A	τετ|ρούν|κιον	B ἰτα|λικ|όν	102 gr.
4)	A	δίλ|ειτ|ρον	B ἰτα|λικ|όν	628 gr.
5)	A	πεντάλ|ειτ|ρον	B εἰταλ|ικὸν δ|ίκεον	1470 gr.
6)	A	δεκ|άλ|ιτ|ρον	B εἰταλ|ικὸν ‖ δίκαιο[ν]	3200 gr.

6 A. δεκάλιτρον: 3200 gr.; nominally 10 litres should weigh 3274.5 gr.; the other weights are all but one short-changing slightly on the standard nominal value, W.

761. Kamarina (area of: Comiso, between Comiso and Noto). Two Christian prayers for vineyards, probably 5th cent. A.D. *SEG* XXXIV 944/945. After re-examination of the tablets in the Museum of Ragusa, G.Manganaro, *RAL* 5 (1994) 497-499 (ph.), reads and restores in 944 LL. 1-4 Ἀμήλ· Γιά[μεν σε (?), Ἰεσοῦ] ‖ Χρ(ιστ)ὲ, ὁ πλοιθύνας ἀσ[τέρας ἰς τ]ὸν οὐρανὸν κ' ἄρτου δορεάς, τὴν ‖ θαλάσσην, κτλ. instead of Αμηλ· Γα-[βριηλ (?) - ca. 12 -] ‖ Χρ(ιστ)ὲ ὁ πλοιθύνας ἀσ[τέρας ἰς τ]ὸν οὐρανὸν κα⟨ὶ⟩ τὸ ὕδορ εἰς τὴν ‖ θαλάσσην, κτλ. (D.R.Jordan; cf. *SEG* XXXIV; κἄρτου δορεάς was already read by M.Burzachechi: see ibid., app. crit.); he reads and restores 945 as [---- ‖ τὺς] καρπ[ὺς vacat ? ‖ χώ]ρας κὲ ἀμπελῶ{α}νος Παύλου, ἴδ‖[ε] πάτον, τὸν κοῖτον αὐτο(ῦ) † ‖ Ἀβιμὴλ, Λασθὴν, Ἀμιαὴλ, ‖ [? Υ]γία, Γαο, Ἀζαήε (Γαο = probably Ιαω) instead of [-- ca. 11 -- (e.g.) πλοίθυνον κὲ ‖ τὺς] καρπ[ὺς κὲ -- ca. 8 -- τῆς ‖ χό]ρας κὲ ἀμπε⟨λ⟩ῶνος Παύλου· ἴδ‖[ε] ἐπ' ἀτοῦ τοῦ κοίτου αὐτο⟨ῦ⟩ † ‖ Αβιμηλ, Λασθηλ, Αμιαηλ, ‖ [-- ca. 5 --] Ἐαο, Αζαηρ (D.R.Jordan; cf. *SEG* XXXIV).

762. Katane (area of: Ognina). Epitaph of Septicius Horaios, 1st/2nd cent. A.D. Rectangular marble plaque found during the construction of a private villa and now built into one of its walls. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 85/86 no. 4 (ph.).

Σεπτίκις ❦ Ὡραὶς ‖ χρηστὸς καὶ ἄμε‖πτος (sic) ❦ ἔζησεν ‖ ἔτη ❦ νε΄, μῆνες ‖ γ΄, ἡμέρες ‖ εἰ΄

1. = Σεπτίκιος Ὡραῖος; freedman of the gens Septicia on record for Sicily (cf. Cic., *Verr.* 3.36/37), ed.pr.

763. Katane. Epitaph of Roscia Antonia and her husband, 2nd cent. A.D. Rectangular marble plaque found in the Church of S.Nicolella (Via Manzoni); now in the epigraphical collection of Castello Ursino. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 86-88 no. 5 (ph.).

[- Ὁ δεῖνα - ἐποίη]‖σεν ἑαυτῷ κὲ Ῥω⟨σ⟩‖κίᾳ Ἀντωνίᾳ τ⟨ῇ⟩ συνι{συν}βίῳ αὐτοῦ ❦

1-2. ΡΩΚΙΑ, lapis [or perhaps Ῥω[σ]‖κίᾳ ?; M. prints Ῥ(ωσ)‖κίᾳ, but Ω is clearly visible on the photo] ‖ 2. ΤΙ, lapis ‖ for the Roscii on Sicily see G.Manganaro, *ANRW* II 11.1, 1988 (cf. *SEG* XXXVIII 919) 51/52, ed.pr.

764. Katane. Funerary epigram, 2nd/3rd cent. A.D. G.Libertini, *NSA* (1937) 77/78. Now built into the Castello Ursino. Republished by G.Manganaro, *MEFRA* 106 (1994) 98 no. 13 (ph.), who gives some restorations exempli gratia communicated to him per ep. by W.Peek in 1968.

[–⏑⏑–⏑⏑–⏑⏑] αὐτῷ τύμβο̣[ν | –⏑]
[–⏑⏑–⏑⏑–⏑⏑] τῷδε τάφῳ |
[–⏑⏑–⏑⏑–⏑⏑–⏑⏑ ἐκ] διαθήκων |
4 [–⏑⏑–⏑⏑– τὸ στέφο]ς̣ ἀμφέθετο |
[–⏑⏑–⏑⏑–⏑⏑– ὀλίγη δό]σις υἱ̣[ῷ̣] |
[-]

1. ἐνι]αυτῷ τύμβος | [ἔδεκτο], P. || 4. rest. P. || 5. πυμάτη δό]σις υἱ̣[οῦ], P.; ὀλίγη δό]σις υἱ̣[ῷ̣], M. on the basis of Hom, *Od.* 14.58.

765. Katane. Epitaph of ---- and Basilis, 4th cent. A.D. G.Libertini, *Il Museo Biscari* (Milano 1930) 317 no. 3; A.Ferrua, *Note e giunte* (cf. *SEG* XXXIX 988) 113 no. 426. Republished by G.Manganaro, *MEFRA* 106 (1994) 88/89 no. 6 (ph.).

[Ὁ δεῖνα -- ἐποίησα --]
[-- τὸ]ν̣ κόσμον ἅπαντα ἐν̣
[τύμβῳ̣ - name -]εως καὶ Βασιλίδος·
4 [οὗτοι (?) ἀμέμπ]τως καὶ ἀκαταγνώ-
[στως - ἔζησ]αν μοι ἔτη ιδ´ ἔν (?),
[ἑτέρα πληρώσ]ασα ἔτη κη´· ν̣ ὀρκι-
[ζω τὸν Παντο]κράτορα καὶ
8 [-- τὸν μέλλ]οντα αἰῶνα
[κληρονόμων μη]δέν᾽ ἀνῦξαι
[ἢ σκυλῆσαι -- ἐκεί]νων κατ[ά]-
[θεσιν --]

2. κόσμος: either 'world' or 'decoration' (of the tomb), M. || 6. or βιώσ]ασα, M. || 7. or perhaps ἅγιον θ(εόν) τὸν Παντο]κράτορα, M., with reference to *SEG* XXX 1208 || 10-11. or κατ[ά]γειον μνημίον, M. || [--] κόσμον ἅπαντα ε[--] | [βασιλ]έως καὶ βασιλίδος | [ἀμέμπ]τως καὶ ἀκαταγνώ|[στως ἦ]σαν μοι ἔτη ιδ´ ἐν || [γάμῳ ἅπ]ασα ἔτη κη´· ὀρκί|[ζω θ(εὸ)ν παντο]κράτορα καὶ | [τὸν ἔτι μέλ]λοντα αἰῶνα | [τὴν σορὸν μη]δέν᾽ ἀνῦξαι· | [ἐγεννήθη τῇ πρ(ὸ)] νων(ῶν), κατ[ε||τέθη --], F.

766. Katane. Funerary epigram, 4th cent. A.D. *IG* XIV 498. Now in Castello Ursino. G.Manganaro, *MEFRA* 106 (1994) 94 no. 7 (ph.), presents this text as follows.

Κου[ίντα ? ⏑⏑–⏑̄⏑̄ –⏑⏑]
οὔνομ[α ἦν μοί –⏑⏑–⏑⏑–⏑̄⏑̄ (ἀνδρὶ ?)
Πρείμῳ κ̣[–⏑⏑–⏑̄⏑̄–⏑⏑–⏑̄⏑̄]
4 πολλ᾽ ἔπαθο[ν ⏑⏑–⏑]
τήνδε γονεῖς κά̣[μον ? –––⏑ ταφὴν ?]
καὶ δεῖνται προφ[ητῶν ⏑⏑–⏑̄⏑̄]
εὔχεσθε Θεῷ̣ [----------]

8 ζῆν, ἐσορᾶν ὑα[κίνθους ? –◡◡–◡◡–◡]

Majuscle copy, *IG*, with the following suggestions in the app. crit.: οὔνομ[α μοι ...] Πρείμῳ - πόλλ' ἔπαθο[ν - τήνδε γονεῖς κ..... καὶ δεῖνται προφ... εὔχεσθε θεῷ [ὑπὲρ αὐτοῦ vel sim.] .. ζῆν ἐσορᾶν || perhaps five hexameters for a woman, probably a Quinta, who may have died after having given birth to Primus with great suffering; her parents erected her tomb and asked the prophets to pray to God that she, no more alive, may see the hyacinths (?) in the after-world, M.

767. Katane. Inscribed weight, undated. G.Tagliamonte, *op.cit.* (cf. our lemma no. 1685) 151, mentions an unpublished weight with the letters KAM: Καμ(πανῶν). He refers to a bronze weight from Kamarina, with the inscription δαμόσια (sc. σταθμὰ or μνᾶ) Κλαμπαλνῶν (P.Pelagatti in *Archeologia nella Sicilia sud-orientale*, Siracusa 1973, 137/138 no. 411), and reflects on the presence of Campanians in the city and on the island in general. Since the weight from Kamarina cannot be dated precisely, it may relate to the settlement of Campanians in K. under Timoleon (339 B.C.) or of Mamertinians in 279 B.C.

768. Katane (area of). Magic amulet, early Byzantine period. Lead leaf of irregular form inscribed on both sides; now in a private collection. Ed.pr. G.Manganaro, *RAL* 5 (1994) 500-504 (ph.; translation of LL. 13-32).

A
† KZI star
πῦρ υουνος
magic signs δοξ.
χυπνα νας
τυοθοςαμος
ορπυσθ τοσαν
magic signs
τοσα απο ρο χρ
τοῦ μυσουτες
τυ μοῦ (καὶ) τοῦ δοῦ,
τοῦ δο, τοῦ Θ(εο)ῦ ο
οσηνου, ἀμήν·
† I † ˆÕ μαγ⟨ι⟩{ε}κ[ο]ὶ
⟨οἳ⟩ δύ⟨ο⟩ Ἀναργύρι⟨οι⟩
παρκαλέ⟨ω⟩
τοὺς δ⟨ό⟩δε[κα ?]

B
[τ]οῦς δόδε[κα ?]
[ἀ]νέμου[ς]
τοῦ δόδε-
κα ἀνέμο⟨υ⟩,
τοὺς, δεῖσαν
⟨ἤ⟩τοι ζύλη, τὸ
ἀπό, πῦρ πυρο-
τὸ⟨ν⟩, ἄνεμο⟨ν⟩, πυρο-
τὸ⟨ν⟩, ἀπό, γαλ⟨ε͂⟩ τὸ
ἀπό, βορέα⟨ν⟩, τὸ
ἀπ' ἐμο⟨ῦ⟩ πύρομ-
⟨α⟩, γαλε͂, πύρω-
μα, ἀπὸ ἐμοῦ
ἐπηρόμ⟨ην⟩, γαλε͂,
πύρομα· οὐρα-
νός, ἀμήν

4-5. Two chi's are incised over the letters of these lines || 7. three stars || 8. in fine a christogram || 10. abbreviation sign: ʃ || 13-15. ΟΜΑΓΥΕΚ.ΙΙΥΔΥΑΝΑΡΓΥΡΙΙΠΑΡΚΑΛΕΙΟ, leaf; the initial pi of L. 15 has a vertical stroke through its left vertical hasta to form a cross || 14. perhaps SS. Cosmas and Damian, ed.pr. || 16. ΤΟΥΣΔΕΔΕ, leaf; for this line, not included in ed.pr.'s text on 504, see his transcription on 501; in the transla-

tion it is rendered as 'I Dede' [probably τοὺς δ⟨ό⟩δε[κα ?], which was repeated at the top of side B (L. 17) for the sake of clarity, Tybout] ‖ 20. ANEMO, leaf [is τοὺ⟨ς⟩ δόδεικα ἀνέμο⟨υς⟩ meant, for the third time ?, Pleket] ‖ 22. ETOI, leaf ‖ 24-28. ΤΟΑΝΕΜΟΠΥΡΟΙΤΟΑΠΟΓΑΛΟΤΟΙΑΠΟΒΟΡΕΑΤΟΙΑΠΕΜΟΠΥΡΟΜ, leaf ‖ 30. ΕΠΗΡΟΜΕΥΓΑΛΕ, leaf ‖ 25. γαλᾶ = γαλέη, γαλῆ, ed.pr. ‖ the texts consists of two 'litanies', both beginning with crosses and ending with ἀμήν: LL. 1-12 and 13-32, ed.pr., who translates LL. 13-32 as follows: 'Oh magici i due Anargyrioi io invoco, i Dede, i dodici (?) venti, del dodici vento, questi, sozzura, appunto invidie, questo lungi, fuoco, febbre, vento (di ventre), febbre lungi, donnole, questo lungi, borea, questo lungi da me, infiammazione, donnole, infiammazione, lungi da me ho richiesto, donnole, infiammazione, (o) Cielo, Amen !'.

---

769. Katane (area of). Bronze medallion, ca. 6th cent. A.D. Bronze medallion with representation of a saint with nimbus and military outfit, holding a shield in his left hand and piercing a dragon with a lance in his right hand; inscription at left and right; now in a private collection. Ed.pr. G.Manganaro in *Scritti -- Corsaro* (cf. our lemma no. 741) 459 (ph.).

Ὁ ἅγιος | Θεόδωρο(ς)

Cf. a similar text and representation on a gold medallion in the Museum of Reggio di Calabria: F.Volbach, *ASCL* 13 (1943) 65-72, ed.pr.

---

770. Leontinoi (area of: Pedagaggi). Epitaph of M.Valerius Markarion, 2nd cent. A.D. Rectangular limestone funerary altar moulded above; under the moulding and at the foot a dentil-frieze; inscription on the shaft. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 89/90 no. 7 (ph.): M. Βαλήρις | Μαρκαλρίων ἔlζησ[ε] ‖ ἔτη ν΄, [μῆ]lνες η΄ [----]

Freedman of the gens Valeria bearing a rare cognomen, M. ‖ [6. in fine perhaps a vacat rather than lost letters].

---

771. Leontinoi (area of). Magic amulet, probably 5th cent. A.D. Circular bronze medallion with a ring for suspension; on both sides an inscription encircled by a snake biting itself in its tail (ouroboros); on B the inscription at left (LL. 1-9), at right (LL. 10/11) and under (L. 12) the serpent-legs and the shield (inscribed with A instead of the current Ιαω) of the 'Abrasax' figure (in its complete form with cock-head and holding a whip); now in a private collection. Ed.pr. G.Manganaro, *RAL* 5 (1994) 485-488 (ph.).

A ΕΠΙΜΑ | CVMAN ΑΡ | Σαλαμωνας | ΒΑΜΕΑƷΑΖ‖ ⁝Ƶ⁝ΑΔ⁝Ƶ⁝ΩΝ⁝Ƶ⁝ | ἐπὶ ἀξίαν Μlαρκιανός, ὃν | ἔτεκεν Σαβῖlνα star N

B ω | Cω | ΜΑ | Μω ‖ ωΝ | ΒΛΟΑ | ΒΑΜ | CO | Ε ‖ IC | ĀωΑΛωΝΑΙ | -Η | Κω XX

A. 1-4. For the initial formula invoking Solomon cf. a medallion in the Museum of Syracuse (ph.) published by ed.pr. in *RAL* 18 (1963) 67-69 (in the text right of the figure of Solomon the phrase ἣν ἔτεικεν can now be isolated from the other, meaningless, letters on the analogy of the present amulet), ed.pr. ‖ 5. the divine name Ἀδων(έ) between magical signs, ed.pr. ‖ 6-7. Μαρκιανός = Μαρκιανοῦ, ed.pr. ‖ 9. star and N: magical signs, ed.pr. ‖ [B. 11. Ἀ⟨δ⟩ωναί ?, Tybout].

772. Leontinoi (area of: Colle S.Basilio, between Lentini and Scordia). Christian apotropaic prayer, perhaps not before the 7th cent. A.D. Rectangular lead leaf found at Colle S.Basilio (identified with the Greek settlement Brikinniai). Ed.pr. G.Manganaro in *Scritti -- Corsaro* (cf. our lemma no. 741) 461-464 (ph.; translation).

† [.....]ν̣[.. ἐν ὀ]-
νόματι τοῦ π(ατρὸ)ς καὶ [τοῦ υ]-
ἱοῦ καὶ το[ῦ] ἁγίου Π(νεύματος) π[.]
[..]ν̣ς μανιαι ἀπάτης [..]
κ[.....]τ̣[..]νην ὁρκήζο
σε κατὰ τὶν ἔδρ[α] ἁγι-
η τοῦ Σαλομῶντος, ὁρκήζ[ο]
σε κατὰ τ[ὸ]ν βαστάζ[ον]-
τα τὸν θρόνον τοῦ θ(εο)ῦ, [ὁρ]-
κήζο σε κατὰ τὸν
χγλ̣ (?) Μιχαήλ, ὁρκήζο
σε κατὰ τὸν Ἰῶ πατ[ρ]-
ηάρχον καὶ τὸν Λεοφ[-]-
τον τὸν λητουργοῦντα
[ἐ]ν τῖς οὐ(ραν)οῖς, ὁρκήζο σ[ε]
κατὰ υηον̣ [?] δαιν̣[..]π[.]τ
[..]υ καὶ το [?] βαπτηκο[-]
[-]τυσα του [.] [?] απυ[.]εως κα̣[-]
ηνησματ [?] γ (?) π[.]πηλα
καὶ μ[.]υ[---]
παντ[.....]
[.....] τοὺς αυτους
[---] κορη [?] ηφησε
[?] ο̣συνηχο[.] φηγέτο
φήγα̣δε[-] φθητι
πᾶν κακ[ὸν] ἀπὸ
τοῦ δούλου τοῦ
θ(εο)ῦ γο[.]λη[..]·
ἀμήν

16. YHON, ed.pr. in the commentary and the translation; οηον̣, ed.pr. in the text ‖ 17. τὸ[ν] βαπτηκο[ν] = βαπτιστήν ?, ed.pr. ‖ 18-22. 'il testo --- resta incertissimo', ed.pr. ‖ ed.pr. offers the following provisional translation: 'In nome del Padre e del Figlio e dello Spirito santo --- demenza, tradimento, --- esorcizzo te per il trono santo di Salamone, esorcizzo te per colui che porta il trono di Dio, esorcizzo te per l'arcangelo Michele, esorcizzo te per I(α)o, Patriarca e per Leoph- quello che presta servizio nei cieli, esorcizzo te per YHON --- e per il battezzatore (?) --- fugga in fuga -- -ogni male dal servo di Dio Go.le-, Amen.

772bis. Lipara. Various inscriptions. L.Bernabò Brea - M.Cavalier, *Meligunis Lipara* VII. *Lipari. Contrada Diana. Scavo XXXVI in proprietà Zagami (1975-1984)* (Palermo 1994) 151-170, publish 126 new inscriptions (125 epitaphs). We will present these texts in *SEG* XLV. On 171/172 stamped tiles already published (cf. *SEG* XXXVII 765); on 173 two inscriptions on vases (καλός; καλέ); in an appendix on 252 (ph.) L.Campagna publishes an amphora stamp of unknown provenance: Ἐπὶ Νεοπτολέμου thunderbolt τᾶς δευτέρας ἑξαμήνου | Μενεκράτου | ἀπὸ Δίωνος.

772ter. Marsala. Stamp on a lamp, ca. 200 A.D. Lamp probably manufactured in Africa; stamp on the bottom; from the catacomb at Corso Gramsci. Ed.pr. F.Ardizzone, *Kokalos* 39/40 (1993/1994) 1465 (ph.): Κ Λ C I

---

773. Messana. Dipinto, ca. 300 B.C. Dipinto on a vase found in 1971 in a tomb from the end of the 4th cent. B.C. Mentioned in passing by G.Tagliamonte, *op.cit.* (cf. our lemma no. 1685) 196: Πακία Πομπτία. The gentilician is Samnite; whether Pacia's presence preceded or followed upon the Mamertinian occupation of the city is hard to tell.

773bis. Messana. Dedication to Hygieia, ca. 250 B.C. Graffito on a black glazed cup; found in a pottery-kiln in Via dei Mille. Ed.pr. G.M.Bacci Spigo, *Kokalos* 39/40 (1993 /1994) 367 (ph.): Ὑγιείας

---

774. Naxos. Horos of Enyo's bothros (?), ca. 600 B.C. *SEG* XXXV 1014, cf. XLII 819 and 872; Arena *Iscrizioni* III 72 (cf. our lemma no. 740). R.Arena, *ZPE* 103 (1994) 155-157 (ph.), argues that the first letter of L. 1 is *gamma*: γύραφο[ς] (*SEG* Λύραφο[ς]); γῦραξ is derived from γῦρος, '(circular) pit'. In L. 2 ἡύρος is interpreted by A. as a local form of ἡόρος (*SEG*: ethnikon). The text means 'cippus of the pit for Enyo'. Alternatively Γύραφο[ς] may be a proper name derived from γῦρος (ἔθηκεν understood).

---

775. Noto. Christian prayer for a vineyard with olive-trees, probably 5th cent. A.D. G.Manganaro, *RAL* 18 (1963) 57-63. Id., *RAL* 5 (1994) 495-497 (ph.), adduces this text as a parallel for the text in our lemma no. 781 (see ibid., app. crit. in fine). After re-examination of the stone M. now reads and restores in LL. 1-5 Πρὸς χά[λαζαν Μιχα]ΙλαζόκουΙ † ἂν κὲ τιθὶς ἰς τρῖς Ι γονίας τοῦ ἀνπελῶΙΙνος instead of Πρὸς χά[----]ΙλαζόκουΙ † ἂν κὲ τιθὶς ἰς τρῖς Ι ὄνους τοῦ ἀνπελῶΙΙνος. On the basis of LL. 8-10 of our lemma no. 781 (see ibid., app. crit.) M. now reads in LL. 8/9 γιάμεν σε, Ἰεἰσοῦ Χριστὲ, λοστον κα[ρ]Ιπόν [rather ⟨δ⟩ὸς τὸν κα[ρ]Ιπόν, as read by Feissel; cf. ibid., Tybout] instead of Ἰεἰσοῦ Χριστ' ἔμος, τὸν κα[ρ]Ιπόν. On 500 he argues that the κυριακὸν Ζωσίμου (L. 13) is a cemetery (attached to a church) founded and financed by Zosimos rather than a 'church of St. Zosimos'. In the same sense id. in *Hestíasis* (cf. our lemma no. 741) 14/15 note 3.

---

776. Palike. Dedication to ΠΑΝΤΕΣ ΘΕΟΙ, ca. 350 B.C. G.V.Gentili, *MDAI(R)* 69 (1962) 14-20 (inscription on a bronze belt). G.Tagliamonte, *op.cit.* (cf. our lemma no. 1685) 148/149, points out that the belt was a Sabellian product and that the dedicant may have been a Campanian (cf. our lemma no. 767) or Samnite who served in the army of Centuripae as mercenary or ally. The inscription runs, in punched letters: Φαίκων ἀπὸ Κεντ[ο]ριπίνων Ι ἀνέθηκε πᾶσι [θ]εοῖς [T. assumes that Phaikon was on the side of Centuripae and dedicated part of the

booty acquired in an otherwise unspecified battle; but cf. J. and L.Robert, *BE* (1964) no. 620, who translate: 'après une victoire sur cette ville' [viz. Centuripae] and assume that Ph. was a dynast in that area, Pleket].

776bis. Panormos (area of: Montagna dei Cavalli; Hippana ?). Stamped tiles, Hellenistic period. Five fragments of tiles found in the excavation of a tower; same stamp in the shape of a monogram. Ed.pr. S.Vassallo, *Kokalos* 39/40 (1993/1994) 1263-1265 (ph.; dr.): ΥΠΑΕΙΟΣ or ΥΠΑΡΕΣ

776ter. Panormos (area of: Montagnola di Marinco). Stamped lamp, Hellenistic period. Ed.pr. F.Spatafora, *Kokalos* 39/40 (1993/1994) 1198 (ph.):

Perhaps monogram of the potter Heraios, known from Iaitas by another monogram (: H.P.Isler, *Studia Ietina* II, 1984, 100/101 no. L 269 and *Sicilia Archeologica* 78/79, 1992, 31).

---

777. Paternò. Epigram, 1st cent. B.C. / 1st cent. A.D. Two marble fragments belonging to one text (not joining); (II) has a frame above and at right: probably the upper right corner; now in a private collection. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 115-117 no. 24 (ph.; dr.).

I
CE | ΔΕΙ
N vacat | ΕΛ
vacat | Ε\
4 \ΙΒΟCΟΙΑΚΙ
ΙΟCΚΟΡΩΝ
ΑΛΟΝ
ΟΥΕΝΜΕΓΑΙC
8 \ΙΑΜΕΙΝC
CC

II
\ΝΚΥΠΡΙΝ
ΕΙΦΟΒΟΝ
vacat
CΤΕΧΑΡΕΙCΑΙ
4 ΕΙCΤΕΛΟCΑ⌝ΕΙ
vacat
ΝΤΟC
IC

Metrical inscription (probably in hexameters) 'di argomento religioso', ed.pr. || **I.** 4. -- τὸ λίβος οἳ Ἄκιλ[δος ? --], ed.pr. || 5. [-- ? Δ]ιοσκόρων, ed.pr. || 7. perhaps μέγα ιο[--], ed.pr. || 8. ἀμείνο[νος ? --], ed.pr. || **II.** 1. [--]αν Κύπριν, ed.pr. || 2. [-- ? ἔχ]ει φόβον, ed.pr. || 3. [--]ς τε χαρεῖσαι , ed.pr. || 4. [--] εἰς τέλος ἄγει (gamma with inversed horizontal hasta), ed.pr.

---

778. Piazza Armerina. Funerary epigram, undated. *SEG* XXXII 929. G.Manganaro, *MEFRA* 106 (1994) 101 no. 16 (ph.), now presents this text as follows (cf. *SEG* XXXII for his earlier, slightly different text).

[-------------- ἐγένο]ντο [----------]
[-- κακὰ δὲ πολλὰ μ]ογεῖν δα[ίμονος αἶσα] | [κακή --]
[------- καὶ θάνα]τον καμάτ[ων τέλος [---------]
4 [---------- μ]οὶ δῶ[κε----------]
[----------]Λ ω [----------]

779. Ragusa (area of: Acate). Funerary epigram for Montanus, 2nd cent. A.D. Rectangular limestone funerary stele; now in the Museum at Syracuse. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 105-107 no. 19 (ph.; translation); cf. also id., *ZPE* 113 (1996) 80/81 (ph.), J.Bousquet, *BE* (1995) no. 29 and L.Dubois, *ibid.* no. 689.

Ἐνθάδε τίς; Μονἰτανὸς ἰητὴρ ἥδε γεἰωργὸς v
ὀκτω(κ)εικοἰσέτης κεῖτο μινυνθάἰΙδιος, v
κουριδίην ἄλοἰχον προλιπὼν καὶ νήἰπια τέκνα
4 καὶ γεἰνέτας ὁλοφυροἰμένους πολιάς τε || ἐθείρας
δρυπτοἰμένους, ὅτι οἱ νεοἰθηλέα καλὰ γένιἰα v
θυμὸν ἀποἰπνείοντος ἐκείἰΙροσαν ἐν δακρύοισιν v

Μονταἰνὸς εὐσεβίῃ παἰτὴρ ἐποίησεν v | ❦ ❦

1-6. Epigram consisting of five hexameters and one pentameter (L. 2) || 1. ed.pr. adduces two Latin and six Greek epitaphs of physicians (inter alia *SEG* XXXVIII 968; cf. our lemma no. 738 no. 14); 'pour l'emploi des formes ἰητήρ / ἰητρός il faut invoquer non la tenace tradition ionienne des études médicales [so ed.pr. on 106], mais les commodités métriques', B; ἰητὴρ ἥδε γεωργός: 'double métier dont ce doit être la première attestation', D. [but doctors owning and cultivating land at the same time are common enough in Roman Egypt and, for that matter, also in later pre-industrial France, Pleket] || 2. ΟΚΤΩΧ, lapis.

780. Ragusa (area of: Modica). Funerary epigram for Vettius Bous, 2nd/3rd cent. A.D. Rectangular limestone ash-urn with curved lid; inscription on one of the long sides; guide-lines incised between LL. 1/2 and 2/3; now in Rome. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 107-110 no. 20 (ph.), on the basis of a copy made in 1957 and of new photographs; cf. O.Masson, *BE* (1995) no. 176.

Οὐεττηίου τὸ σᾶμα τοῦ Βοός, ξένε,
τόδ' ἴσθι· νούσωι δ' ἀργαλῆι τακέντα νιν
ἔθαψε μάτηρ· ἄκριτος δο[κεῖ] Τύχα·
4 ὁ πέτρος ἐστὶ μάρτυς, ὦι κάλ[υ]πτε γᾶ

Unusual iambic metre, also on record in the epigram *SEG* II 533 (XXXIV 948*; cf. our lemma no. 738 sub (21)), ed.pr. || 1. Βοῦς: mother of the deceased; the latter was a slave, ed.pr.; rejected by Masson: 'masculin Βοῦς "Leboeuf" ' (cf. also Βοΐσκος, Βοΐδιον, Βούδιον); cf. e.g. *TAM* II 267; *I.Eph.* 907 L. 14 (Κάρπιμος Στρατονίκου

Boός: second name of the father rather than papponymic); *IGUR* 950 (*SEG* XXVIII 810); also as a female name: *GV* 1177 = *I.Kyzikos* 503 [S.Follet in *L'Année Épigraphique* (1994) [1997] no. 769: 'Vettius Bous est-il exclu ?'].

781. Ragusa (area of: Modica). Christian prayer for a vineyard with olive-trees, probably 5th cent. A.D. Small oval limestone tablet inscribed on both sides; found by a farmer in a field in contrada Monte Margi in 1977; present whereabouts unknown. Ed.pr. G.Manganaro, *RAL* 5 (1994) 491-496 (ph.); cf. D.Feissel, *BE* (1995) no. 750.

A † Πρὸς ε⟨ὐ⟩καρ-
πήα⟨ν⟩, χουρίον (καὶ) κλα-
ρίον Ἄνγελος τοῦ Θ(εο)ῦ
ὁ Κρα(υίλ), Μαμιλανφιναηλ,
Λουιλ, Ἀμεγα ὢ Θ(εὸς) Κρεφι(ήλ),
Φακτω Εδανεμουὴλ Μου
μουκαθαλλουιχανδα
εεις δραμελ γιάμεν σε,
Ἰεσοῦ Χ(ρι)στὲ, ⟨δ⟩ὸς τὸν καρ-
πὸν κὲ τὶν ἰσφορὰν ἰς τὸν
ἄνπελον ἄ⟨μ⟩α, τοῦ καρποῦ
σίτου κὲ ὕνου (καὶ) ἐλέου τοῦ
Πέτρο{ο}υ, ποῦ κῖτε τοὺ φυλα-
κτήριον τοῦτου συνολον ο[--]
[--]τητο κτήσαντα Μιχαὴλ,
[Γ]αβριαὺλ, Οὐριὴλ, Ῥαφαὴλ
τὸν Μισχουτον, τὸν ⟨δ⟩υνατὸν
της χάριν ἰς τὴν σῦν, Θε-
ὲ, ἥν' ἀποῦ καρποῦ (καὶ) ἐλέ-
ου κὲ ὕνου
B ἐλεῦνα, τὸν ἀν-
πελῦνα τοῦ Πέτρου,
πλίθυνον, πλύθυ-
νον νῦ⟨ν⟩ Κ(ύριε) Ἰεσοῦ
Χ(ρι)στὲ, νὲ ἀμέν | †

Occasional line divisions by incised horizontal strokes (partially or over the full length of the line) || 1-2. ΕΝΚΑΡΙΠΙΑΧ, lapis (pi corrected by a horizontal stroke above an original H; iota written as cursive H [rather iotacistic rendering: πη = πι] || 4-6. ο Κραμαμιλανφιναηλ | λουιλαμεγαω Θ(εὸ)ς Κρεφι | φακτω εδανεμουὴλ Μου, ed.pr. in his text, but in his commentary he points out that our text recalls that inscribed on side B of a similar tablet in the Museum of Noto (cf. our lemma no. 775), especially in the angels' names in LL. 3-5 (ὦ [rather ὢ = ὁ] Κραυίλ, Μαμιλαφιναηλλ, Ἀμεγα -- Κρεφιὴλ, Φάτο) which correspond to LL. 4-6 of our text || 8. δραμα | Ἀμεσηήλ in LL. 7/8 of the Noto tablet is abbreviated to δραμελ, ed.pr. || 9-12. we give the text as read by Feissel from the photograph; λοστον (= λῷστον) καρ|πὸν κὲ τὶν ἰσφορὰν ἰς τὸν | ἀνπελῦνα να, τὸ⟨ν⟩ καρπὸ⟨ν⟩ | τοῦ κεύνου (= κείνου) (καὶ) ἐλέου (= ἐλαίου), ed.pr.; ὕνου = οἴνου, F. || 14. cursive H corrected from a P. || 17. λυνατον, ed.pr. [rather ⟨δ⟩υνατὸν], Tybout] || 20. κεύνου, ed.pr. (cf. ad L. 12).

782. Ragusa (area of: Caucana ?). Christian apotropaic prayer, early Byzantine period. Lead leaf in the shape of a cross with suspension-hole and inscribed on both sides; A LL. 1-9 on the upper arm, continues L. 9 from Θεός - L. 12 on the center and right arm, LL. 13-16 on the lower arm and LL. 17-19 (topside down) on the left arm; on (B) all arms are inscribed around a central ornament (cross in the shape of an eight-petalled star; a letter in each segment). Ed.pr. G.Manganaro in *Scritti -- Corsaro* (cf. our lemma no. 741) 457-459 (ph.).

A
Κ(ύρι)ε, Κ(ύρι)ε βοή-
θ hole η-
σον τοῦ δού(λου)
σον, τῖ(ς) δούλις
Κ(ύρι)ε βοό(θη)σον
Ἁγίαν Ανα-
τᾶς (?), ἂν βο[ή]-
[θη]σον, Κ(ύρι)ε, Κ(ύρι)ε
α⟨ὐ⟩τᾶς ὡ Θεὸς, τῖ(ς) δού(λις)
† ὡ θεὸς,
τῖ(ς) δού(λις) σον Λ † α⟨ὐ⟩τὸς, τῖ(ς)
δού(λις) βοή(θησον) πάρ α⟨ὐ⟩τ-
ᾶς, Κ(ύρι)ε, δού-
λου σον,
ἅγιος
Κύ(ριε) βοή(θησον)
ὡ θεὸς
τῖ(ς) δού(λις) σον·
ἀμέν

B
a. Upper arm: φφ †† | [-]σον[--]
b. Letters in the cross's segments: Θ | Ↄ | Ο | Ↄ | Τ | Ι | ∇ | Χ
c. Left arm (topside down): Ἐλίσον Κ(ύρι)ε | δού(λις) σον, ὦ | Κ(ύρι)ε ἅγιος
d. Lower arm: Χ ἅγιος | Ἀνανίλας πάρ | α(ὐ)τᾶς, Κ(ύρι)ε, δ(ο)ύλ[ις ?--]
e. Right arm: Θανογ | † Χ[.]Ρ[.]ΑC †

A. 4 (cf. also LL. 9-12 and 18). τῖ(ς) = τῆ(ς) or τῇ, ed.pr. || 6-7. Perhaps Ἁγία daugher of Ἀνατά, ed.pr. || 9 (cf. also LL. 11/12). AT, leaf || 10. initio: christogram, cross in a circle and cross in the shape of an eight-petalled star || **B b.** probably Θεὸς τῖ(ς) δ(ούλις) Χ, ed.pr. || **B c.** Ἐλίσον = Ἐλέησον; perhaps (c) should be connected with (e) ed.pr. ii **B d.** St. Ananias: the saint from Damascus, who baptized Saul, ed.pr. || **B e.** perhaps θα-ν{ο}οῦ(σας) | † Χ[Τ]ρ[ι]άς, which may continue the text on the left arm (c), the deceased (θανοῦσα) referring to Hagia mentioned in A L. 6, ed.pr.

783. Selinous. Sacred law, ca. 460-450 B.C. *SEG* XLIII 630. G.Nenci, *ASNP* 24 (1994) [1995] 459-466, suggests that the lead tablet with the sacred law was displayed as part of a kyrbis. Contra D.Jordan per ep., who points out that the tablet would have had to be folded in the center along a vertical axis; in its present state the tablet shows much less damage here than elsewhere, so that it is unlikely that there has ever been a fold.

784. Syracuse. Demography. M.Sgarlata, *Ricerche di demografia storica. Le iscrizioni tardo-imperiali di Siracusa* (Studi di antichità cristiana pubbl. a cura del Pontifico Istituto di Archeologia cristiana vol. 45; Vatican City 1991), collects 623 Syracusan, mostly Christian but also pagan, epitaphs dating to the 4th/5th cent., with isolated examples from the 3rd cent. A.D. (table on 142-156; ca. 90% is in Greek). After long general chapters on the use of inscriptions for statistical demographical studies (19-96; discussion of inter alia the distribution of data over age classes, sexes, social classes, pagans and Christians; problems concerning age-rounding: plus minus/πλεῖον ἔλαττον [cf. *SEG* XXXI 1655]), S. focuses on 177 inscriptions which mention the age at death of 185 individuals: 91 male, 85 female and 9 uncertain (97-119). The average life expectancy is 29.7 years (29.5 for males and 29.9 for females), which is remarkably in line with the results of studies based on inscriptions from elsewhere (Rome; Aquileia; Greece,

Asia and Illyricum). Several tables provide detailed statistics which we cannot summarize. In the final chapter (120-137), S. discusses the following 'dati complementari': age of marriage (indicated only in two Syracusan epitaphs), (non-)matrimonial status recorded in Syracusan and other epitaphs (Greek terms: σύμβιος; νύμφη; παρθένος; χήρα; μόνανδρος), social position (indications of some sort with 41 of a total of 680 deceased) and 'nomina humilitatis', especially Κοπριανός and related names: Κοπρίλλα; Κροπιανός; Κροπόλλα; the latter cannot be considered cogent indicators of low social status.

785. Syracuse. Building inscription ?, 3rd cent. B.C. ? P.Orsi, *NSA* (1904) 284-287; G.Manganaro, *Archivio Storico per la Sicilia Orientale* 65 (1969) 289 (non vidimus; cf. *BE* 1971, no. 759). Four limestone fragments found in Castello Eurialo and now in its storerooms. Republished by G.Manganaro, *MEFRA* 106 (1994) 82/83 (ph. of two fragments).

Βα[σιλ]ε[ὺς ---- β]ασιλ[έως -- τὰς] κρη[πίδας -- ἐτέλεσεν ?]

Probably a building inscription recording a construction by the son (Gelon) or grandson (Hieronymos) of Hieron II, M., who in his earlier publication restored Βα[σιλεὺς Ἱερώνυμος | β]ασιλ[έως Γ]έ[λωνος κτλ.

786. Syracuse. Dedication of a bridge from Ortygia to Achradina by Octavian?, 31-21 B.C. ? *SEG* XXXVIII 967. Three limestone fragments now in the Antiquarium of Castello Eurialo. Republished by G.Manganaro, *MEFRA* 106 (1994) 79-82 (ph.). We do not indicate the slight deviations from M.'s earlier text; for the latter see *SEG* XXXVIII.

[Αὐτοκράτωρ Καῖσαρ Θεοῦ Ἰουλίου υἱὸς | ὕπατος τὸ τ]ρί[τον, καθεσταμένος τὸ τέ-τα]ρτον vacat | [-- κατε]σκεύα[σεν - τὰν γέφ]υραν [συνάπτουσαν πρὸς τὰ]ν Ἀχραδίνα[ν | καὶ -- ἀνέστασεν (?) --] τὰς Νί[κας (?) --- ἐν τᾶι] ἐξ[έδραι -- καὶ - τὰ ἀγάλμ]α̣τα̣ [--]

[Cf. *L'Année Épigraphique* (1994) [1997] no. 759: 'Date: 31 a.C. avec cette restitution'].

787-789. Syracuse. Three altars. G.Manganaro in *Mélanges Le Glay* (cf. our lemma no. 863) 839/840 nos. 1-3 (ph.), (re)publishes three altars now in the Archaeological Museum in Syracuse.

787: 839/840 no. 1. **Dedication to Zeus and Tyche, beginning of the Roman Imperial period.** L.Bernabò Brea, *NSc* (1947) 202/203 (cf. *BE*, 1951, 255a). Limestone altar (49 cm. high; 40 cm. wide); on the back representation of an eagle; on the front an inscription: Διὶ καὶ | Τύχηι | Μαρκιανός

788: 840 no. 2. **Dedication by Gaius Claudius, undated.** Small sandstone altar (10,5 cm. high; ca. 10 cm. wide): Γ. Κλαύδιος | εὐχάν

789: 840 no. 3. **Dedication by Zosimos, undated.** Small limestone altar (9 cm. high; 8 cm. wide); on the front in small script an inscription and below it in bigger script the same inscription: Ζ̣ωσίμου̣ and Ζωσίμου

790. Syracuse. Funerary epigram, Hellenistic period ? *IG* XIV 11 + A.Ferrua, *Archivio Storico per la Sicilia Orientale* 4/5 (1938/1939) 22/23. G.Manganaro, *MEFRA* 106 (1994) 92/93 no. 4 (ph.), presents the text of these joining fragments and gives some restorations exempli gratia communicated to him per ep. by W.Peek in 1968; cf. S.Follet, *BE* (1995) no. 29.

[–⏑⏑– γε]νεὰς γενεὰν πε̣[⏑–⏑⏑–⏑]
[–⏑⏑–⏑⏑]οι δ' ἐργάξονται π̣[⏑⏑–⏑]
[–⏑⏑–⏑⏑]ον πᾶσιν δαπαν[–⏑⏑–⏑]
4 [–⏑⏑–⏑⏑]δ̣' ἐμ μέ̣σσαις ο[⏑–⏑⏑–⏑]
[–⏑⏑–⏑⏑]εσσι κε̣λε̣υ̣[⏑⏑–⏑⏑–⏑]

1. [ἐξ ἀγαθᾶς]; πε[ρίπυστον ἔθηκα], P. || 2. [οὔπως ἶσον ἐμ]οὶ; π̣[ολιῆται], P. || 3. [ἰατρὸς δὲ πέλ]ον, πᾶσιν δ' ἅπαν [ἄλγος ἔπαυσα], P. || 4. [ἐργασίαις νῦν]; ὁ[λέσας βίον --], P.; ἐμ μέ̣σσαις ?, F.; ἐμμέ̣σσαις, M. || 5. [ἐκ γαίας πάντ]εσσι κε̣λε̣ύ̣[σματα ταῦτα προλείπω], P.

791. Syracuse (area of). Epitaph of P.Clodius Cornelianus, 81-96 A.D. ? Rectangular ash-urn with rams' heads above masks on the corners and garlands of pine-cones suspended in between; inscription in a tabula ansata with moulded frame; found near Syracuse and now in a private collection at Avola. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 83/84 no. 1 (ph.): Π(ούβλιε) Κλώδιε | Κορνηλιανὲ̣ | εὐσεβῆ, χάερε

Punctuation after Π, ΚΛΩΔΙΕ, ΕΥΣΕΒΗ and ΧΑΕΡΕ || a bronze coin of Domitianus Augustus was said to have been found inside the urn, ed.pr.

792. Syracuse. Epitaph of M.Cocceius Neikephoros, 1st cent. A.D. Rectangular marble plaque now in Villa Landolina. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 84/85 no. 2 (ph.): Μ. Κοκκήις | Νεικηφόρος | χρηστὲ καὶ ἄμεμ|πτε, χαῖρε· || ἔζησε ἔτη γ΄

Punctuation in LL. 4/5 after ΠΤΕ, ΧΑΙΡΕ, ΕΖΗΣΕ and ΕΤΗ || [2. Νεικοφόρος, ed.pr.; but the photo shows Νεικηφόρος: cf. *L'Année Épigraphique* (1994) [1997] no. 761, Pleket] || a son of a freedman of the gens Cocceia on record in Sicily (see G.Manganaro, *ANRW* II 11.1, 1988 (cf. *SEG* XXXVIII 919) 88 no. 6), ed.pr.

793. Syracuse. Funerary epigram, 3rd/4th cent. A.D. P.Orsi, *NSA* (1891) 397. Now in the Museum of Syracuse. Republished by G.Manganaro, *MEFRA* 106 (1994) 97/98 no.

12 (ph.), who gives some restorations exempli gratia communicated to him per ep. by W.Peek in 1968; cf. also J.Bousquet, *BE* (1995) no. 29.

Κάθθανα γηραλέ[ος ⏑⏑–⏑⏑– ἐνι]|αυτούς
φήμη γαῦρ[ος ⏑–⏑⏑–⏑⏑–⏑] | ἀμεμφής·
εἶναι [δ' εὐχόμενος ––⏑⏑] | γείνομαι πάντω[ν]
[-]

1. κάθθανα = κάτθανον, M.; ἐνι]|αυτούς, P. || 2. ἀμεμφής, B., lapis; ἀμημφής, M. by error || 3. γείνομ' ἀπάντων, B. (ΓΕΙΝΟΜΑΠΑΝΤΩ, lapis); γείνομαι πάντων, M. [M.'s reading is correct in view of the ligature of I and Π, Lazzarini]; ῥήτωρ ? περι]|γείνομαι, P.

794. Syracuse. Funerary epigram for Eustochios, 4th cent. A.D. Fragment of a strigillated sarcophagus; inscription on a flat surface; now in the depot of the catacomb of St. John. Ed.pr. G.Manganaro, *MEFRA* 106 (1994) 103-105 no. 18 (ph.).

Σῶμα μὲν Εὐστοχίο[υ τοῦ --]|νννος ἐν χθονὶ κεῖτ[αι],
ὃς λίπεν ἐν Λυκίῃ νήπ[ια τέκνα ⏑–] |
νvν κάλλιπε δ' αὐλ[ὴν, –⏑⏑] || κοιρανίην ἀρετ[ῆς ? –]·
4 [τόν] | νvν τ' ἐπέδησ[ε κακὴ μοῖρα ?] | ἄστει τῷδε
[----] | ν ὀλεσῃ[----] | ψυχὴ[----]

The deceased was a Lycian (L. 2) who died in Syracuse ('this city': L. 4 in fine); he possessed a villa (αὐλή, L. 3; cf. *SEG* XLI 1526) on Sicily, ed.pr.

795. Syracuse (area of). Magical amulet, early Byzantine period. Lead leaf in the shape of a tongue inscribed on both sides; lines divided by horizontal strokes. G.Manganaro in *Scritti -- Corsaro* (cf. our lemma no. 741) 456/457 (ph.), presents a photo and a brief description: repetitions of letters (sometimes ligatures), especially I, H, И and the monogram IA or IAO (in **A** L. 2 IAIO, in L. 4 probably AIO; in **B** L. 11 and 28 IAO); fifteen crosses, often followed by three monograms IA. Changes in the direction of the script.

796. Syracuse. Magic amulet: defixio ?, early Byzantine period. Oval lead disk with suspension-hole; inscribed on both sides; on (A) an incised grid with four groups of letters; on (B) horizontal strokes cut in two by a vertical stroke; LL. 4-6 topside down (L. 5 above 4, etc.); LL. 7-9 topside down compared to LL. 4-6. Ed.pr. G.Manganaro in *Scritti -- Corsaro* (cf. our lemma no. 741) 455/456 (ph.).

A AY ΧΓΙΧΧΕΕΝ ΧΧ ΧΑΧΠ ΧΑΑ

B ΜΗΙΝΧ
ΗΝΧΙΕΠΡΕ
ΝΙ ΚΗΙΚΕΡΜΥΧ
4 ΧΠΙΛ ΗΙΙΚΑΝΑΑΔ
[--]ΝΕΓΙΝ[.]Κ[.]ΑΑΡ

ΧΝ⟨ΥΡΙΠΓΜΕΝΑ
ΝΚΑΚΑΤΙVΚVΝΙ
8 ΧΤΕVΝΙΟΙΧΝΑ
ΑΜΝΟΙΚΑ

Some groups of letters may render Hebrew words, ed.pr. || 7. κακὰ Τυκυνὶ (= Τικίνη): the document is a defixio, ed.pr.

797. Tauromenion. Funerary epigram, 2nd cent. A.D. A.Ferrua, *RAC* 18 (1941) 219/220. Republished after re-examination of the stone in the Antiquarium of Taormina by G. Manganaro, *MEFRA* 106 (1994) 100/101 no. 15 (ph.), who points out (contra F.) that there should be no doubts concerning its authenticity.

Πάντων [ἦν μὲν ?] | ἐγὼ φίλος [ἐκ προγο]|νῶν παῖς [ἐσθλῶν] |
χρηστότητ[α ⏑– κεῖμαι] || νῦν ἐνθάδε [- name -]

798. Unknown provenance. Bronze medallion, early Byzantine period. Bronze medallion with a cross in a circle and a letter in each segment. Ed.pr. G.Manganaro in *Scritti -- Corsaro* (cf. our lemma no. 741) 461 (ph): N | O | ω | S

SARDINIA

798bis. Cornus. Inscriptions on glass beakers, 1st cent. A.D. *IG* XIV 2410(9) (εἰσελθὼν λαβὲ τὴν νίκην) and 2410(11a) (κατάχαιρε καὶ εὐφραίνου); D.B.Harden, *JRS* 25 (1935) 179 (k) (λαβὲ τὴν νίκην); now in the Museo Archeologico Nazionale at Cagliari. Republished by D.Stiaffini - G.Borghetti, *I vetri romani del Museo Archeologico Nazionale di Cagliari* (Oristano 1994) 140 nos. 424-426 (ph.; dr.; cf. also A.Mastino, *Cornus nella storia degli studi*, Cagliari 1979, 137-140 nos. 59-61; dr.).

ITALY

799. Italy. Inscribed strigils. V.Jolivet in *Sur les pas des Grecs en Occident. Hommages à André Nickels* (Études Massaliètes 4; Paris 1995) 445-457, studies the production and diffusion of inscribed strigils in Central Italy. From the 4th cent. B.C. Praeneste was the main production center; diffusion in the Etruscan world; Roman conquest of Etruria and the first Punic

War interrupt the diffusion. In an Appendix (452-457) a catalogue of 95 inscribed strigils with the following stamps: Αι, 'Απολλοώρω (sic !; 61 items), Εὔτιχος (Εὔτ⟨υ⟩χος, *IG* XIV 2408), 'Ηρακλίδα, Μυρτίχου, παρ' "Ανδρωνος, παρ' 'Απολλωνίδα, πὰρ Δαμοθάλεος, πὰρ Συμμάχου, πὰρ Χρησίμου εἰμί, Σώγενες, Σωιζούσα, Σώτειρα (eleven items), 'Υγιγειανίκη (sic). Only the stamps Αι, Μυρτίχου and πὰρ Δαμοθάλεος are not included in *IG* XIV 2408(3-13). The stamps indicate the manufacturer or the protecting deity of the workshop (Σώτειρα).

800. Aquileia. Corpus. *SEG* XLIII 641. A.Ferrua, *RAC* 70 (1994) 161-180, reviews this Corpus. On 163 he points out that *CIL* V 1624 (*IG* XIV 2350) escaped Brusin's attention [probably not included on account of its provenance from the neighbourhood, Lazzarini]. On 174 he draws attention to a Christian inscription engraved on a sarcophagus (end 5th cent. A.D.) and copied in Udine in the 18th century by a correspondent of G.Marini: † 'Ενθάδε κῖται Βικτωρία ἡ πρὶν γαμητὴ Εὐσεβίου ΚΑΤΑΡΚΩΝ ζήσα|σα ἔτη λ΄ ΜΙΚΡΥ· ⟨ἐ⟩κοιμήθη μη(νὸς) Περιτ(ίου) ε΄. In L. 2 F. suggests reading κατ' ἀρχῶν; in L. 3 he wonders whether ΜΙΚΡΥ conceals μικρόπλους (plus minus); the copy has ΒΚΟΙ; 'Peritios' may point to the Near East. On the lid of the same sarcophagus: † Β(ι)κ(τω)ρ(ί)α | Εὐ(σε)β(ίου).

801. Beneventum. Inscriptions in a tomb, late 6th cent. A.D. Inscriptions painted in red in a brick tomb found in 1948 in the Cathedral of Benevento: (a) and (b) on the short sides around a painted cross; (c) and (d) on the long sides. Mentioned by A.Zazo, *Samnium* 20 (1947) 214. Republished on the basis of Z.'s report by A.E.Felle, *RAC* 70 (1994) 247-252 (dr.), who adduces similar inscriptions (all in Latin) in tombs.

a Ιη(su)s Χρ(istu)s | Α ω | vincit
b 'Ι(ησοῦ)ς Χ(ριστὸ)ς | Α ω | νικᾷ
c et expecto resurrectionem mortuorum
d † confiteor unum baptismum in remissione peccatorum

802. Budruntus (Bitonto). Dedication ?, 3rd/2nd cent. B.C. Limestone fragment; probably the upper cornice of a small altar; found along the Via Traiana. Ed.pr. F.Ferrandini Troisi, *Taras* 14 (1994) 455-458 (ph.): Δάζιμος 'Ρ[---]ιινος ἐγ Βυδ[ρύντου --]ιος vacat

1. Δάζιμος (Δάσιμος; Δάζυμος; cf. also the gentilicium Dasimius derived from it): frequent name, ed.pr. with numerous references [for Dasimii or Dasumii in Ordona cf. *L'Année Épigraphique* (1994) [1997] no. 477]; in fine: patronymic, ed.pr. || 1-2. [--]ιινος: ethnic; Βυδρύντος (not attested so far) may be the Greek equivalent of Budruntus ed.pr.

803. Canusium. Cultic prescription, after 2nd cent. B.C. ? Pyramidal terracotta object: (form of a ?) loom-weight; inscription from bottom to top. Ed.pr. F.Ferrandini Troisi, *Epigraphica* 56 (1994) [1995] 196-199 (ph.): Βλα καίϝειν ὖν

Punctuation before YN || the 6th letter may also be Y, the 7th C: καύσειν, ed.pr. || βλα: possibly an abbreviation of the indigenous word bla(mini) = Latin flamen; another terracotta pyramid with Βλα was found in Ruvo. This would yield: 'che il sacerdote bruci un maiale'. Another possibility is βλᾶ(κα): 'lentamente bruciare un maiale'. If the 6th letter is read as K, a third, less probable, reading emerges: βλᾶκ' ἄκσειν: 'condurre un lento maiale'. It remains obscure to which deity the pig should be sacrificed, ed.pr., who points to dedications to Iuppiter Pluvialis found in the same area ('contrada Pozillo').

804. Cosa (area of: Orbetello). Epitaph of Sergius and family members, ca. 568-600 A.D. ? *IG* XIV 2263 (*CIG* 9853). C.Citter, *Archeologia Medievale* 20 (1993) 617-632 (masjuscle text; translation; stemma), studies this inscription, which is now lost. C. takes Mamalos, Moschousa and Moschos to be the dedicants of the epitaph, assuming that a formula like ἐποίησαν μνήμης χάριν is missing at the end of the copy, and argues that the onomastical data suggest a Syrian provenance of the family. Comment on the offices on record: consiliarius (only Greek transcription in the present text) and scriniarius, here both members of the Byzantine administration in Italy rather than papal officials, and archidiakonos (only attestation in Italy), the most important of the five deacons of the Byzantine church. The latter, Moschos (the father of Moschousa ?), is supposed by C. to be the 'vera ispiratore dell'iscrizione' (628), who never visited Italy himself. Discussion of developments in the Byzantine administration along the Thyrrhenian coast from Cosa to Roselle. Sergios and his son Anastasios were probably sent to Cosa as special administrators of a castrum (i.e. a strategic place with facilities for civilians) to cope with the Longobardic invasions between 568-570 and ca. 600 A.D. (resorting under the Praefectus Praetorio of Italy before, and under a Dux after 584 A.D. C. identifies Sergios with the homonymous cancellarius on record in the 81th letter of Pelagius I, dated between 559 and 561 A.D.). On 621 C. presents the following transcription, with 'corrections' of the text on the copy [and adding some mistakes of his own. There is nothing in the text to warrant C.'s view that the three last persons were the dedicators; the paratactic sequence -- καὶ -- ἅμα -- σὺν -- καὶ -- σὺν -- καὶ -- introduced by ἐνθάδε κατάκεινται suggests that we have a family grave with seven persons. As to Moschos' presumed high ecclesiastical office, numerous 'local' archdeacons are on record in the East in the 5th/6th cent. A.D.: e.g. *SEG* XXXI 1446; XXXV 1495; XXXVII 1512, 1514 and 1516; XXXVIII 1658; XLII 1467, to mention only some examples from the Syro-Palestianian area from which the family may have come according to C., Tybout].

Ἐνθάδε κατάκεινται, Σέργιο(ς) κονσιλιάριος καὶ Μαρούση σύνζυγος αὐτοῦ, ἅμα Ἀναστασίῳ (σκρι)νιαρίῳ τῷ αὐτοῦ υἱει, σὺν Ἀγαθῆς συνζύγου αὐ(τοῦ) καὶ Μάμαλος σκρινιάριος, τούτου υἱὸς, σὺν Μουσχούσης αὐτοῦ συνβίου καὶ Μόσχος ἀρχιδιάκονος τῆς ἁγιοτάτης ἐκκλησίας ⟨ἐποίησαν μνήμης χάριν ?⟩

[A correct transcription reads as follows:

'Ενθάδε κατάκιντε Σλέργιος κονσιλιάριλο⟨ς⟩ καὶ Μαρούση σύνζυγlος αὐτοῦ, ἅμα 'Αvllαστασίῳ σ⟨κρι⟩νιαρlίῳ τοῦ αὐτῶν οἰηolῦ σὺν 'Αγαθῖς τῆς σlυνζύγου αὐ⟨τοῦ⟩, καὶ Μlάμαλος σκρινηάρlιος τουτῶν οἰηὸς σlὺν Μουσχούσι αὐτlοῦ συνβίου καὶ Μόlσχος ἀρχηδιάκον⟨ος⟩ l τῖς ἁγιοτάτης ll ἐκλισήας, Tybout]

3. OKAI, copy ll 5. ΣNIAP, copy.

805. Cosa. Lamp-makers' signatures. Two imported lamps with signatures of known types stamped on the bottom; found in deposits. Edd.pr. C.Rickman Fitch - N.Wynick Goldman, *MAAR* 39 (1994) [= *Cosa: The Lamps*] 218-221 a/b (dr.); cf. also 225: **1**) 'Αρίστlω-νο⟨ς⟩ (Athenian; late 2nd cent. - 86 B.C.); **2**) Λουκίου (Corinthian; late 1st/2nd cent. A.D.).

806. Cumae. Archaic inscriptions. Cf. our lemma no. 740.

807. Cures Sabini (Passo Corese). Fragment, 3rd cent. A.D. Marble fragment; now in the Villa Leggio at Passo Corese. Ed.pr. M.Buonocore, *RAL* 5 (1994) 348 no. 12 (ph.).

[--]MIΔH[--l--]E̤NI

Published together with 11 Latin inscriptions; all 12 belong to the administrative district of *Cures Sabini* ll 1. perhaps Χαρ]μίδη[ς vel sim., *L'Année Épigraphique* (1994) [1997] no. 571.

808. Falerii Novi. Stamped Rhodian amphoras. G.Bevilacqua in *Epigrafia della produzione* (cf. our lemma no. 928) 463-475 (ph.), presents the following amphora stamps found in a tomb in the Eastern nekropolis of Falerii Novi and now all in the Archaeological Museum of Viterbo.

1) 'Επὶ 'Αριστolγείτου· l 'Αρταμιτίου and Νικία (Aristogeitos dates from 146-108 B.C.; Νικίας, manufacturer, from 175-146 B.C.; this amphora dates from the years of transition, ca. 146 B.C.)
2) 'Επὶ Θερσάνlδρου· l 'Αρταμιτίου and Κάλλωνος (146-108 B.C.)
3) 'Επὶ Αι[..]να l σμ[...]σος and 'Αρατοφάνευς (175-146 B.C.)
4) 'Ιμᾶ (manufacturer; 170-140 B.C.)
5) 'Αγοράνακτος· l Πανάμου (manufacturer; 221-199 B.C.)
6) 'Αγ[ορά]νακτος· l Δαλίου (manufacturer; 221-199 B.C.)
7) 'Επὶ Σωσιlκλεῦς· l ['Αγρια]νίου (175-146 B.C.)
8) 'Επὶ Πεισιlστράτου· l Πανάμου (175-146 B.C.)

809. Hipponion. 'Orphic' text, ca. 400 B.C. *SEG* XXVI 1139; XLIII 647*. A.C.Cassio, *AION(filol)* 16 (1994) [= A.C.Cassio - P.Poccetti (edd.), *Forme di religiosità e tradizioni sapienziali in Magna Grecia. Atti del convegno Napoli 14-15 dicembre 1993*] 183-205, draws attention to a new reading by G.Pugliese Carratelli, *Le lamine d'oro 'orfiche'* (Milan 1993; cf. *SEG* XLIII 1305 in fine) 20, in L. 12, where πιέναι τῆς instead of πιῆν αὐτῆς (M. Guarducci; cf. *SEG* XXXIV 1002) or π[ρο]ρέον τῆς (earlier editors) should be read. C. confirms the new reading on the basis of G.P.C.'s photograph, and comments on the genesis of the form πιέναι, unattested so far, at great length (various hypotheses, which we do not summarize); -ναι is a Ionic ending (cf. πελέναι = πέλω, twice on record in Parmenides), which prevented the ancient editor from Doricizing, as he did in LL. 1, 6 and 14, the immediately following words τῆς Μνημοσύνης ἀπὸ λίμ[νης]. This confirms R.Janko's (cf. *SEG* XXXIV 1002) view that the 'Doric coloring' of the Hipponion tablet was only superficial (mixed dialects; for a contrasting view see *SEG* XLIII), and points to a Ionic-oriental origin of its archetype; the latter also applies to the tablet from Pharsalos (*SEG* XXIII 410; cf. XXXIV 1002 on p. 262) and to the new one from Entella (cf. our lemma no. 750; text very similar to that from Hipponion, but much more Ionic). C. also discusses the various readings of the corresponding passage in other 'Orphic' tablets, and suggests interpreting ΠΙΕΝΑΠΟ in L. 9 of the Pharsalos text as πιέναι ἀπό (with crasis or elision) rather than πιῆν ἀπό. He argues that psilotic forms were used in the Ionic model; consequently the insertion of aspirates (⟨h⟩) in the Hipponion text should be avoided except where the tablet has them (local additions). On 203-205 C. reproduces G.P.C.'s texts of the Hipponion, Petelia, Pharsalos and Malibu tablets.

M.Tortorelli Ghidini, *ibid.* 207-217, discusses the Orphic leaves in general and especially those from Pelinna (*SEG* XXXVII 497; XLII 530*). As to the latter, she stresses the intermingling of the spheres of Dionysos and Persephone and interprets the couple ἔπεσες/ἔθορες as metaphors of dying and being born. Cf. also G.Camassa, '*Passione e rigenerazione. Dioniso e Persefone nelle lamine "orfiche"* ', *ibid.* 171-182 (non vidimus).

M.Giangiulio in S.Settis (ed.), *Storia della Calabria antica*(Roma - Reggio Calabria 1994) 9-53, comments on the principal actors in the texts on Calabrian tablets (Mnemosyne, Dionysos, Persephone). Discussion of earlier cults of Dionysos and Hades-Persephone (Lokri) in Magna Graecia, of the heroization of mortals (Euthymos in Lokri; Aristeas in Metapontum; Pythagoras), and of the basic characteristics of Pythagoraeanism and its relations to Orphism.

Cf. also G.Camassa, '*Passione e rigenerazione. Dioniso e Persefone nelle lamine "orfiche"* ', *AION(filol)* 16 (1994) 171-182, and G.Giangrande in A.Masaracchia (ed.), *Orfeo e l'orfismo* (Rome 1993) 247 ff. (non vidimus).

---

810. Latium. Inscribed lead weight, later 2nd cent. A.D. (before 212 A.D.). *CIG* 8544; *IG* XIV 2417, 2 (602.35 gr.). Found in Latium, on the coast between Antium and Circei and probably from the sea; now in the Museo Nazionale in Rome. Republished by P.Weiß in *op.cit.* (cf. our lemma no. 1008) 371-374 no. 6.

A) Ἔτους δι΄, | ὑπατεύοντος Τ. ΙΟΥΚΛΑΙΤΙΟΥ Σεουλλήρου, ἰταλικόν
B) ἀγορανομοῦντος | Μενεσθέως Χρήστλου, δίλειτρον

On the basis of 'starke Ähnlichkeiten' W. suggests that this weight may come from Bithynia or from Moesia Inferior/Thrace; use of the term ὑπατεύοντος (A.2/3) for the provincial governor (and not the Roman consul) is on record in Moesia Inferior (a legate T. Ἰου(λίου) Κλατίου Σευήρου is unattested so far); the era (ἔτους δι′) occurs in the same abridged form, i.e. without mention of the emperor concerned, on Bithynian inscriptions (East of Nikaia) || B 5. the normal standard for a δίλειτρον ἰταλικόν is ca. 655 gr., W. || W. (374-377) also briefly discusses *CIG* 8545 b (*IG* XIV 2417, 3; *IGR* I 525; quadrangular bronze weight of 2689 gr.; assigned to Herakleia Pontike and probably a standard weight of the city), *CIG* 8545 with dr. on p. XVIII (*IG* XIV 2417, I; dr.; hexagonal lead weight; in view of ἀνδοκιάρχου in B. LL. I/2 assigned to Sicilian Tauromenion; but W. prefers a place in the areas of the weight presented above in this lemma [cf. now also *SEG* XXXIX 1753, Pleket]) and A. de Ridder, *Les bronzes antiques du Louvre* II (Paris 1915) no. 3342 (hexagonal lead weight; 325.4 gr. = Roman litra; inscription Καισάρων, with two imperial busts; W. suggests that the emperors fulfilled an urban liturgy and functioned as agoranomoi here and that the weight may come from N.W.-Asia Minor; he mentions another weight with Καίσα|ρος (ph.), not to be assigned to any place with certainty).

811. Lokroi Epizephyrioi. The archive of the Olympieion, ca. 350-250 B.C. *SEG* XLIII 649*. Cf. M.Amelotti - L.Migliardo Zingale in *Symposion 1993*, 241-245, for some brief reflections on the tablets of this archive.

812. Mediolanum. Epitaph of Kyrillos, 5th cent. A.D. *CIG* 9872; *IG* XIV 2296. G.Cuscito in *op.cit.* (cf. our lemma no. 839) 175-195, re-examined a series of Christian funerary texts from the nekropolis of S.Celso in Milan. One of them (191/192 no. 7; ph.) is *IG* XIV 2296, now lost according to C. [published on the basis of manuscripts, but found and photographed in the Museum of Lodi by V.Forcella - E.Seletti, *Iscrizioni cristiane in Milano anteriori al IX secolo* (Codogno 1897) no. 134; since 1953 in the Civiche Raccolte d'Arte of the Castello Sforzesco in Milan, Lazzarini]. C. points out that in L. 1 one should read κεῖτε (not κεῖται), in LL. 4/5 Ἐπ{εστ}ικτήτῳ [the latter already in *IG*]. Cf. *L'Année Épigraphique* (1994) [1997] no. 741.

813. Mediolanum. Fragment, Christian period. Fragment of a marble plaque; found in the Christian cemetery of S.Eustorgio. A.Palestra, *Quaderni di 'Ambrosius'* 37 (1961) 33-44. Republished by G.Cuscito, *Rivista archeologica della antica provincia e diocesi di Como* 176 (1994) 153 no. 12 (ph.): [--] κεῖ[ται---]ήμου | [---]ους

2. ἡμοῦ, C.; --]ήμου, *L'Année Épigraphique* (1994) [1997] no. 738.

814. Neapolis. Corpus. In a review of E.Miranda, *Iscrizioni Greche d'Italia: Napoli* (Rome 1990; cf. *SEG* XL 845), P.Herrmann, *Gnomon* 66 (1994) 23-25, presents (new) readings and observations inter alia for the following nos.

3 L. 3: Ἀκύλλας instead of Ἀκύλας

30 L. 5: perhaps γραμματίσαντα instead of γραμματ⟨εύ⟩σαντα (cf. γραμματιστής for γραμματεύς)

40 L. 3: [--] καὶ Ἰουλίαι Σεβαστῆ[ι]: perhaps Livia, sharing a cult with Augustus;

43 LL. 22/23: μετα[πα]ραδ[ι]ΙδόναΙ (one word; with all earlier editors) instead of μετὰ [πα]ραδ[ι]ΙδόναΙ

44 Col. I L. 5: εἰσηγουμένων ⟨τ⟩ὴν γνώμην instead of εἰσηγουμένων ἣν γνώμην

50 L. 2 (cf. also **51** L. 4): Κυρείνα instead of Κυρείνᾳ

81 L. 2: perhaps [πρεσ]βυτέρᾳ παρέσχε [--] instead of [πρεσ]βύτερα παρέσχε [--] [cf. our lemma no. 817]; L. 7: τε[τελευτηκότος] instead of τε[τελευτηκότου]

84 the complex syntax in Col. I L. 11-Col. II L. 7 is better understood when the genitive in I LL. 12/13 is replaced by a nominative: ⟨ἡ⟩ ἐκ τῶν ζώντων Ι τειμ⟨ὴ⟩ ἡ μόνη παραμυθία (ἐστι) τοῦ βίου Ι τὴν ὑστάτην ἡμέραν παρηγοροῦσα instead of τῆς ἐκ τῶν ζώντων Ι τειμῆς κτλ.; in II LL. 3/4 H. rejects τ[ὴν τῶν πραγμά]Ιτων πεπιστευμένω[ν φιλοτιμίαν], and considers τ[ὴν ὑπὲρ] Ι τῶν πεπιστευμένω[ν σπουδήν]; πεπιστευμένα / -οι are perhaps 'die ihm anvertrauten Aufgaben -- oder -- auch Personen'; in II L. 5 συν[τυχὼν τῆς] rather than συν[τυχὼν]; in II LL. 6/7 H. rejects κ[ατὰ τὸ δυνα]Ιτόν.

---

815. Neapolis. The λαυκελάρχης. M.Girone, *MGR* 18 (1994) 82-87, lists and translates the Neapolitan inscriptions which mention the *laukelarches* (*IG* XIV 716/717, 741, 745; E. Miranda, *Iscr.Gr.d'Italia: Napoli* I no. 40); survey of the various interpretations of this function (priesthood or magistracy) and of the various theories about its etymology. G. opts for a derivation from λαός + κέλομαι + ἄρχω and considers the λαυκ. a magistrate who elected bouleutai and perhaps convened and presided over the boule. Cf. also L.Dubois, *Ann. Ist. Univers. Or. Napoli, Sez. Fil.-Letter.* 16 (1994) 157-162, with a different etymology: an Italian-Greek hybrid word derived from *loukos* (Etruscan * laukos). The laukelarches is the 'chef (d') un canton déboisé', i.e. '-- du moins à l'origine, le chef de l'un des cantons du territoire primitif de la colonie conquis sur la forêt ou le taillis' (id., *Inscriptions grecques dialectales de Grande Grèce* I (Genève 1995) 65).

---

816. Neapolis. Museum collection. Cf. S.Cassari (ed.), *Il Museo Archeologico Nazionale di Napoli* (Naples 1994) 349-358: 'La collezione epigrafica', with an introductory note on the history of the collection and color photographs and brief presentations of selected inscriptions. The Greek inscriptions are on 351-353: *IG* XIV 652 (*LSAG* 261 no. 16; *CEG* 396; *SEG* XL 843*; XLIII 653); *LSAG* 286 no. 6; *IG* XIV 645 (*SEG* XXXIX 1042*); *SEG* XXXVII 820*. In other sections there are color photos of *IG* XIV 708, 1214 and 1260 (pp. 298, 318 and 308).

---

817. Neapolis. Population and language. Cf. M.Leiwo, *Neapolitana. A study of population and language in Graeco-Roman Naples* (Societas Scientiarum Fennica: Commentationes Humanarum Litterarum vol. 102, Helsinki 1994). After a survey of the history of the city up to the Imperial period and a brief sketch of cultural and agonistic life during the Empire, L. focuses on 'The speech community in the light of epigraphy', using the concepts of biglossia (two languages are used according to some social rules) and bilingualism (two languages can be used regardless of the context). On the basis of a study of various categories of inscriptions L. tries to establish what the language usage was in different periods of the city. Below we refer to the two volumes of E.Miranda, *Iscrizioni Greche d'Italia. Napoli*, vol. I (cf. *SEG* XL 845) and II (Rome 1995). The latter volume was not yet available to Leiwo. An asterisk indicates that L. has a deficient and Miranda a better text.

He deals with:

A. ***Funerary inscriptions*** (pp. 58-132): Miranda vol. II nos. 173/174 (pp. 59/60); 102, 114-117, 152 (pp. 61-65); 121, 137, 182 (pp. 65-68); 96, 149 (*SEG* XXXVII 784), 171 (pp. 70-72); 93, 142 (*SEG* XXXVII 785), 157, 162 (pp. 73-76); 94*, 109*, 134*, 168*, 172* (pp. 77-82); 101, 107, 141, 146, 165 (pp. 83/84); 97, 110*, 124, 139, 187*/188 (pp. 84-86); 92, 99, 103, 105*, 120, 127/128, 131, 136*, 144, 147, 151*, 154, 158/159, 163, 175/176, 245, 261 (pp. 104-109; *IG* XIV 767, 772, 775, 782, 789/790, 792, 798, 802, 804, 807/808, 810, 813/814, 823/824); 89-91, 95*, 98, 104, 123, 133, 135, 137*/138, 140, 142/143, 150, 153, 160, 178, 181, 183* (pp. 116-129; *IG* XIV 761/763, 769/770, 774, 783, 795-797, 803, 809, 815, 817/818; *SEG* XXXVII 783B, 785/786; *IGR* I 456/457; Peek, *GV* 213, 435, 511, 563, 809, 1039, 1222, 1883).

B. ***Decrees and honorary inscriptions*** (pp. 133-149): **1.** ***Consolation-decrees*** (pp. 133-142): Miranda vol. I nos. 81-83 (*IG* XIV 757/758; *SEG* XXXIX 1054 = Miranda I 81, where L. suggests reading in L. 3 [πρεσ]βυτέρᾳ [cf. our lemma no. 814 ad no. 81]); comparison between M. 82 and CIL X 1784 (Latin, from Puteoli); brief analysis of the language of these decrees: Latin loan-words in the prescript; Greek rhetorical tradition in the more philosophical topoi [cf. also our lemma no. 1691]; **2.** ***Honorary inscriptions*** (pp. 142-146): Miranda vol. I nos. 33/34 (*IG* XIV 745, 756A); **3.** ***Honorary inscriptions for Emperors and relatives*** (pp. 146-148): Miranda vol. I no. 29 (*IG* XIV 730); **4.** ***Inscriptions concerning phratries and magistrates*** (pp. 150-156): Miranda vol. I nos. 2 and 44 (*IG* XIV 715; *SEG* XXXIX 1055); **5.** ***Inscriptions concerning cults and religion*** (pp. 157-164): Miranda vol. I nos. 1, 3/4, 6, 8, 10, 14, 16 (*IG* XIV 714, 716/717, 719/720, 722, 726, 728; *IGR* I 429/430, 434).

Brief conclusions on pp. 165-172: inter alia 'genre was relevant, and even important, in the choice of language. A certain diglossia can be seen'; decrees of the council remain Greek; in agonistic and phratry texts and in funerary epigrams similar predominance of Greek; in the sphere of religion there was bilingualism, not diglossia.

On pp. 173-211 a list of Neapolitan gentilicia, of Greek and individual names, of families and individuals belonging to the boulē (ordo) and of Neapolitan senators and their families.

817bis. Neapolis. Fragment, undated. Fragment of a marble plaque; traces of red paint. Ed.pr. A.Claridge in P.Arthur (ed.), *Il complesso archeologico di Carminiello ai Mannesi, Napoli (Scavi 1983-1984)* (Galatina 1994) 89 no. 7 (dr.): [--]ΑΛ[--ι--]ΠΛΑ[--]

818. Nuceria. Epitaphs of Pedonius and Myrina, 4th/5th cent. A.D. Two fragments of marble moulded cornices re-used in a late antique tomb in San Clemente. Ed.pr. M. Conticello De Spagnolis in *Ercolano 1738-1988. 250 anni di ricerca archeologica* (Monografie S.A.P. vol. 6; Rome 1993) 243-252 (ph.; dr.) and in A.Pecoraro (ed.), *Nuceria Alfaterna e il suo territorio. Dalla fondazione ai Longobardi* vol. I (Nocera Inferiore 1994) 179 (dr.); cf. *L'Année Épigraphique* (1994) [1997] no. 401.

A: Πεδώνειους menorah γραματέους
B: Μύρινα πρεσβυτέρα γυνὴ τοῦ Πεδωνίου menorah

A. = Πεδώνιος γραμματεύς, S.Follet in *L'Année Épigraphique* || **B.** punctuation after MYPINA and between Γ and Y of γυνή; [γ]υνή, ed.pr.; γυνή, Lazzarini || ed.pr. interprets the texts as dedications from the Jewish cult building rather than as epitaphs: 'interprétation discutable'.

819. Nuceria. Fragmentary inscription, undated. Inscription found in the baptistry of Santa Maria a Fonte at Nocera in the 18th cent. and copied by Ferdinando Galiani (1728-1787). G.'s copy, now in the library of the Società Napoletana di Storia Patria, is published by M.Pagano, *Apollo* 10 (1994) 45 (dr.). We read the following letters on the copy.

[--]ΠΩΝ[-- ? ι--]Ω[.]ΟV ΟΛ[-- ? ι--]\ΟV [- ca. 2 ?]Κ[--ι--]\ΓΩΔΟΥ[-- ? ||
--]ΑΙΝΑΝΠΙ[-- ? ι--]ΩΔΗΣΑΝ[-- ? ι--]¬ΠΕΝ[--ι--]ΠΡ[--]

819bis. Ostia. Funerary epigram for Agrippina, 4th/5th cent. A.D. From the southern rooms of the palaestra in the Forum Baths. Ed.pr. A.Marinucci in *Scavi di Ostia* XI. *Le Terme del Foro o di Gavio Massimo* (Rome 1992) 228 no. C 124 (ph.).

Ἀγριππίνῃ τέ[κνῳ]
γλυκυτάτῳ, ζησά[σῃ]
ἔτη ἑπτά, μῆνας ὀ-
κτώ, ἡμέρας εἴκοσι
τέσσαρες, Σομνίω[ν]
καὶ Πάνθια γον[εῖς]
μνήμης χάριν ἐπ[οί]-
ησαν ❦ ❦

Undated by ed.pr. [4th/5th cent. A.D., Lazzarini] || 2. ζήσα[ντι], ed.pr., who interprets Ἀγριππίνῃ as a dative of Ἀγριππίνης (cf. Index s.v.) [ζησά[σῃ], Lazzarini] || ed.pr., *ibid.* 220 no. C 107 (ph.), republishes *SEG* XXXIII 773.

820. Pithekoussai. Archaic inscriptions. Cf. our lemma no. 740.

821. Pompeii. Dedication to -- and the theoi eueilatoi, 1st cent. B.C. *SEG* XXX 1180. In a survey of new archaeological evidence concerning the cult of Isis in Campania, S.De Caro, *PP* 49 (1994) 7-21, on 8 briefly discusses this inscription, inscribed on a plate which may come from the excavations of the temple of Isis in 1765/1766. He suggests restoring [Εἴσιδος] καὶ θεῶν κτλ.

822. Portus. Funerary epigram (for Magnes ?), 1st/2nd cent. A.D. *IG* XIV 933 (*GV* 1014; G.Sacco, *Iscr. Greche d'Italia, Porto* (cf. *SEG* XXXIV 1010) 45); *SEG* XXXV 1039. C.P.Jones, *VDI* (1994) 2, 143-150, returns to J.Zingerle's view that the Σκυθίη Παρθένος αἰπή, who nourished the deceased 'in the Manthian plain', is the main goddess of Tauric Chersonesos (cf. Strabo 7, 4, 2 on the ἄκρα ἡ πρὸ τῆς πόλεως named after the Parthenos), and that the Manthian plain is to be localized between Chersonesos and Balaklava. He suggests that the anonymous deceased, born in Magnesia on the Sipylos, fell ill and was nourished (cured) by the 'Skythian virgin'.

In an Addendum on 150 J. briefly comments on J.Ebert's interpretation (cf. *SEG* XXXV 1039), to which Vinogradov had drawn his attention [Ebert's suggestion to identify Μάνθιος with the Maeander (cf. *SEG* XXXV 1128 L. 48) seems more convincing than the suggestion to locate the 'Manthian plain' near Tauric Chersonesos; for the latter there is no evidence whatsoever, Pleket].

823. Puteoli. Dedication by the city of Kibyra. *CIG* 5852; *IG* XIV 829 (*IGR* I 418; *OGIS* 497). Republished by O.Curty, *op.cit.* (cf. our lemma no. 1689) 204/205 no. 81 (translation; brief commentary). S.Follet, *BE* (1996) no. 195, presents a slightly different version which we present below.

['A]γαθῆι τύ[χ]ηι · Ζεὺς Σω[τήρ] ·
Ἡ Κιβυρατῶν πόλις, ἄποικος Λ[ακεδαιμονίων καὶ]
συγγενὶς Ἀθηναίων καὶ φί[λη, μετέχουσα καὶ]
αὐτὴ τοῦ κοινοῦ τῆς Ἑλλάδος [συνεδρίου, ἐν ταῖς]
ἐνδόξοις οὖσα καὶ μεγάλαις [τῆς Ἀσίας πόλε]-
σιν διά τε τὸ γένος τὸ Ἑλληνι[κὸν καὶ διὰ τὴν]
πρὸς Ῥωμαίους ἐκ παλαιοῦ φι[λίαν τε καὶ εὔνοι]-
αν καὶ διὰ τὸ εὐξῆσθαι τειμαῖ[ς ἐξαιρέτοις ὑπὸ]
θεοῦ Ἀδριανοῦ, ἀνέθηκε τῆι [θεᾶι ?, κατὰ τὸ δό]-
γμα τ[ο]ῦ Πανελληνίου ἐνγρα[φεῖσα εἰς τὸ συνέδριον]

3. φι[λορωμαῖος, καὶ], C.; F. argues that references to the Romans come later, viz. in LL. 7-9 ‖ 4. [ἐν ταῖς μάλιστα], C. ‖ 6. διά τε τὸ γένος Ἑλληνικ[ὸν ὂν καὶ τὴν], C.; F. points out that the majuscule copies in

CIG and *IG* both give the article before Ἑλληνικόν ‖ 8. τειμαῖ[ς μεγάλαις ὑπὸ], C.; for ἐξαιρέτοις F. refers to *IG* II^2 1091 L. 9 ‖ 10. ἐνγρα[φεῖσα εἰς τοὺς Πανέλληνας], C. ‖ in view of the expression Divus Hadrianus (Θεοῦ Ἀδριανοῦ in L. 9), F. tends to date the text to the beginning of Antoninus Pius' reign, when the emperor created the Eusebeia in Puteoli in memory of his predecessor.

824. Ravenna. Epitaph, 2nd cent. A.D. *SEG* XLII 924. Cf. *L'Année Épigraphique* (1993) [1996] no. 705: H. Solin and O.Salomies suggest interpreting ΕΥΠΛΟΙ in L. 2 as the dative of the name of the deceased: Εὔπλοϊ (dative of Εὔπλους/Euplus) [the ship represented in the tympanon may be the 'speaking emblem' of the name of the deceased, Lazzarini].

825. Rhegium. Archaic inscriptions. Cf. our lemma no. 740.

826. Rome. The Roman Asklepieion on the Tiber-island. Cf. D.Musial, *'Les formes et l'organisation du culte d'Esculape dans l'Asclepieion romain de l'île Tibérine'*, in *Mélanges à l'occasion des 40 ans de recherches et d'enseignement de Maria Jaczynowska* (Acta Universitatis Nicolai Copernici, *Historia* XXVII, Nauki Humanistyczno-Spoleczne, zeszyt 254, Torun 1992). Non vidimus.

827. Rome. Embassies of Greek cities. Cf. our lemma no. 1727.

828. Rome. Jewish inscriptions in the catacombs and the Jewish community. T.Rajak in J.W.van Henten-P.W.van der Horst (edd.), *Studies in Early Jewish Epigraphy* (Leiden-New York-Köln 1994; *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums* XXI) 226-241, emphasizes that it is necessary to consider the inscriptions in their spatial and visual context. However, because the excavations of the catacombs and the reports are often deficient, it is generally impossible to assign inscriptions to areas and to date the phases of the catacombs' construction. Also the organisation of burial (by family, by synagogue ?) is obscure. The efforts of scholars to distinguish between Jews buried in different catacombs (conservative, non-orthodox, Romanized) may be beside the point because the differences may be due to changes over time. The generally low estimated social position of the Jews is contradicted by several archaeological data (e.g. paintings, marble sarcophagi); the crudity of the texts may be a culturally rather than an economically determined phenomenon. Besides, social distinctions appear not always to have been made visible in tomb types. A last problem is the religious exclusiveness within the catacombs. Was the separation of Jews from pagans and Christians complete or was burial mixed (cf. the D.M. inscriptions: may these be linked to pagans who were in some way associated with Jews, and interpreted as signs of interaction ?) ?

M.H.Williams, *ZPE* 101 (1994) 165-182, studies the organisation of Jewish burials in Rome. She examines Leon's view that synagogue affiliation of the deceased dictated the choice of the

burial place. W. first lists the epitaphs from *CIJ* I^2 and *SEG* XXVI 1157-1202 [cf. now D.Noy, *Jewish Inscriptions of Western Europe II. The City of Rome* (Cambridge 1995)], which mention the synagogal communities of the city. Special attention is given to *CIJ* 284 which is assigned by W. to the Appian catacomb. W. points out that the evidence does not support Leon's view. She further surveys the evidence from Palestine and the diaspora and argues that burial was regarded in the first instance as a matter of private choice and family responsibility. She uses i.a. the epitaphs of the 'Goliath-family' from Jericho (*SEG* XXXI 1405-1407) and epitaphs from Beth She'arim (M.Schwabe-B.Lifshitz, *Beth She'arim II* (Jerusalem 1974)). In the diaspora the Jews adopted local practices, see for example L.Robert, *Hellenica XI/XII* (Paris 1960) 409-412 from Akmonia and *CIJ* 777 from Hierapolis. There is almost no evidence on community involvement in burial matters. At Rome the community may have played a more extensive role in the 1st cent. B.C., when the Jews were generally poor and without family (cf. the creation of the Monteverde catacomb with its cheap loculi, presumably modelled on Roman hypogaea, and with a central burial organisation). In the Imperial period, when the status of Roman Jews had improved, tombs became more diverse and sometimes more expensive. W. argues that it is unlikely that there existed one single body providing and controlling burial in the Roman catacombs. She supposes that the main catacombs were run by different burial consortia. This may explain the burial of members of the same congregation in different catacombs (*CIJ* 88, 140, 284): all these Jews belonged to wealthy families with high social standing; the Appian catacomb where they were buried, offered the best facilities.

M.H. Williams, *ZPE* 104 (1994) 129-141, re-considers the structure of the Jewish community of ancient Rome. She first points to some general problems of the epigraphical documentation. Then she surveys the titles which are found in the Jewish inscriptions of Rome and the views most commonly taken of these in the scholarly literature. We list here the offices without references: **1)** honorary titles: ἄρχων διὰ βίου (but life officials may have fulfilled some public duties for life), πατὴρ/ μήτηρ τῆς συναγωγῆς; **2)** administrative titles: γερουσιάρχης, ἄρχοντες, φροντιστής, γραμματεύς; **3)** cultic titles: ἀρχισυνάγωγος (probably the leader of the community, contra T.Rajak-D.Noy, see *SEG* XLIII 1297), ὑπηρέται, ψαλμῳδοι, ἱερεῖς; **4)** προστάτης. W. points to two problems: several titles have received no adequate explanation, and there are a number of overlaps. She argues that the roots of these difficulties lie in the assumption that all synagogues of Rome, though wholly autonomous, were largely homogeneous both in structure and titulature of the officials. It is better to assume a considerable degree of diversity, accounted for by the history of the communities, the origin of the members; elsewhere in the diaspora community titles are also diverse. The following puzzling titles now receive a satisfactory explanation: **1)** προστάτης: the leader of the community, sc. of the Agrippesians, an early congregation where ἀρχισυνάγωγοι are not attested; **2)** ἐξάρχων: not a former archon but the current supreme leader of the community, sc. of the synagogue of the Hebrews. He was the president of the synagogal board (cf. gerousiarch) and must have had precedence over the 'ordinary' archons; **3)** ἀρχιγερουσιάρχης: probably not different from the gerousiarch; **4)** *archon alti ordinis*, ἄρχων πάσης τιμῆς and ἄρχων διὰ βίου: possibly each held office in a congregation different from those to which the other two belonged. The first probably in a highly Romanized congregation, the second in a congregation founded later, the third in the oldest congregation ?

829. Rome. Inscription mentioning Gaionas from the sanctuary of the Syrian gods, ca. 150-200 A.D. *IGUR* 109; *SEG* XXIX 995; XXXII 1044. J.Scheid, *Bulletin de la Société* (cf. our lemma no. 1421) 345-351, translates the inscription as follows: 'Attache puissante, que Gaionas a fixée afin qu'elle procure une victime aux dieux' (Δεσμὸς ὅπως κρατεῖρὸς θῦμα θεοῖς παρέχοι | ὃν δὴ Γαιωνᾶς δειπνοικρίτης ἔθετο)

---

830. Rome. Epitaph of G.Antius Philoumenos, 1st cent. A.D. *IGUR* 344. Republished by B.Gullo in *MGR* 18 (1994) 206/207 no. 29 (ph.): ----- | Γ. Ἀντίῳ | Φειλουμενῖῳ ἐποίσεν. The stone, now in the Museo Nazionale in Rome, was re-used in the beginning of the 2nd cent. A.D. for a Latin inscription: D(is) M(anibus) | G. Atinius | Leonas | v(ixit) a(nnis) || XVIII. Cf. *L'Année Épigraphique* 1993 [1996] no. 210.

---

831. Rome. Epitaph of Valerius Hygeinos Kalopodios, 3rd cent. A.D. Rectangular marble (cipollino) block consisting of eight fragments, one of which is already known (*ICUR* VI 16915d: [--]ΔΙΩΓΛΥΚ[--|--]COYTΩ[--|--]OY[--]); found in the catacomb 'ad duas lauros' (Via Labicana). Ed.pr. A.E.Felle, *MEFRA* 106 (1994) 43-48 (ph.; dr.).

Οὐα[λερί]ῳ Ὑγείνῳ Καλοποδίῳ γλυκυ[τάτ]ῳ καὶ ἀειμν[ήστῳ]
ὑπο[...]σας εὐσεβίας ὅστις ἀνάξιος οὕτω ταχὺ [κ]ατέλειψας σοῦ
τοὺς γονεῖς καὶ ἐτυφλώσας τοῦ σε μὴ βλέπειν ζῆσας ἔ[τη --]
μ(ῆνας) ς΄, ἡ(μέρας) ιε΄· οἱ ταλαίπωροι γονεῖς μνημόσυνον· ἐν εἰρή[νῃ]

1. Perhaps the two cognomina are taken from the parents, which would explain why their names are not recorded, ed.pr. || [2. perhaps ὑπὸ [πά]σας εὐσεβίας, to be connected with the preceding line, Pleket] || 3. ἐτυφλώσας τοῦ σε μὴ βλέπειν: the expression is not attested so far, though the concept of φῶς/*lux* referring to the deceased is common; the closest parallel is *CIL* IX 1973 LL. 6-12 (Beneventum): *parentes infeli/cissimi* [cf. ταλαίπωροι] *amissio/ne eius perpetu/is tenebris et co/tidiana misera/bili ululatione / damnati*; τυφλόω may be a rendering of orbus (orbo, orbatus), though this would yield χηρόω in a literal translation, ed.pr., who points to other signs that the epitaph is calqued on Latin formulary (tria nomina; complete biometrical data; see also ad L. 4). The use of Greek is due to 'una volontà di ostentazione e di distinzione' || 4. μνημόσυνον: rarely attested in the sense of 'tomb'; translation of Latin *monumentum*; perhaps *ICUR* VI 16909c/d ([--]NH) is the fragment at the end now lost, ed.pr.

---

832. Rome. Epitaph of Julia Anthousa. *IG* XIV 1697; *CIL* VI 851*. H.Solin in *E fontibus haurire* --- (cf. our lemma no. 1008) 340, tends to regard this text as authentic (contra L. Moretti, *IGUR* II p. 505: 'ficta, mea sententia'). The text runs: Ἰουλία Ἄνθουσα Μίλωνος ἀδελφή, χαῖρε. On the other side a Latin text: Parthas | Caesaris unctor.

---

833. Rome. Epitaph of Sar(r)a, ca. 300 A.D. Fragment of a marble plaque with a frame above and at right; at left the plaque probably bordered the window of a mausoleum; reused for a loculus in a Jewish catacomb; found in the catacomb of St. Sebastian. Ed.pr. A.Ferrua in *op.cit.* (cf. our lemma no. 839) 232/233 (ph.): [Ἐνθάδε κεῖται] Σαρρα | [ἐν εἰ]ρήνῃ

1. Σαρρα: Jewish name, ed.pr. || at left a Latin inscription with P(edes) XVI (XVII, ed.pr.; XVI, lapis) belongs to the first use of this plaque. Cf. *L'Année Épigraphique* (1994) [1997] no. 261.

834. Rome. Christian epitaph, 4th cent. A.D. *ICUR* VII 20315a. Refound in situ in the catacomb of St. Hippolytus (Via Tiburtina) and republished by A.E.Felle, *MEFRA* 106 (1994) 52/53 no. 4 (dr.): κυμε[--] (either Κυμ⟨α⟩[ῖος] or κύμε[σις] = κοίμησις, *ICUR*; F. points to a Terentina Cyme on record in an epitaph from the catacomb of Prestestato).

835. Rome. Christian epitaphs. H.Solin, *Arctos* 28 (1994) 110-112, presents the following observations on Christian epitaphs:
ICUR 2564 (*CIG* 9820; *SEG* XLI 875): D. Feissel's observation (*BE* 1993 no. 784) that *CIG*'s ⟨Δέ⟩κμε is preferable to Solin's Ἀσκ⟨λᾶς⟩ (cf. *SEG* XLI) on palaeographical grounds may be right, but Decmus and Decimus are less frequently attested than Asclapius vel sim. in Roman Christian epitaphs; 'Die Entscheidung fällt nicht leicht';
ICUR 26041: same argument as in *SEG* XXXVII 811;
ICUR 26179: Κρατία, [Καλλι]κρατία or [Σω]κρατία should be preferred to the less common [Ἐγ]κρατία.

836-838. Rome. Christian epitaphs. Three fragmentary marble plaques found in the catacomb of St. Peter and Marcellinus (Via Labicana). Ed.pr. F.Bisconti, *RAC* 70 (1994) 31/32 no. 24 and 35/36 nos. 28/29 (ph.).

836: 31/32 no. 24. **Epitaph of Dyskolios**: Δυσκο[λίου --] | ΜΕ

837: 35 no. 28. **Epitaph**: [-- εἰ]ρήν̣[η --]

838: 35/36 no. 29. **Epitaph**: [--]θ ἡμερ(ῶν) ιγ′

839. Rome. Fragment, 4th cent. A.D. Marble fragment broken at all sides from the catacomb of St. Sebastian on the Via Appia. Ed.pr. A.Ferrua in *Historiam pictura refert. Miscellanea in onore di Padre Alejandro Recio Veganzones* (Studi di antichità cristiana, vol. 51; Vatican City 1994) 232 (dr.; no text). Cf. *L'Année Épigraphique* (1994) [1997] no. 259 for the following transcription.

--- | [--]ΙΑΕΩΝΤ [---|---]ΥΤΟΥΣ ΕΛΑΒΟΝ [---|---]ΤΩΝΑΡΧΟ[---] | ----

'Rien n'indique que l'inscription soit chrétienne', *L'Année Épigr.*

839bis. Rome. Graffiti on a table, late 4th cent. A.D. *ICUR* 12240. Re-examined by E.Smiraglia, *VetChr* 31 (1994) 171-187 (ph.; dr.); for the two Greek graffiti see 175: Παλύ(μ)βυς πρ(έσ)β(υτερ) and Λέω πρ(έσ)β(υτερ).

840. Rome. Magical amulet, 4th cent. A.D. ? *IG* XIV 1047 (Audollent, *DefixTab* 188). D.R.Jordan, *Hesperia* 63 (1994) 123/124 note 22, identifies a lead tablet in the British Museum with the copy of E.Q.Visconti (cf. *IG* XIV). Anticipating a full publication, he presents a translation which includes some new readings. See now also G.Bevilacqua, *Scienze dell'Antichità. Storia, Archeologia, Antropologia* 6/7 (1992/1993) [1996] 143-151 (translation), who comments on religious aspects and reproduces the text as restored by K.Sprey on the basis of a new papyrus containing a version that was its model (*Papyri Iandanae* V, Leipzig 1931, 203-207 no. 87; cf. also K.Preisendanz, *Papyri graecae magicae* II, Berlin-Leipzig 1931, P LVIII 6-14). For the sake of convenience we give S.'s text, which supersedes *IG* XIV, and include J.'s new readings.

[Σὺ] λέγω τῷ ἀώρῳ τῷ κλ[ηθέ]-
[ντι ..]ντιμηρη καὶ παρ[ει]λι̣[μ]μ̣-
[ένῳ] ὑπὸ τοῦ ἀνόμου Τύφων[ος]·
4 [ἐ]πιτάσσι σοι ὡ μέγας Ὄσειρις ὡ [ἔχ]-
[ων] ἄ̣[ν]ω τὴν κατεξουσίαν καὶ τὼ
βασίλειων τῶν νερτέρων θεῶ̣[ν]·
παράλαβε Νεικομήδην δειώκ[ε]
8 καθημερινὰς ἀθαραπείας [ἐπὶ]
τώνδε τῶν ἄνωμων καὶ ἀσε[βῆ],
ὥτι οὗτώς ἐστιν ὡ κ[α]ύσας τῶν
παπυρῶνα τοῦ Ὠσείρεως κ[αὶ]
12 φαγὼν τὰ κρέα τῶν ἰχθύων τῶν̣
ἀλαβήτων· Νεικωμήδην, ἣν ἔτεκα[ι]
[.].αμμεινα [----------]

'I speak to you who died prematurely --- and have been taken over by the wicked Typhon, for the Great Osiris who has assumed power and kingship over the nether gods commands you. Take over Nikomedes, drive daily incurable (fevers) onto this wicked and impious one, for he it is who burned the papyrus boat (? παπυρών) of Osiris and ate the flesh of the *alabês* fishes - Nikomedes, whom --- bore. I adjure you, then, ghost, to ---', J. || 7. δειώκ[ων], S.; we give J.'s restoration (per ep.) || 8. καθημερινὰς δὲ ἀρὰ γεγας, S.; we give J.'s reading (per ep.) || 11. παπυρών: either a papyrus boat or a papyrus grove, J.; papyrus grove, B.; the alabes, 'Nile carp', is now shown to have belonged to the fishes which Egyptian religion forbade to eat, J. || 12-14. τῶ̣[ν ἱερῶν· | παρ]άλαβη (= παράλαβε) τὸν Νεικομήδην ἣν ἔτεκα | [----], S.; Νεικωμήδην, ἣν ἔτεκα[ι] = Νικομήδης,

ὃν ἔτεκε; the papyrus model (L. 14) apparently had some abbreviation for expressing maternal lineage, e.g. Δ ἡ Δ for δ(ε)ῖ(να) (ὃν/ἣν) (ἔτεκεν) ἡ δ(ε)ῖ(να), J. II on 123-125 J. adduces other evidence for papyri as the medium transporting magical formulas; cf. our lemma no. 841 II J. (per ep.) has doubts about Rome as provenance; he found no mention of the Vatican or Rome in Visconti's notebook; he wonders whether the tablet had been brought back from Egypt by one of Napoleon's men. Visconti went to Paris with Napoleon after the latter's installation at Rome.

---

841. Rome. Magical amulet. I.Pomyalovski, *Ancient curses (tabulae defixionum)* (Epigraphical Studies I; St. Petersburg 1873; in Russian) 66. D.R.Jordan, *Hesperia* 63 (1994) 123/124 with note 23, points out that the text on this gemstone is virtually identical with that on a gem from Afghanistan (N.P.Rozanova, *VDI* 74, 4, 1960, 107/108). He argues that the texts given so far are incorrect, and on the basis of Rozanova's photographs presents the following translation: 'This (is) the spoken logos (οὗτος ὁ λ(εγόμενος) λόγος): "Abaichôrmyid. Muzzle so-and-so (τὸν δ(εῖνα)) whom so-and-so (TONO) bore, so that he may not object to me in anything that I object to him" '. The identity of the texts, including mistakes, the opening phrase and the letters TONO (deriving from the abbreviation □ or ⊡, frequent in formularies, for ὄνομα) show that they have been copied directly from a set of instructions, presumably on papyrus (cf. *SEG* XIV 593, a bronze phylactery from Sicilian Akre, which includes the title and the instructions from the recipe from which it was copied; translation of LL. 8-13 on 124 note 24; see also our lemma no. 840).

---

842. Spina. Graffiti on vases, 5th/4th cent. B.C. Edd.pr. S.Patitucci - G.Uggeri, *SE* 59 (1993) [1994] 238-241 nos. 1/2, 5-7 and 9 (ph. of 1/2 and 5; dr.), publish the following graffiti on vases (on the outside of the bottom unless stated otherwise): **1)** 238 no. 1: λε (black glazed Attic dish; 450-400 B.C.; commercial siglum); **2-5)** 238 no. 2, 240/241 nos. 6/7 and 9: Ψ = χ (orange clay dish, 5th/4th cent. B.C.; black glazed dish with graffito on the outside of the wall, late 4th/3rd cent. B.C.; gray clay fish-plate with graffito on the outside of the wall, late 4th/3rd cent. B.C.; red painted dish, undated); **6)** 239/240 no. 5: ⊢Δ = (δραχμαὶ) δ(έκα) (red-orange glazed dish; 450-400 B.C.; Attic commercial siglum).

---

843. Sybaris. Dedication to Hera ἐν πεδίῳ, ca. 550 B.C. *IG* XIV 643 (*LSAG* 260 no. 8; Giacomelli (cf. *SEG* XXXVIII 985) 4). R.Lucca in L.Braccesi (ed.), *Hesperìa 4. Studi sulla grecità di Occidente* (Monografie del Dipartimento di Antichità e Tradizione Classica, Sez. storico-archeologica, Università di Venezia, 4; Rome 1994) 49-52, connects this dedication to Ἥρα ἐν πεδίῳ with an anecdote recorded by Steph. Byz. s.v. Σύβαρις , in which a slave seeks refuge with the altar of Hera ἐν ἀγρῷ. Apparently in addition to the Hera temple in the city, there was another, rural, sanctuary dedicated to the goddess. Reflections on the character of this rural cult which provided slaves with a form of immunity, and possibly played a role in manumissions; cf. the similar role of Hera elsewhere, especially of Hera Lakinia in Kroton.

---

844. Tiriolo (ca. 18 km from Catanzaro). Defixio on a lead tablet, late 4th/ early 3rd cent. B.C. Rectangular lead tablet found in 1967 under a house in the center of Tiriolo (together with bones and objects: site of a tomb or nekropolis); now in the local Antiquarium. Ed.pr. M.L.Lazzarini, *AION(filol)* 16 (1994) [= A.C.Cassio - P.Poccetti (edd.), *Forme di religiosità e tradizioni sapienziali in Magna Grecia. Atti del convegno Napoli 14-15 dicembre 1993*] 163-169 (ph.; dr.; translation).

[--]ATIEAN ἐνδίδ[η]μι πὰρ Ἡρμᾶι
[ἐπ]ὶ παρκάτθεμα καὶ ψυχὰν, γλώσας,
[σῶ]μα, ἰσχύν, δύναμι⟨ν⟩ τὰν κριτᾶν ΩΝΚΥΣ
4 [--]ΥΩΣ μυσαρά, ψυχρά, μ[ι]σετά

1. Initio: female name; probably -ατ{ι}εαν should be read: e.g. a name in -κράτε(ι)α (Νικοκράτε(ι)α, Σωκράτε(ι)α, Σωσικράτε(ι)α) or a name like Στράτε(ι)α; ἐνδίδημι: unattested so far; cf. καταδίδημι in Attic and Boiotian defixiones, and the more frequent (κατα)δέω, ed.pr. || 2. παρκάτθεμα: unattested so far; cf. παρακατατίθημι, 'to entrust to' (cf. e.g. *SEG* XXXVIII 1837 L. 6; XLIII 434 L. 4) and παρακαταθήκη ('affidamento', 'custodia'; cf. e.g. *IG* I^3 118 L. 16; V 2 159 L. 9); ἐπὶ τὴν παρακαταθήκην in Audollent, *DefixTab* 161 L. 136 (Rome), ed.pr. [cf. now also παρτίθεμαι in a defixio from Epizephyrian Lokroi: L.D'Amore, *ZPE* 117 (1997) 95/96, Pleket] || 3. or [στό]μα or, less probably, [αἶ]μα, ed.pr.; κριτᾶν (a rare example of judges being cursed): to be connected with the whole sequence ψυχὰν κτλ., though only δύναμις (or perhaps ἰσχύς and δύναμις) go with the female article τάν, ed.pr.; ΔΥΝΑΜΙ, tablet || 3-4. perhaps ΩΝ ([τ]ὼν?) ΚΥΣ (a form of κύσθος, κυσός, κύσσαρος ?), but since each line starts with a complete word this seems improbable; nothing can be made of [--]ΥΩΣ either, ed.pr. || 4. μυσαρά, ψυχρά, μ[ι]σετά (= μισητά): either referring to the status to which the object of the curse is to be reduced, or insults uttered against her; in the latter case μισετά means 'lascivo, impudico' (adjective μισητός) or 'prostitute' (substantive μισήτη), ed.pr. || our document shows that Greeks lived in, and in view of their being involved in lawsuits, were integrated into an otherwise Bruttian (Oscan) community, ed.pr., who refers to Oscan and Hellenized Oscan inscriptions from Tiriolo.

845. Venusia. The Jewish community. D.Noy in *op.cit.* (cf. our lemma no. 828) 172-182, draws a picture of this community on the basis of the inscriptions (mainly *CIJ* 569-619e). After a short description of the catacombs and the gravestones, he discusses the dating (5th/6th cent. A.D.), the languages (Greek, Latin and Hebrew), the personal names, age at death (rarely recorded in comparison to data from the contemporary Christian sites Tropea and Aeclanum), epithets of the deceased, the organisation of the community and the (honorary) titles (concentrated within a few families), roles outside the community. The Jews deliberately stated their own identity by the use of Hebrew formulae and Jewish symbols. This is different from the situation at Leontopolis (see our lemma no. 1483) and may be explained by the fact that southern Italy was the 'market-place of religions' in the 5th/6th cent. A.D. There is no evidence of Hebraization up to the mid 6th cent.

846. Venusia. Jewish epitaphs and Jewish city patrons. F.Grelle in M.Pani (ed.), *Epigrafia e Territorio. Politicà e Società. Temi di antichità romane* vol. III (Bari 1994) 139-158, studies the participation of Jews in the city councils in Apulia and Calabria. He deals with, inter alia, *CIJ* I² 619 (b, c and d); special attention to the titles πατὴρ πατέρων καὶ πάτρων τῆς πόλεως (πατὴρ καὶ πάτρων τῆς πόλεως); he compares them with the Latin *pater paterum* and *patres Iudaeorum* on record in the *Epistula de Iudaeis* (6.2) written by Severus, bishop of Minorca. Cf. *L'Année Épigraphique* (1994) [1997] no. 437.

---

847. Verona. Megarian bowl, 1st cent. B.C. M.P.Lavizzari Pedrazzini in *Splendida Civitas Nostra. Mélanges Antonio Frova* (Rome 1995; *Studi e Ricerche sulla Gallia Cisalpina*) 405, published a fragment of a Megarian bowl with the stamp Νικ[οσ]τράτ[ου], unattested so-far.

848-849. Unknown provenance (Rome ?). Two fragments, late Roman imperial period. Two marble fragments from the collection of Carlo Alberto Pisani Dossi; now in the Villa Pisani Dossi in Corbetta (Milano); acquired between 1893 and 1898 and possibly from Rome. Ed.pr. M.Reali, *Epigraphica* 56 (1994) [1995] 109-111 nos. 3/4 (ph.).

848: 109-111 no. 3. **Epitaph (?):** [--] τεκο[--|--] τριγ[--|-]'' [--]

1. Perhaps τέκο[ς] or τεκο[ῦσα] or Τεκο[ῦσα] (a name on record in Christian inscriptions from Rome), ed.pr. || 2. perhaps Τρίγ[ων(ος) ?], on record in the same ambiance as Τεκοῦσα, ed.pr. [or perhaps [θυγα]τρὶ γ[λυκυτάτῃ ?], Lazzarini].

849: 111 no. 4. **Epitaph of Mark[--]:** [--] Μαρκ[--|--]¯ Α ἐν ἱρή[νῃ] | [--- ?]

1. Probably Μᾶρκ[ος], Μάρκ[ελλος] vel sim., ed.pr.

GAUL

850. Golfe-Juan. Bronze parts of beds, ca. 70 A.D. C.Baudoin - B.Liou - L.Long, *Une cargaison de bronzes hellénistiques: L'épave Fourmigne C à Golfe-Juan* (Archaeonautica 12; Paris 1994), report on the wreck of a small ship transporting inter alia a large number of beds; only the bronze parts of them survived time and water; inscribed with Greek letters indicating numerals from τπθ′ (389) to υ′ (400) (pp. 35/36). The same number never occurs on two identical pieces; different pieces carrying the same number, therefore, belonged to the same frame. Cf. M.Sève, *BE* (1995) no. 119.

851. Sigean (area of: Pech-Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036; XLIII 682*. J.Velissaropoulos-Karakostas in *Symposion 1993*, 189/190, briefly comments on ἐγγυητήριον in L. 5 and its relation with πίστις.

SPAIN

851bis. Spain. Mosaic inscriptions, late Roman period. J.Gómez Pallarés, *Archivo Español de Arqueologia* 66 (1993) 284-294 (in Spanish; majuscle texts only), revises the epigraphical sections in M.Guardia, *Los mosaicos de la Antigüedad tardía en Hispania. Estudios de iconografía* (Barcelona 1992; non vidimus). There are four Greek inscriptions: **1)** on an object on the 'Mosaico del Circo de Barcelona' (Guardia 401 no. 1; *CIL* II 5129; 6146), interpreted by G.P. (285/286) as a Nilometer rather than an obelisk: III I III I ω̄ T I ΔΓΟ II MZ I ΘΔ (numerals?) [for another mosaic representation of a Nilometer, inscribed with consecutive numerals, i.e. a scale indicating the level of the Nile, see *SEG* XLI 1546; for Nilometers in general see also P.G.P.Meyboom, *The Nile Mosaic of Palestrina* (Leiden 1995) 244/245 note 77, Tybout]; **2)** mosaic in a villa at Cabezón de Pisuerga representing an episode from the combat between Glaukos and Diomedes (Hom., *Il.* 6.119/120) with one Greek and two Latin inscriptions (T.Mañanes - M.A.Gutiérrez - C.Agúndez, *El mosaico de la villa romana de Santa Cruz (Cabezón de Pisuerga, Valladolid)*, Valladolid 1987; G.P. 291 no. 12): a) [---- ΜΕΜΑΩ]ΤΕ ΜΑΧΕΣΘΑΙ (MAXECOAI, Guardia note 25) [quotation of the second half of *Il.* 6.120: [συνίτην μεμαῶ]τε μάχεσθαι, Tybout]; b) HII I [T]ydi[des] [Hip[polochi filius] vel sim., Tybout]; c) [manu?]s iun[x]eru[nt]; **3)** mosaic from Italica representing the birth of Venus (A.M.Canto, *Habis* 7, 1976, 293-338; Guardia 405 and 408; G.P. 291/292 no. 12; ph. of a/b) with one Greek and two Latin labels: a) Εὖρος (EY and POC left and right of a bearded bust); b) Arethusa; c) Amimone; **4)** mosaic from Santa Vitoria do Ameixial (Portugal; D.Fernández-Galiano, *Complutum* II. *Los mosaicos*, Madrid 1984, 125; J.Alarcão, *Roman Portugal*, Warminster 1988, 154/155; G.P. 293 no. 16): a) [--]ΙΟΝΥΣΙ[--]ΤΩΗΡ[--]ΚΛΗΜΗ[--]ΩΛΙΚΕΝ; b) Eurus ❦; c) Zeph[yrus]; d) Bor[eas]; e) Notus.

[See now also J.Gómez Pallarés, *Edición y comentario de las inscripciones sobre mosaico de Hispania. Inscripciones no cristianas* (Studia Archaeologica 87; Rome 1997), for a corpus of 83 mosaics with Iberian, Greek and Latin inscriptions from the 2nd cent. B.C. to the 6th cent. A.D.].

852. Emporion. Business letter on a lead tablet, 5th cent. B.C.? *SEG* XXXVII 838; XLII 972*, cf. 1750; *LSAG*^{2} p. 464 no. B. S.R.Slings, *ZPE* 104 (1994) 111-117 (dr.), dates the letter on the basis of the letter forms to the 5th cent. B.C. with a marked preference for the end (ca. 530-500, *SEG*). He presents commentary which is mainly linguistic (for a study of the dialect, see *SEG* XLIII 683):

L. 2: Ἐμπορίταισιν with gemination; the ending -αισι is due to Aeolian influence.

L. 4: S. rejects the restoration Σαιγ]ανθηῖον ὠνῆσθαι and sticks to Σαιγ]άνθηι; he suggests interpreting ὀνωνῆσθαι as a perfect. He suggests reading the same form in *SEG* XXXIX 1088 A L. 4, another letter (?) on a lead tablet from Emporion: [--] ὀνονῆσ[θαι (*SEG*: [--]ον ὀνῆσ[αι).
L. 5: S. rejects ἄρσαν as an epic aorist of αἴρω; *rho* is dubious. Παρακομίσēν is a sigmatic infinitive future; it has no final value.
L. 7: κελευε has to be taken as κελεύē = κελεύει, not as κέλευε.
L. 8: ἔλξει has to be taken as an indicative future.
L. 9: δύο is not regular in the Ionian dialect; ὦσι is an Aeolian or rather Lesbian form.
L. 12: the use of *kappa* instead of *pi* in ὀκόσō is East-Ionian.
S. concludes that the notion of a separate northern sub-group of East-Ionian is unwarranted.

GERMANIA

853. Nida. Graffito on a mortar, 2nd cent. A.D. Terracotta mortar with a graffito incised on the belly (LL. 1/2) and the bottom (LL. 3/4, in two concentric circles) in antiquity after the object had been used for some time; found in 1970 in a cistern near 'Ringmauer 1' in Frankfurt/Heddernheim; now in the collection of the Historisch-Archäologische Gesellschaft Frankfurt am Main e.V. Ed.pr. W.Spickermann, *Germania* 72 (1994) 597-605 (ph.; dr.; translation).

Δράκων Ἀχιλλεῖ εὖ πράττειν· | παρακαλῶ σε, ἄδελφ[ε τ]ειμιώτατέ μοι, ἵνα, ὅταν | πεινῇς, μν[ημονεύσῃς or -ήσῃς] μου· εὐτύχει

Punctuations (dots) after ΔΡΑΚΩΝ, ΑΧΙΛΛΕΙ, ΤΕΙΜΙΩΤΑΤΕ, ΜΟΙ, ΜΟΥ and ΠΕΙΝΗϹ || the text is written in the epistolary style known from papyri; a graffito of this kind and length on pottery from the Roman West is unique (but cf. *CIL* XIII 10017(24), also from Nida: Aquilo Martin(a)e coniugi salutem). Greek inscriptions from Germania are rare (list on 601 notes 12/13; cf. also 604 note 28; one from Nida, equally on pottery: *IG* XIV 2577(11): ΧΟΡΟΛΟΥ), but Greek names in Latin inscriptions are frequent. Probably our text is a joke written on a special occasion (farewell ?) by Drakon for Achilles, two brothers of eastern provenance who were possibly slaves (inscription on a plain, used object) of an advanced cultural level (e.g. scribes).

PANNONIA

854. Aquincum. Dedication to Asklepios, Roman imperial period. Rectangular limestone altar with mouldings above and below; stuccoed and covered with a secondary dedication painted in red letters (now lost); reused in a Mithras sanctuary belonging to the house of a tribunus laticlavius in the camp of Legio II Adiutrix, and probably coming from the nearby valetudinarium. Ed.pr. L.Kocsis, *AArchHung* 41 (1989) 86/87 no. 3 (ph.; dr.).

'Ασκληπιῷ | 'Αντώνιως || CIA[...]

Undated by ed.pr. || 4-5. partly covered by stucco; the photo and/or the drawing seem to show NIC CICIAI ∪.

AFRICA PROCONSULARIS

855. Carthage (area of: Bir el Knissia). Fragment of an epitaph, 4th/5th cent. A.D. L.Ennabli in S.Stevens (et alii; edd.), *Bir el Knissia at Carthage. A rediscovered cemetery church. Report no. 1* (JRA, Suppl.Series 7; 1993), 257-288, publishes the inscriptions found during the excavations of the cemetery church of Bir el Knissia in 1990; one of them is Greek. Cf. also N.Duval, *Antiquité Tardive* 3 (1995) 298: ΘΕΟΔΟΤ[--] | Η ΜΕΣΟΡΗ (= Μεσορή, Egyptian month); an epitaph of a Theodotos or Theodote, who as an Egyptian Copt took refuge at Carthage after the Egyptian clergy took a Monophysite stand (Ennabli): 'un beau saut dans l'inconnu puisque cette inscription ne peut être datée' (Duval).

856. Carthage. Inscribed bronze oinochoe, ca. 500 B.C. Bronze oinochoe found in the beginning of the 20th century in a nekropolis of Carthage; inscription on the handle with a chi of the 'red' alphabet; now in the Museum of Carthage. Ed.pr. J.-P.Morel in M.-C.Amouretti - P.Villard (edd.), *Eukrata. Mélanges offertes à Cl.Vatin* (*Travaux du centre Camille Jullian*, vol. 17; Aix-en-Provence 1994) 179-188 (ph.; dr.); cf. C.Dobias-Lalou, *BE* (1995) no. 684.

Μνασίμαχος Τιμαγόραι

Mnasimachos: either the manufacturer or the dedicator, ed.pr., who tends to assign the object to a Dorian city on Sicily, preferably Gela, or in Southern Italy; D.-L. points out that it is precisely in Gela that on a bronze tablet (L.Dubois, *IGDS* no. 134 (a)) the name Μνασίμαχος occurs, in the 'blue' alphabet, 'ce qui conduit a priori vers une cité de souche corinthienne'; cf. also G.Manganaro, *ZPE* 117 (1997) 105 note 21.

857. Carthage. Inscribed Ptolemaic oinochoe, ca. 230 B.C. *SEG* XLIII 690. See now also H.G.Niemeyer in *Hommages à Jean Leclant*, vol. III (cf. our lemma no. 1484) 391-395 (ph.).

858. Carthage. Curse against horses and charioteers, 3rd cent. A.D. *SEG* XL 921. D.Jordan, *ZPE* 100 (1994) 323/324, uses LL. 8-10 of this text (κατάσ[χων τὸν κ]αρπὸν τῶν Σο[δ]όμων καὶ Γομμόλ[ρων, κατά]σχε⟨ς⟩) to elucidate a corrupt passage in two other curses from Carthage, Audollent *DefixTab* 252 LL. 6/7 (κατάσχων τὸν καρπὸν | τῶν αποδομων καὶ τὸ ὁμοιων, κατάσχες) and 253 LL. 9/10 (κα[τάσ]χων τὸν καρ|πὸν τῶν ασοδομων καὶ τὸ ομορων, καδ[...]). He interprets καρπός as fruit, not wrist. Ancient and

modern authors describe apples in the district of the Dead Sea, which look edible but when picked appear to be filled with dust and are reduced to ashes.

859. Sidi Kaddou. Invocation against hailstorm, 2nd/3rd cent. A.D. Limestone block found in the first half of the 20th cent. and now in the Museum of Bou Arada. Ed.pr. N. Ferchiou - A.Gabillon in S.Lancel (ed.), *Actes du II eColloque International sur l'histoire et l'archéologie de l'Afrique du Nord, Grenoble 5-9 avril 1983* (= *Bulletin Archéologique du Comité des travaux historiques et scientifiques* 19, 1983, B [Paris 1985]) 109-125 (ph.). The text is reproduced by R.Kotansky, *op.cit.* (cf. our lemma no. 1737) 52/53 (translation). We present the text here because we missed it in earlier *SEG*-volumes.

(magic signs) Ορεοβαζαγρα, Ορεοβ[αζαγρα],
Αβρασαξ μαχαρ Σεμεσειλαμ στεναχτ[α],
λορσαχθη κοριαυχη Ἀδωναῖε, κύρ[ιοι]
θεοί, κωλύσατε, ἀποστρέψατε ἀπὸ τοῦ[δε]
χωρίου καὶ τῶν ἐν αὐτῷ γεννωμένω[ν]
-ἐν ἀμπέλοις, ἐλαιῶσιν, σπορητοῖς τόπ[οις]-
καρπῶν χάλαζαν, ἐρυσείβην, ὀργὴ[ν]
τυφώνων ἀνέμων, κακοποιῶν
ἀκρίδων ἐσμόν, ἵνα μηδὲν τῶν λ[υ]-
μαιωτικῶν τῶνδε ἅψηται τοῦ-
δε τοῦ χωρίου καὶ τῶν ἐν αὐτῷ [κ]α[ρ]-
πῶν πάντων· ἀσινεῖς δὲ αὐτοὺ[ς] καὶ ἀ-
φθόρους πάντοτε συντηρήσατε,
ἕως ἂν οἵδε λίθοι γεγραμ-
μένοι τοῖς ἱροῖς ὑμῶν ὀνόμα-
σιν ὑπὸ γῇ πέριξ κείμενοι
ὦσιν

7. ἐρυσείβη: 'grain-rust', K. II 8-9. 'a swarm of harmful locusts', K. II 9-10. ἀ|μαιωτικῶν, edd.pr.; the stone shows a clear initial lambda, K., who translates λυμαιωτικός as 'pernicious', refers to *IG* XIV 2481 (= K.'s no. 11; from Avignon) as a parallel (amulets against hailstorm) and in his commentary on no. 11 quotes other evidence for the threat of hailstorms.

CARIA

860. Caria. Indigenous proper names in Greek inscriptions. *SEG* XLII 987. W. Blümel in M.E.Giannotta, R.Gusmani et alii (edd.), *La decifrazione del Cario* (Atti del 1º Simposio Internazionale, Roma, 3-4 maggio 1993; Rome 1994) 65-86, presents a list of indigenous Carian names (cf. *SEG* XLII 987) arranged chronologically and geographically. On 84 a statistical assessment of the percentages of such names in specific cities in specific centuries; preponderance of indigenous names in Mylasa in the Hellenistic period; hardly any in Halikarnassos after the 4th cent. B.C.

861. Aphrodisias. Inscriptions on panels, 1st-2nd cent. A.D. *SEG* XXXI 928/929; XLII 990. Cf. R.Frei-Stolba (with H.Lieb) in *Jahresbericht 1993 des Rätischen Museums Chur* (Chur 1994) 64-91, for some reflections on the representation of the Trumpilini, Raeti and Callaeci. Non vidimus. Cf. *L'Année Épigraphique* (1993) [1996] nos. 84 and 1530.

862. Aphrodisias. List of donors for a Jewish community soup-kitchen (?), early 3rd cent. A.D. ? *SEG* XXXVI 970; XLIII 700*. For brief comment cf. B.Blue in D.W.J.Gill - C.Gempf, *op.cit.* (cf. our lemma no. 499 initio) 178-183. Cf. also our lemma no. 1753.

863. Aphrodisias. Honorary inscription for L. Egnatius Victor Lollianus, 244/245 A.D. or shortly later. Rectangular marble statue base with inscription in a recessed field; reused in a modern field-wall and now in the Aphrodisias excavation compound. Ed.pr. J. Reynolds in Y.Le Bohec (ed.), *L'Afrique, la Gaule, la religion à l'époque romaine. Mélanges à la mémoire de Marcel Le Glay* (Collection Latomus 226; Brussels 1994) 675-680 (ph.).

Λούκιον Ἐγνάτιον Βίκτορα Λολλιανὸν τὸν λαμπρότατον ἀνθύπατον πολλάκις, ἀγνὸν καὶ δίκαιον καὶ πάν σης ἀρετῆς ν
vacat κόσμον· vacat
vacat
προνοησαμένου Τιβ(ερίου) Κλ(αυδίου) Ἰουλ(ίου)
Κανδίδου Ἡγεμονέως, υἱοῦ καὶ ἐκγόνου Ἀσίας ἀρχιερέων καὶ ἀρχιερέων, συνγενοῦς ὑπατικῶν, τοῦ πρώτου ἄρχον-
vacat ❦ τος ❦ vacat
vacat

Punctuation after TOPA (L. 2), ΚΙΣ (L. 6) and ΝΟΥ (L. 11) ‖ initio: a subject and verb, probably ἡ βουλὴ καὶ ὁ δῆμος, will have been cut on the missing crowning capital, ed.pr. ‖ 1-6. πολλάκις: probably more than two terms [cf. *SEG* XLIII 1230]; the honorand's third year as proconsul of Asia is commonly dated between 244/245 and 246/247 A.D., but it may quite well have begun in midsummer 247 and continued into 248 A.D. [For the date of Lollianus' governorship of Asia cf. X.Loriot in A.Chastagnol - S.Demougin - C.Lepelley (edd.), *Splendidissima Civitas. Études d'histoire romaine en hommage à François Jacques* (Paris 1996) 221-229, who opts for the period 1 July 242 - 1 July 245 A.D., Pleket]. Egnatius was probably honored because of some special service to the city; his prolonged proconsulate may be connected with activities in the aftermath of a recent earthquake (cf. J.Reynolds, *Aphrodisias and Rome*, London 1982, no. 21: a letter of 243 A.D. revealing Aphrodisias' concern over the maintenance of its privileges) or with negotiations concerning the conditions for the division of the province of Asia (*SEG* XLI 1174 records the first governor of the new province of Phrygia/Caria, in office probably in 249, at the very latest very early in 250 A.D.) which possibly included retention of the city's old privileges and/or a new status as the capital of the new province, ed.pr. ‖ 11-20. Tib. Claudius Iulius Candidus Hegemoneus is likely to be identical with the Claudius Hegemoneus on record as the city's ambassador to Gordian at his accession in 239 A.D. (*Aphrodisias and Rome* no. 20 L. 8) and with an archineopoios in a text concerned with a statue for a victor at the 20th celebration of (probably) the games called Aphrodeisieia Philemoneia, for which the date is now calculated as ca. 241 A.D.: C.Roueché, *Performers and Partisans at Aphrodisias* (London 1993) Appendix II no. 86 L. 13.

864. Aphrodisias. Dedication to Zeus Nineudios, late Hellenistic period. Fragment of a Doric architrave. Mentioned by M.-H.Gates, *AJA* 98 (1994) 267/268 (ph.) and R.R.R.Smith, *Kazi Sonuçlari Toplantisi* 15, 2 (1993) 355 and 368 (ph.).

Τὸ ἐπιστ[ύλιον --- Διὶ] | Νινευδίῳ [----]

This is probably the same text as published by J.M.R.Cormack, *ABSA* 59 (1964) 16-29 no. 19; mentioned by L.Robert, *ATAM* 333 with note 61, referring to his article in *AC* 35 (1966) 394 (= *OMS* VI 18) and briefly commenting on the epithet Νινεύδιος (cf. also *SEG* XXX 1379). Ed.pr. (267; ph.) also mentions the discovery of an inscribed sun-dial (cf. M.Sève, *BE* 1995, no. 136).

865. Aphrodisias. Epitaph of Zenon and Odatis and funerary epigram for Zenobios, 150-50 B.C. White marble pedimental stele with akroteria and tenon; inscription on the shaft below a large uninscribed surface most likely intended for a painted image; found in a field some kilometers to the south-west of the city towards Bingeç; now in the Aphrodisias Museum. Edd.pr. C.P.Jones - R.R.R.Smith, *AA* (1994) 455-461 (ph.; translation).

vacat
Ζήνων Ἀρτεμιδώρου, ἱερεὺς Διὸς Γονέων,
Ὀδατις Διονυσίου, γυνὴ δὲ Ζήνωνος·

τοῦτο τὸ λάϊνον ἔρκος, ὁδοίπορε, | τὸγ καλὸν ἤδη

κοῦρον Ζήνωνος || Ζηνόβιον κατέχει·
πεντεκαιεικοσέ|της κατέβη δ[όμ]ον εἰς Ἀχέροντος,
λείπων | ἐν θαλάμῳ [τρ ?]υχαλέην ἄλοχον·
τοῦ|τον Φερσεφόνεια κατήγαγεν εἰς Ἀΐδαο, |
μορφῆς καὶ κάλλους εἵνεκε ἐρασσο||μένη·
δισσὰ δὲ ἄλγη ἔλειπε κασιγνή|ταισι φίλαισιν,
μητρὶ δὲ δειλαίῃ δάκρυ⟨α⟩ | καὶ στεναχάς·
γίτονα δ' αὐτὸν ἔθεν|το κασίγνητοι, μέγα πῆμα,
πατρίδι | δ' οὐκ ὀλίγον πένθος ἐνεγκάμενον·
ἀλ||λὰ γ' ὁδοιπορίην στήσας, ξένε, λείβε||ο κανθόν
δάκρυσι καὶ χαίρειν ἔννεπε | τοὺς κατὰ γῆν
vacat

1. An Artemidoros son of Zenon is on record as a member of one of Aphrodisias' founding families in *MAMA* VIII 484 (early Imperial period); the same names occur in a college of three mint magistrates on a silver drachm of Plarasa-Aphrodisias (probably late Republican period); Zeus of the Goneis: title derived from the family which founded this cult; the latter is also on record in the inscription presented in our lemma no. 915; the explanation for the plural (as opposed to the singular in our lemma no. 915) may be that a second Goneus refounded or augmented the cult begun by a relative of the same name, J. || 2. Odatis: Persian name, only attested in Athen. 13.575 A-F so far; the present Odatis was probably the daughter of a mixed Graeco-Persian family, J. || 5. πεντεκαιεικοσέτης: unattested so far, but cf. πεντεκαιεικοσιέτης in Dio Cassius 52.20.1, J. || 6. ἔνθα Λαμὼ (unattested name) J., who reports that J.Reynolds read ΕΝΘΑ vacat ΔΑΜΩ[..]ΥΧΑΛΕΗΝ but that the delta might be a lambda [rather ἐν θαλάμῳ; the thalamos is a topos in grave epigrams for young deceased, who either did not yet or only briefly enjoyed its pleasures: cf. e.g. *GV* 1392; *SEG* XXXIX 583; XL 563; *Anth. Gr.* 5.205; 6.163; 7.182, 188, 627 and 711; 8.127. According to J. the vacat 'counsels taking the first four letters as the demonstrative ἔνθα'; however, the small distance between A and Λ cannot be qualified as such. The name of Zenobios' wife is not mentioned, like those of his sisters and brothers (LL. 9 and 11), Tybout]; τρυχαλέος: 'care-worn (?)', only known from Hesychius (s.v. χλαρόν), J. || 8. εἵνεκε (cf. *I.Stratonikeia* 1104) = εἵνεκα; ἐρασσομένη = ἐρασσαμένη, J. || 9. the hiatus after the first dactyl could be remedied by assuming parablepsis: δισσα⟨ῖς⟩, J. || 9-10. cf. *GV* 1121 LL. 3/4 (τοκεῦσιν | δυστήνοις ἔλιπον δάκρυα καὶ στεναχάς) and *Anth. Gr.* 7.334 LL. 3/4 (λυπήσῃς | μητέρα δειλαίην δάκρυσι καὶ στεναχαῖς), J. || 10. ΔΑΚΡΥ, lapis. Apparently Odatis was a widow at the time of her son's death; presumably she died between that event and the erection of the monument set up to all three, J. || 11. γίτονα indicates that Zenobios was buried near his mother mentioned in the previous line, J., who adds that the first letter could be gamma, sigma or tau [cf. *GV* 586 (*IGUR* 1220) L. 4: αὐτοκασιγνήτου σήματι γειτονέων, Tybout] || 13. κανθός: 'the corner of the eye', hence 'the eyes' in general; cf. *IG* XII 9 954 (*GV* 755), J.

866. Aphrodisias. Epitaph of Aemilius Aristeas, 250-300 A.D. White marble garland sarcophagus; garlands on the short sides; on the front of the chest two garlands each supported by two busts; inscription over the full width of the lid (L. 1), along the upper border of the chest (L. 2), in the plain central area between the two inner busts (LL. 3-19) and on the bevel

of the foot moulding (L. 20); found in the northwest necropolis; now in the Aphrodisias Museum. Edd.pr. C.P.Jones - R.R.R.Smith, *AA* (1994) 461-472 (ph.; translation).

Ἡ σορός ἐστιν Αἰμιλίου Ἀριστέου, παρακεχωρημένη αὐτῷ ὑπὸ Φλαβ(ίων) Ἀντων(ίων) Πυθέου καὶ Διογένους υἱῶν Ἀπολλ[ω]νίου ἀρχιερέως διὰ τοῦ χρεοφυλακίου ἐπὶ Διογένους Δομετείνου καὶ μηνὸς Γορ-

πιαίου· ν ἐν ᾗ σορῷ τέθα-
πται Καρμινία Φιλημάτιον
ἡ γυνὴ τοῦ Ἀριστέου, ἐν-
ταφήσεται δὲ καὶ ὁ Ἀριστ-
τέας καὶ Αὐρ(ηλία) Ἰασόνη· ἕτε-
ρος δὲ οὐκ ἔξει ἐξουσίαν
οὔτε ἐνθάψαι οὔτε ἐκθά-
ψαι, ἐπεὶ ὁ παρὰ ταῦτά τι
ποιήσας ἔστω ἀσεβὴς
καὶ ἐπάρατος καὶ προσ-
αποτεισάτ ν ω θεᾷ Ἀφρο-
δείτῃ ν (δηνάρια) βφ′, ὧν τὸ τρίτον
ἔστω τοῦ ἐγδικήσαντος·
τούτου ἀντίγραφον ἀ-
πετέθη καὶ εἰς τὸ χρεοφυ-
λάκιον ἐπὶ στεφανηφόρου τὸ ζ′
Διογένους Δομετείνου, μηνὸς
Κλαυδιήου

The sarcophagus and its garlands date to the 1st or early 2nd cent. A.D., whereas the busts and the inscription are due to a re-working in the later half of the 3rd cent. A.D., edd.pr. ll 2. the archiereus at Aphrodisias is the high-priest of the imperial cult: cf. L.Robert, *OMS* VI 38; ἐπὶ Διογένους Δομετείνου refers to the position of stephanephoros; unlike in L. 18, the number of his term is not given: probably the seventh, as in L. 18. Dometeinos is identical with the L. Antonius Claudius Dometeinos Diogenes known from many inscriptions of Aphrodisias and also from his portrait, found together with that of his niece (*SEG* XXXII 1100/1101). He probably flourished in the third quarter of the 2nd cent. A.D.; the interval with the date of the inscription is to be explained by the phenomenon of perpetually endowed or 'eternal' magistracies and liturgies; by means of a foundation an office could be held even after one's death, J. ll 4. Carminia Philemation must be related to the prominent family of neighbouring Attouda, the Carminii; she must be the woman represented in the left-hand inner bust, while her husband Aristeas is the man opposite her, J. ll 7. Ἰασόνη: probably unattested so far; she may have been connected to Aristeas and Carminia by some tie of fosterage, J. ll 7-15. cf. J.Strubbe, *Arai Epitymbioi* 85/86 no. 115 ll 14. βφ′: the 'streamer' attached to the beta indicates that the letter is to be read as 2,000 rather than 2; among the sums attested in the city 2,500 denarii is in the middle range, J. ll 18-19. the 7th stephanephorate of Dometeinos (cf. above ad L. 2) is also attested in *CIG* 2843 LL. 9/10, J. ll 20. Klaudieios, against Gorpiaios in L. 2: the city had two different systems of month-names (Macedonian and Roman); if the tomb was conceded in Dometeinos' 7th stephanephorate, the same year when also the inscription was registered, Claudieios must be the 12th month, since Gorpiaios was the 11th. Consequently, Aristeas had not yet a sarcophagus when his wife died, and had to obtain one from Pytheas and Diogenes, registering the sepulchral text in the following month. This helps to explain why the relief on the front was recut to accommodate the new owner, J.

867. Bargylia. Honorary decree for Poseidonios, 2nd half of the 2nd cent. B.C. M.Holleaux, *Études d'Épigraphie et d'Histoire grecques* II 179-198; *I.Iasos* 612. Republished by W.Blümel, *art.cit.* (cf. our lemma no. 871) 110-115 no. 45, on the basis of A.Biliotti's copy; the latter shows that in the ed.pr. fragment B was put together incorrectly from fragments

of stones II and III. Below we present the text of Blümel. The decree was engraved on three stones.

Fragment A (Stone I):

- -
τῶι δήμωι καὶ τα[- -]υς τὴν πόλιν τε[- - - -]δ[- - -]ωενη[- - -]
φιλάνθρωπα, ἐπ⟨εμ⟩ελήθη δὲ ὁμοί[ως καὶ] τῆς τοῦ πρυτανείου ἐπισ-
κευῆς ἐν ⟨ᾧ⟩ι συμβαίνει τοὺς ξενισμοὺς καὶ τὰς ὑποδοχὰς ὑπὸ τοῦ δή-
μου γίνεσθαι, ὅπως, τυχόντος καὶ τούτου τοῦ τόπου τῆς ἁρμοζούσης
προστασίας, ὁ δῆμος μηδενὸς τῶν χρησίμων ὀλιγωρῶν φαίνηται·
τῆς τε τῶν στεφανηφόρων καταστάσεως προενόησεν καὶ ψήφισμα
συνγράψας ἐπέταξεν ὅπως καθ' ἕκαστον ἐνιαυτὸν καθιστῆ-
ται στεφανηφόρος ὁ ἱερασόμενος τοῦ Ἀπόλλωνος καὶ ἐπιφανέστε-
ρον αἱ τιμαὶ καὶ αἱ θυσίαι τούτωι τε τῶι θεῶι καὶ τοῖς ἄλλοις ἐπιτελῶνται·
ψήφισμά τε εἰσενέγκας μετὰ τῶν συναρχόντων ἐπέταξεν τοῖς στε-
φανηφόροις ἀνατιθέναι τῶι Ἀπόλλωνι καὶ τῶι δήμωι φιέλην ἀργυρᾶν
ἀπὸ δραχμῶν Ἀλεξανδρείων ἑκατόν, τειμᾶσθαι μὲν τὸ θεῖον βουλόμενος,
τ[ῶι δ]ὲ δήμωι σπεύδων συναγωγὴν χρημάτων γίνεσθαι· Μανίου τε
Ἀκυλλίου τοῦ Ῥωμαίων στρατηγοῦ ἀναζεύξαντος ἐπ[ὶ] Μυσίας
τῆς καλουμένης Ἀββαϊτίδος εἰς τοὺς ἄνω τόπους, ἀπολιπόντος δὲ
ἐν τῇ [. . .]ια ἀντιστράτηγον Γναῖον Δομέτιον Γναίου, καί τινας τῶν δυ-
νά[μεων ἀπ]οτάξαντος αὐτῶι καὶ τοὺς πλείστους τῶν συμμάχων, ἐ-
[- - - - -ὑ]πὸ τοῦ δήμου ἀποσταλέντας κατὰ συμμαχίαν [- - - -]
[- - - - πο]λλὰ καὶ μεγάλα ποήσαντος εὐημερήματα καὶ τὰ ὀχυρώ-
[ματα - - -] δοκοῦντα εἶναι δυσάλωτα κράτος λαβόντος
[- - - - - - -] ἐπετέλε⟨σε⟩ν μὲν τοῖς θεοῖς τὰς καθηκούσας θυσίας

2. ἐπ⟨εμ⟩ελήθη, Bl. on the basis of Biliotti's ΕΠΙΤΕΛΗΘΗ; ἐπ[εμ]ελήθη, ed.pr. ‖ 3. ΟΙΣΥΝ, Bi. ‖ 4. καὶ τούτου, Bi.; τούτου, ed.pr. ‖ 9. αἱ θυσίαι, Bi.; θυσίαι, ed.pr. [but Bi. may inadvertently have produced a dittography; alternatively ed.pr. may have been guilty of haplography: who decides ?, Pleket] ‖ 11. φιέλην, Bi.; φι-[ά]λην, ed.pr. [for the form φιέλη see M.Ricl, *Arkeoloji Dergisi* 3 (1995) 179, Herrmann] ‖ [12. for δραχμαὶ Ἀλεξάνδρειαι cf. now D.Knoepfler, *TOPOI* 7 (1997) 33-50] ‖ 15. ΑΒΡΑΙΤΙΔΟΣ, Bi. ‖ 16. ΕΝΤΗ....ΙΑ, Bi.; τῆ[ι Καρ]ίᾳ, ed.pr. or τῆ[ι χώρ]α[ι], H.; for τῆ[ι παραλ]ίᾳ there is not enough space (cf. *SEG* XXXVIII 1055), Bl. ‖ 17-21. restored by H. as follows: νά[μεων ἀπ]οτάξαντος αὐτῶι καὶ τοὺς πλείστους τῶν συμμάχων, ἐ[ξα|γαγόντος δὲ τοὺς ὑ]πὸ τοῦ δήμου ἀποσταλέντας κατὰ συμμαχίαν [στρα|τιώτας καὶ πο]λλὰ καὶ μεγάλα ποήσαντος εὐημερήματα καὶ τὰ ὀχυρώ‖[ματα πάντα] δοκοῦντα εἶναι δυσάλωτα ⟨κατὰ⟩ κράτος λαβόντος, [συνησθεὶς | ἐπὶ τοῖς γεγονόσιν] ἐπετέλε⟨σε⟩ν μὲν τοῖς θεοῖς τὰς καθηκούσας θυσίας

Fragment B (= Stone II right column + Stone III):

Stone II, right column: **Stone III:**

21a [- -]μενος τὴν ἐν
[- -]με[- - -] τῶι [Γ]ναίωι [- - - - - - - - - - - -]τιωτῶν ἐζήτει τ
[- -]ταύτην ἀναληψόμενος [- - - - - - - - - - -]ου πολέμου συνέ
24 αινεν θ⟨λ⟩ίβεσθαι τὴν πόλιν [- - - - - - - - - -] τῆς Κοΐντου Καιπίων
ος ἐπιταγῆς κατὰ τὸ συνεχὲς [- - - - - - - - - -]ρατευκέναι, ἐξαπεστάλ
θαι δὲ ὑπὸ τοῦ δήμου καὶ ἀπο[- - - - - - - -]ας εἰς τὸν πόλεμον καὶ π
λείονας, ἐπ⟨η⟩κολουθηκέναι [- - - - - - -]ν εἶναι νομίζων Ποσειδώ
28 νι⟨ο⟩ν, τοῦτον παρεκάλεσεν [- - - - - - -]και τὰς ἀνώτερον παραιτ
ήσεις τὰς περὶ τῶν στρατιωτῶν [- - - - - -]ελεσθῆναι τῆι πόλει τη [.]
⟨τ⟩ε παρὰ Κοΐντου Καιπίωνος [- - - - - - - - - - - - - - - - - - - -]
ου Ἀκυλλίου στρατηγοῦ· ὁ δὲ παρ[- - - -]θυμως ὑπήκουσεν καὶ ἐξ
32 αὐτῆς ἀποδημήσας μετὰ τ⟨ῶν⟩[- - - - -]τυχεν τῶι Γναίωι, καὶ ποησ
άμενος ὑπὲρ τῆς πατρίδος [- - - - - - - -] λόγους, τούς τε στρατιώ
τας ἐ⟨κ⟩ομίσατο καὶ ἀπέλυ[- - - - - - -]ς δαπάνης· ἐφ' οἷς ὁ δῆμ
ος τὸ ψήφισμα [ἐπι]κυρώσας [- - - - - -]ν πανδημεὶ καὶ θυσίας ἐπ
36 ιτελέσας τοῖς θεοῖς ἐπέτα[- - - - - - - - -]αλεσαι τοὺς πρεσβευτὰς
εἰς τὸ ἱερὸν ἐπὶ τὰς θυσίας· ἐ[- - - - - - -]οχης ἠξιώθη παρὰ τῶι Γν
αίωι, ὥστε καὶ ἐν τοῖς φίλοις [- - - - - - - -]ταττου γράφοντες οἱ τ
οῦ Γναίου υἱοὶ πρὸς τ[- - - - - - - - - - -]ραψαν καὶ [-]ς Ποσειδ
40 ώνιον πατρικὸν [- - - - - - - - - - - - - -]ιως ἀπ[- - - - -]μενος
ἀνέγραψεν εἰ[- -]
[-]ιαν περι[-]

---

24. ΘΑΛΙ, Bi.; θ[λ]ίβεσθαι, ed.pr. ‖ 27. ΕΠΙΚΟΛ, Bi.; ἐπ[η]κο etc., ed.pr.; ΔΕΙΝΑΙ, Bi. ‖ 28. initio ΝΙΩΝ, Bi.; νι[ο]ν, ed.pr.; ΚΑΙ, Bi. and ed.pr. ‖ 30. initio ΠΕΠΑ, Bi.; [τ]ε παρὰ, ed.pr.; the right side of this line is lacking apud Bi. and ed.pr. (and probably also on the stone, BI.) ‖ 31. ΟΛΕΙΑΙ, Bi.; ὁ [δ]ὲ [κ]αὶ, ed.pr. ‖ 32. ΤΟΙ, Bi.; τ[ῶν, ed.pr. ‖ 34. ΕΞΙΟΜΙ, Bi.; ἐ[κο]μίσατο, ed.pr.; in fine ΜΟΔΗΝ, Bi. ‖ 38. ΤΑΠΟΥΝ, Bi.; ταττου, ed.pr. ‖ 42. ΙΑΝΕΡΙΣ . Π, Bi.; ἀνπερι, ed.pr.

With M.Holleaux's restorations Fragment B runs as follows:

21 [- - - - - - - - - - - - Κοΐντος Καιπίων - - - - - -διαδεξά]μενος τὴν ἐν-
[κεχειρισ]μέ[νην τ]ῶι [Γ]ναίωι [ἀρχήν, πλῆθος ἱκανὸν στρα]τιωτῶν ἐζήτει,
τ[ὴν]
[δύναμιν] ταύτην ἀναληψόμενος · [ἐνστάντος τε πάλιν τ]οῦ πολέμου, συνέ[β]-
24 αινεν θ⟨λ⟩ίβεσθαι τὴν πόλιν [ἡμῶν βαρέως διὰ τὸ ἐκ] τῆς Κοΐντου Καιπίων-
ος ἐπιταγῆς κατὰ τὸ συνεχὲς [Ῥωμαίοις ἡμᾶς συστ]ρατευκέναι, ἐξαπεστάλ-
θαι δὲ ὑπὸ τοῦ δήμου καὶ ἀπο[γεγράφθαι στρατιώτ]ας εἰς τὸν πόλεμον καὶ π-
λείονας, ἐπ⟨η⟩κολουθηκέναι [δὲ ἀπορίαν· διὸ καὶ ἱκανὸ]ν εἶναι νομίζων Πο-
σειδώ-
28 νι⟨ο⟩ν, τοῦτον παρεκάλεσεν [ὁ δῆμος ἀνανεώσασ]θαι τὰς ἀνώτερον παραιτ-

ήσεις τὰς περὶ τῶν στρατιωτῶν, [χάριν τοῦ μὴ ἐπιτ]ελεσθῆναι τῆι πόλει τή[ν]
⟨τ⟩ε παρὰ Κοΐντου Καιπίωνος [ἐπιταγὴν ἀκολούθως τῆι προαιρέσει Μανί]-
ου Ἀκυλλίου στρατηγοῦ· ὁ δὲ παρ[ακληθεὶς προ]θύμως ὑπήκουσεν καὶ ἐξ
αὐτῆς ἀποδημήσας μετὰ τ[ῶν συνπρεσβευτῶν ἐνέ]τυχεν τῶι Γναίωι, καὶ ποησ-
άμενος ὑπὲρ τῆς πατρίδος [τοὺς ἁρμόζοντας] λόγους, τούς τε στρατιώ-
τας ἐ⟨κ⟩ομίσατο καὶ ἀπέλυ[σε τὴν πόλιν τῆς εἰς τούτου]ς δαπάνης· ἐφ' οἷς ὁ δῆμ-
ος τὸ ψήφισμα [ἐπι]κυρώσας [τὸ προάγον ἐπήινεσεν αὐτὸ]ν πανδημεὶ καὶ θυσίας ἐπ-
ιτελέσας τοῖς θεοῖς ἐπέτα[ξεν τῶι στεφανηφόρωι ? κ]αλέσαι τοὺς πρεσβευτὰς
εἰς τὸ ἱερὸν ἐπὶ τὰς θυσίας· ἐ[ν ὧι καὶ μεγάλης ἀποδ]οχῆς ἠξιώθη παρὰ τῶι Γν-
αίωι, ὥστε καὶ ἐν τοῖς φίλοις [αὐτοῦ ἀναγραφῆναι, καὶ ὑπὲ]⟨ρ⟩ α⟨ὐ⟩τοῦ γράφοντες οἱ τ-
οῦ Γναίου υἱοὶ πρὸς τ[ὴν πόλιν ἐνεφάνιζον ὅτι ἀνέγ]ραψαν καὶ [αὐτοῖ]ς ? Ποσειδ-
ώνιον πατρικὸν [φίλον· ἀνθ' ὧν ὁ δῆμος τὴν αἵρεσιν αὐτῶν οἰκε]ίως ? ἀπ[οδε-ξά]μενος
ἀνέγραψεν εἰ[ς τὴν τῶν προξένων καὶ εὐεργετῶν στήλην ? Γναῖόν τε καὶ τοὺς υἱοὺς αὐτοῦ ?]
[-]αν περι[-]

Fragment C (Stone II left column):

[- - - - - - - - -]ΣΙΝ . ΑΘΟΣΟ . . [- -]
[- - - - - - -] γενέσθαι ὑπέμεινεν καὶ ἀποδ[- - - - - - - - - - - - - - - - -]
[- - - - - - -]ταλέντων ἀνδρῶν καὶ ἐπελθὼν [- - - - - - - - - - - - - - - -]
[- - - - - - -] Ῥοδίους καταθέσθαι μὲν τὴν ὑπάρχο[υσαν - - - - - - - -]
[- - - - - - -]ήων ἀπέχθειαν, ἐπιεικῆ δὲ καὶ φιλάνθρωπον ὑ[- - - - - - - -]
[- - - - - - -]θαι διοίκησιν· χειροτονηθέντος δὲ τοῦ ψηφίσμα[τος - - - - -]
[- - - - - - -] ἠμέλλοσαν ἐξαποστελεῖν ἐπὶ τὴν σύνκλη[τον - - - - - - - -]
[- - - - - - -] ἔδοξεν αὐτοῖς μηκέτι πέμπειν, ἐπακολουθ[ῆσαι - - - - - - -]
[- - - - - - -]λιητῶν παρακαλουμένοις καὶ ἐπιτρέψαι τῶι [- - - - - - - -]
[- - - - - - -]γομένων διεξαγωγήν, τῆσδε πίστεως δοθε[ίσης - - - - - - - -]
[- - - - - - -]ῶν πρεσβευταῖς· ἀφικόμενοι δὲ καὶ εἰς [Σ]τρατονίκειαν
[- - - - - - -]λὴν καὶ τὸν δῆμον καὶ τοὺς ἁρμόζοντας ποησαν[- - - - - -]
[- - - - - - -]το καὶ τούτους πρὸς τὰς συλλύσεις, καὶ χειροτο[νη- - - - -]
[- - - - - - -] πρεσβείαν ἔδοξεν καὶ τούτοις μηκέτι πέμπειν ἐ[π]ι[- - - - -]
[- - - - - - -] πράγματα τῆι Βαργυλιη⟨τ⟩ῶν πόλει καὶ τῆς πίστεως δο-
[- - - - - - -] τοῖς περὶ Ποσιδώ[νιον·- - - - -]Λ.[-]ς ἀποδεξάμενο[ς]
[- - - - - - -]ρὰ τῶν πρεσβευτῶν [- - - - - - γρά]ψας πάλιν ψήφι[σ]-
[- - - - - - -] αὐτοὺς πρεσβευ[τὰς - - - - - - - -]ειν βουλομε[- - - - - -]
[- - - - - - -]μησαντες εἰσ[- - - - - - - - - - - - - - - - - -]τησ[- - - - - - - -]
[- - - - - - -] . . . . [- - -]

42a. Only read by Bi. || 43. in fine ΑΠΟΔ, Bi. || 46. initio ΝΩΝ, Bi.; [κ]ηων, ed.pr.; ΦΙΛΑΝΘΡΟΠΩΝ, Bi.; φιλάνθρωπ[ο]ν, ed.pr. || 48. ΗΜΕΛΛΩΣΑΝ, Bi.; ἠμέλλ[ο]σαν, ed.pr. || 50. ΕΠΙΤΡΕΥΑΙ, Bi.; ἐπιτρέ[ψ]αι, ed.pr. || 52. in fine ΕΙΣΠΡΑ, Bi.; εἰς [Στ]ρα, ed.pr. || 56. ΒΑΡΓΙΛΙΗΩΝ, Bi.; Βαργυλιη[τ]ῶν, ed.pr.

With M.Holleaux's restorations now incorporated at the left side the text runs as follows:

[- - - - - - - - - - - - - -]ΣΙΝ . ΑΘΟΣΟ . . [- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -] γενέσθαι ὑπέμεινεν καὶ ἀποδ[ημήσας εἰς Ῥόδον]
44 [μετὰ τῶν αὐτῶι συναποσ]ταλέντων ἀνδρῶν καὶ ἐπελθὼν [ἐπὶ τὴν βουλὴν καὶ]
[τὸν δῆμον παρεστήσατο] Ῥοδίους καταθέσθαι μὲν τὴν ὑπάρχο[υσαν αὐτοῖς]
[πρὸς τὴν πόλιν Στρατονικ]ήων ἀπέχθειαν, ἐπιεικῆ δὲ καὶ φιλάνθρωπ⟨ο⟩ν ὑ[πὲρ τῶν]
[ἀμφιλεγομένων ποήσασ]θαι διοίκησιν· χειροτονηθέντος δὲ τοῦ ψηφίσμα[τος ὑπὸ]
48 [τοῦ Ῥοδίων δήμου καθ' ὃ] ἠμέλλ⟨ο⟩σαν ἐξαποστελεῖν ἐπὶ τὴν σύνκλη[τον]
[τὴν Ῥωμαίων πρεσβείαν], ἔδοξεν αὐτοῖς μηκέτι πέμπειν, ἐπακολουθ[ῆσαι δὲ]
[τοῖς ὑπὸ τῆς πόλεως Βαργυ]λιητῶν παρακαλουμένοις καὶ ἐπιτρέ⟨ψ⟩αι τῶι [ἡμετέ]-
[ρωι δήμωι τὴν τῶν ἀμφιλε]γομένων διεξαγωγήν, τῆσδε πίστεως δοθε[ίσης τοῖς]
52 [παραγενομένοις παρ' ἡμ]ῶν πρεσβευταῖς· ἀφικόμενοι δὲ καὶ εἰς ⟨Στ⟩ρατονίκειαν
[ἐπελθόντες τε ἐπὶ τὴν βου]λὴν καὶ τὸν δῆμον καὶ τοὺς ἁρμόζοντας ποησάμ[ενοι πρὸς αὐ]-
[τοὺς λόγους παρεστήσαν]το καὶ τούτους πρὸς τὰς συλλύσεις, καὶ χειροτο[νη-θέντος τοῦ]
[ψηφίσματος τοῦ περὶ τῆς] πρεσβεία⟨ς⟩ ἔδοξεν καὶ τούτοις μηκέτι πέμπειν, ἐ[π]ι-[τρέ]-
56 [ψαι δὲ τὰ ἀμφιλεγομένα] πράγματα τῆι Βαργυλιη⟨τ⟩ῶν πόλει καὶ τῆς πίστεως δο-
[θείσης τῆς ὑπὲρ τούτων] τοῖς περὶ Ποσιδώ[νιον·- - - - -]Λ.[ ]ς ἀποδεξάμενο[ς]
[- - - - - - - - - - -πα]ρὰ τῶν πρεσβευτῶν [- - - - - - γρά]ψας πάλιν ψήφι[σ]-
[μα - - - - - - - - - -] αὐτοὺς πρεσβευ[τὰς - - - - - - - -]ειν βουλομε[- -]
60 [- - - - - - - - - - - -]μησαντες εἰσ[- - - - - - - - - - - - - - - -]τησ[- - - -]
[- - - - - - - - - - - -] . . . . . [-]

868. Bargylia. Fragment of a honorary decree, undated. W.Blümel, *art.cit.* (cf. our lemma no. 871) 115/116 no. 46, gives a transcription of a majuscule copy made by a companion of A.Biliotti; B.'s fascimile apud Pedersen, *op.cit.* (cf. our lemma no. 871) 133 (below).

Μενεκλε[- -]
Διογένους [- -]
ος τοὺς ΣΩ[- -]
4 ου γραμματεύο[ντος -καθ' υἱοθεσί]-
αν δὲ Ολιατου ἀνέστη⟨σ⟩[-]

τοῦ Ἑρμογένους Πρυόνδρου τιμηθεὶς ὑπὸ τῆ⟨ς βουλῆς⟩ διὰ τὰς γεγενημένας
εἰ⟨ς⟩ τε [τὰς τῆς βουλῆς]
⟨κ⟩α⟨ὶ⟩ τὰς τοῦ δήμου χρείας ⟨ὑ⟩πὸ καλοκαγαθίας καὶ συμβουλεύ[σας
ἄρι]στα καὶ πρεσβε[ύσας εἰς Ῥώ]-
8 ⟨μη⟩ν ὑπὲρ τῆς [πόλεως καὶ εὐσεβῶς πρὸς] τὸ θεῖον διακείμενος Ἀρτέμιδος τῆς
Κινδ[υάδος πρὸς] οἷς πρότερον
ὑφ' αὐτοῦ [ἔργοις] καλλίστοις κατασκευασ⟨ά⟩μεν⟨ος⟩ τὸ ἱερὸν ΕΠΑΙΝΟΕΙΣ-
ΕΒΙΚΕΝΗ τοῦ
τε δήμου [- -]ΕΙΝ ἐφειλκυσαμένου τὰς ⟨εἰς⟩ τὸν ἔπ⟨ε⟩ι⟨τα⟩ χρόνον καὶ τὰς
[τοῦ π]α⟨ρθ⟩ενῶ⟨ν⟩ος παντὸς [με]-
⟨τ⟩ὰ τῆ[ς] παστάδος

The copier obviously skipped illegible passages without indicating it, Bl. ‖ 5. ΑΝΕΣΤΗΝ, Bi.; Ολιατος: cf. Υλιατος and *SEG* XXXVIII 1996bis, Bl. ‖ 6. Πρυονδρος: demotic, Bl. ‖ 7. initio ΑΣ, Bi.; ΑΠΟ, Bi. ‖ 8. initio ΥΟΝ, Bi. ‖ 9. ΚΑΤΑΣΚΕΥΑΣΟΝΜΕΝ, Bi. ‖ 10. ΑΨΕΝΟΠΟΣ, Bi.; παρθενών: the cella of the temple, Bl. [but the other possible meaning of παρθενών should also be taken in consideration: 'local pour les παρθένοι' (*La Carie* 283, referring to T.Reinach, *BCH* 32, 1908, 499-513), Herrmann] ‖ 11. ΓΑΣΤΑΟΟΣ, Bi.

869. Bargylia. Honorary inscription for M. Aurelius. *LBW* 494; *I.Iasos* 603. A. Biliotti (cf. our lemma no. 871) gives a complete reading of the text, i.e. without the square brackets of *LBW*. Since *LBW* copied their text in 1843/1844 and Bi. his in 1865, W.Blümel, *art.cit.* (cf. our lemma no. 871) 109/110 no. 44, assumes that Bargylia must have erected two statues for the emperor with two identical inscriptions. In L. 2 read [Οὐῆρ]ον instead of *LBW*'s [Βῆρ]ον.

870. Erine (Hisarönü; Rhodian Peraia). Amphora stamps. E.Doğer, *Arkeoloji Dergisi* 2 (1994) 195-218 (ph.), presents a catalogue of 28 Rhodian amphora stamps found in Hisarönü. Nos. 1-9: Ἱεροτέλης or Ἱεροτέλευς (manufacturer) nos. 10/11: Ἀγήμων; nos. 12/13: Ἄγριος; no. 14: Ἄγριος, Κλειτοφῶν; nos. 15/16: Ἀριστίων; no. 17: [Κ]λεών[υ]μ[ος]; no. 18: Ἐπίχαρμος; nos. 19-21: Ἱππόστρατος; no. 22: Νίκων; no. 23: [Πο]λύχαρμ[ος]; no. 24: Φι[λῖνος]; no. 25: [Φρασ]ίλας (nos. 10-25: all eponymous magistrates); no. 26: Διονυσί[ου]; no. 27: ἐπ[ὶ ἱερέως] Κ[--]ευς; no. 28: Λι[--]. On 216/217 a list of all eponyms linked with Ἱεροτέλης. For several of these names cf. already *SEG* XXXIX 1108 (from Hisarönü/Erine).

871. Halikarnassos. Inscriptions copied by A.Biliotti in the second half of the 19th cent. A.D. In an Appendix P.Pedersen, *The Maussolleion at Halikarnassos*, vol. 3: *The Maussolleion Terrace and Accessory Structures* (Aarhus 1991), provided facsimiles of copies of inscriptions made by the British vice-consul Alfred Biliotti in the period 1865-1868 in the area of Halikarnassos and during trips in the territories of Bargylia, Keramos and Kos. W.Blümel, *Ar-*

keoloji Dergisi 2 (1994) 99-109 nos. 1-43, provides identifications of Bi.'s copies with published stones from the Halikarnassos area and publishes the inedita.

We give a comparatio numerorum and present the inedita in separate lemmata. If Bi. provides readings which were neither reported nor restored in later publications and if they are few in number, we add them in the comparatio; if they are more numerous, we publish the entire text, as presented by Blümel. If Bi. gives letters or parts of words which were restored with complete certainty in later editions, we do not list them.

CIG	**Pedersen/ Biliotti p.**	**Blümel no.**
2662 (a), (b)	128	8
2665	136	13
SEG		
IV 199 (a), (b)	167	37
XV 637	168	38
XXVII 719	136	13
XXVIII 841	118	1
XXXIV 1066	166	32
1067	136	14
XXXVI 974	136	14
XLIII 713	160-165	30
OGIS 16	136/137	15
Syll.³ 1044	168	38
1064	166	32
GIBM		
887	159	28
888	159	27
890	159	29
892	119	2 (in L. 4 initio Bi. gives]ατες, in L. 29 initio]ιγήοις and in L. 32].αὐτὸ σταθέν)
896	168	38
899	136	14
901	124	3
906	136/137	15
909	118	1
1039	134, 140	47
Peek, *GV* 616	157	22
LBW		
503 (a), (b)	167	37
507	128	7 (cf. also *EA* 4, 1984, 82 no. 2)

L.Robert, *Les Gladiateurs*	Pedersen/ Biliotti p.	Blümel no.
180 (a) and (b)	128	8
181	157	23
I.Iasos 631	134, 140	47
***BCH* 4 (1880)**		
397/398 no. 5	166	31
398 no. 6	157	17
399 no. 8	126	4 (Bi.'s L. 7 is in fact L. 5)
402 no. 13	167	36
402/403 no. 14 (L. 2: Αθη[ν--]; L. 5: καὶ [εὐνοίας])	157	21 (in L. 2 Bi. read Ἀθηναῖον and in L. 5 καὶ Φ[--)
404/405 nos. 18/19	169	40
405 no. 20 (majuscule copy of L. 1: ΙΑΙΡΟΦΙΛΗ: Ματροφίλη)	167	34 (in L. 1 Bi. read Πατροφίλη)
405/406 no. 21	157	18
407/408 no. 24	169	39

872. Halikarnassos. Honorary decree for Areus. *CIG* 2659 (LL. 10-15); *LBW* 505 (cf. *BCH* 4, 1880, 403 note 1 and 14, 1890, 107). Republished by W.Blümel, *art.cit.* (cf. our lemma no. 871) 100/101 no. 5, who uses A.Biliotti's copy [complete text (with some misreadings) already in J.K.Bailie, *Fasc. Inscr. Graec.* II (1846) 68 no. XCIIa, Herrmann].

Ὁ δῆμος
ἐτίμησεν Ἀρέα Νέ̣[ω]-
νος τοῦ Ἀρέ̣ως τοῦ
Νέωνος ταῖς πρώ-
ταις καὶ ἐπιφανεστ[ά]-
ταις ἐκ τῶν νόμω[ν]
τιμαῖς διά τε τὴν ἀπὸ
τῶν κτιστῶν καὶ τυρα[ν]-
νοκτόνων τῆς πόλεως
{ως} καθ' ἑκατέρους τοὺς
γονεῖς αὐτοῦ εὐγένιαν,
καὶ τὴν ἄλλην ἐκ προγό-
νων ἀρετὴν καὶ μεγαλιό-
τητα κατὰ μηδὲν ἐν-
λιπῆ γενηθῖσαν

873-884. Halikarnassos. New inscriptions. W.Blümel, *art.cit.* (cf. our lemma no. 871), presents the following texts, most of them fragmentary, derived from A.Biliotti's copies.

873: 101 no. 6. **Honorary inscription for Tiberius.** Fragment built into a house and copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 128 (left column).

[- - - - - ?]ΔIAA[- - - -]
Τιβέριον Καίσα̣[ρα --]

874: 101 no. 9. **Fragment of a honorary inscription for an emperor, undated.** Marble fragment built into a house and copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 128 (right column).

[- - Αὐτοκράτ]ορα Καίσ[αρα --]
[- - - - - - - π]άντων [- - - - -]
[- - - - - - - Γ]ερμανι[κὸν - - -]
4 [- - - - - - - -] ΔIONEY [- - - -]
[- - - - - -- π]όλις [- - - - - -]

[2. Perhaps rather [--] 'Αντων[εῖνον --], Herrmann] || 3. for the title Germanicus cf. P.Kneissl, *Die Siegestitulatur der römischen Kaiser* (Göttingen 1969) 141.

875: 102 no. 11. **Funerary epigram for the boy Audius Marcus, undated.** Inscription engraved on the door jamb of a stable and copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 129 (left column).

- -
ἥρπασ[ε]ν ἐκ το[. .]ΜΟΣ τὸν τριέτ⟨η⟩ . . ΕΝΟΣΟΣ[?]
Ἅδης ΖΟΥΘΙΣΙΑΙΣΙΝ ἀγάλλεται ἃ μέγ' ἀώροις,
χαίρει καὶ παίδων δακρυχαρεῖ θανάτωι·
4 ἀλλ' εἰπὼν "ἐλαφρὰ γῆ σοι, τέκνον Αὔδιε Μᾶρκε
Μάρκου" ἔχοις ἀγαθὸν τέρμα βίου, πάροδε

1. TPIEIM, Bi. [in this line a nominative referring to the malice of Hades will have to be restored, *L'Année Épigraphique* (1994) [1997] no.1716] || 2. perhaps ⟨κ⟩ου⟨ρ⟩ι⟨δ⟩ίαισιν ?, Bl. [*L'Année Épigraphique*, loc. cit., opts for ⟨β⟩ουθ⟨υ⟩σίαισιν: 'sacrifices prématurés'] || 4. cf. Latin 'terra tibi levis'; for the name Audius Marcus cf. *CIG* 2665 (*SEG* XXVII 719), recording Marcus Audius senior and iunior (2nd/1st cent. B.C.) [In *L'Année Épigraphique*, loc. cit., it is suggested that Marcus Audius iunior is the same as the homonym in LL. 4/5].

876: 103 no. 16. **Fragment, undated.** Fragment of a marble basin; inscription on the edge and copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 152 (right column): ΝΗΣΑΝΔΡΩ

- - é]νης Ἀνδρω[νος or ⟨Ἀγ⟩ησάνδρῳ, Bl., who adds that in *BCH* 4 (1880) 399 no. 8 L. 7 Bi. also misread AΓ as N.

877: 103 no. 19. **Epitaph of Sim[---] and family, undated.** Text copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 157 (left column):

[T]ὸ μνῆμα Σιμ[- - - - - - - - - - - - - - καὶ τέ]-
κνων καὶ γυναικ[ὸς αὐτοῦ- - - - - - - - - - -]
καὶ τῶν ἐξ αὐτῶν [ἐσομένων - - - - -ὅστις ἂν]
4 βουληθῇ καθὼς [γέγραπται- - - - - - - - - -]
ἀρχείων ὑπὸ A[. .]PAPT[- - - - - - - - - - -]
εἰ δέ τις [- - - - - - -]TON[- - - - - - - - - -]
'Αρχηγέτης

Lunate sigma ‖ 6. [μετὰ] τὸν [ἐμὸν θανατὸν ?, Bl. ‖ 7. 'Αρχηγέτης = Apollo, Bl. with parallels.

878: 104 no. 24. **Epitaph, undated.** Blue marble plaque built into a private house and copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 158 (left column).

ΠΑΘΟΣΙΟΥ Φιλωνίδου

879: 104 no. 25. **Fragment, undated.** Fragment of a blue marble architrave copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 158 (left column).

[- - -]του 'Αντι[- - -]
[- - -]της 'Αθην[- - -]

On the back of the stone: ---]O . AΩ[- - -

880: 107 no. 33. **Epitaph of Empeiria(s ?), undated.** White marble stele copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 166 no. 4.

'Εμπειρία | χρηστέ, | χαῖρε

'Εμπειρία: either vocative of the otherwise unattested name 'Εμπειρίας or nom. of a woman's name, with χρηστ⟨ή⟩ in L. 2, Bl.

881: 107/108 no. 35. **Epitaph of Pleiste, Melanthios and Hediste, undated.** Blue marble block built into a house and copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 167 no. 6.

Πλείστης τῆς Μητροφάνους
καὶ Μελανθίου τοῦ 'Ιατροκλέους
[κ]αθ' ὑ(οθεσίαν δὲ) Μενεκλέους
4 'Ηδίστης τῆις 'Ασπασίου, γυναικὸς

δὲ Ἀριστοκλέους τοῦ [- - - - - -]

1. Πλείστη: cf. Πλειστώ, Πλεῖστις and masculine Πλεῖστος, Bl.

882: 109 no. 41. **Epitaph of Philis, undated.** Large blue marble block; inscription copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 169 no. 12.

Φιλις Ἀθηνίππου

Either Φίλις (masc.) or Φιλίς (fem.), Bl.

883: 109 no. 42. **Fragment, undated.** White marble block; inscription copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 170 no. 16.

[- - - - ἄ]λλον αὐτῶι μέρ[ος - - - -]
[- - - - - -] μέρος τὸν TENI[- - - - -]
[καθ' ὑοθε]σίαν δὲ Ἀθηνίππο[υ - - -]

'--- Urkunde über Landzuteilung ?', Bl.

884: 109 no. 43. **Fragment, undated.** White marble fragment; inscription copied by A.Biliotti: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 170 no. 17.

[- - - - -]N[- - - - - - - -]
[- - - -]ης τῷ Ποσ[- - - -]
[- - - -]NI ὤνια Σαμια[- -]
4 [- - - -]ν αὐτοῖς [- - - -]

885. Halikarnassos. Epitaph of Philomousos, Karpime and others. *BCH* 14 (1890) 112/113 no. 14. Republished by W.Blümel, *art.cit.* (cf. our lemma no. 871) 104/105 no. 26, who used A.Biliotti's copy. The underlined words were read by Bi. only: cf. Pedersen, *op.cit.* (cf. our lemma no. 871) 158 (right column).

Φιλομούσου καὶ Καρπίμης τῆς θυ[γατρὸς - - - - καὶ τῶν ἐ]-
σομένων τέκνων καὶ Νεικέρωτ[ος καὶ - - - - - - τῶν θρεμ]-
μάτων ἡμῶν καὶ Γαΐου τοῦ Μηνοδό[του - - - - - - - - - -]
4 τοῦ μνημείου καὶ επιμειαν τὴν [- - - -ἄλλῳ δὲ μηδενὶ ἐξέσ]-
ται τεθῆναι εἰς τὸ μνημεῖον τοῦτο [- - - - - - - - - - - - -]-
το ἢ κατφθεῖραι ἢ ἐκχωρῆσαί τινι [τὸ μνημεῖον - - - τούτῳ]
[μήτ]ε γῆ μήτε θάλασσα καρπὸν [φέροι - - - - - - - - - -]

4. ΕΠΙΜΕΙΑΝ, both Bi. and *BCH*: Ἐπίμειαν, *BCH*; ἐπιμέ⟨λε⟩ιαν ? or ἔ⟨τ⟩ι μ⟨ν⟩είαν ?, Bl. ‖ 5-6. [εἰ δέ τις ἐπιχειροῖ]ιτο ?, Bl. ‖ 6. read κατ⟨α⟩φθεῖραι, Bl. ‖ 7. most curses have a reference to the καρποί of the γῆ (or to γῆ βατή) and to θάλασσα πλωτή, Bl., who found no parallel for our variant [but see now J.Strubbe, *Arai Epitymbioi* 66/67 no. 80, and p. 293 for some examples from Lycia, Herrmann].

886. Halikarnassos. Epigram in a mosaic of a Roman house, mid 5th cent. A.D. Mosaic in the apsidal room of a Roman villa; the last building phase of the villa belongs to ca. 450 A.D.; the inscription, in a tabula ansata, is briefly presented by B.Poulsen - S.Isager, *Kazi Sonuçlari Toplantisi* 15, 2 (1993) 140/141 and 147 (ph.). Cf. C.Brixhe, *BE* (1996) no. 404.

Βῆμα τεὸν φέρε δεῦρο, μολὼν δ' ἐπί̣[νε]υε φαεινοῖς
αὐτίκα νῦν βλεφάροις · ψη[φ]όθετον παρέχω branch
σῶμα λίθων πολύμορφον, ὅπερ τεχν̣[ή]μονες ἄνδρες
4 στορνυμένου δαπέδου πάντοθεν ἠγλ̣άϊσαν, branch
ὄφρα κεν ἔνθα καὶ ἔνθα δόμου πολυδαίδαλο̣ν εἶδος
ὑψορόφου πάτρηι τῆιδ' ὀνομαστὸν ἔῃ, branch
ὃ πρὶν ἀϊκέλιον τελέθον Χαρίδημ[ος ἔ]γ̣ειρεν branch
8 ἐκ γαίης καμάτοις χρήματα πλῖστα π̣[ο]ρών branch

887. Halikarnassos. Mosaic inscription. Cf. B.Poulsen in *Hecatomnid Caria and the Ionian Renaissance* (Halicarnassian Studies I, Odense 1994) 118-120, for a mosaic representing a woman holding a bunch of grapes, with the inscription φθινόπ̣ωρον. Non vidimus. Cf. *BE* (1996) no. 86.

888. Halikarnassos. NIKH-graffito, undated. *GIBM* 920. W.Blümel, *art.cit.* (cf. our lemma no. 871) 102 no. 12, points out that in L. 5 Biliotti read ΓΟΡΓΩΝ (*GIBM*: ΛΟΙΠVI) [clearly we have here the epithet γοργῶν, belonging to the preceding genitives of male persons; for γοργός as epithet of friends and/or ephebes cf. my note in *Mnemosyne* 23 (1970) 304-306, with further references to epigraphic parallels, Pleket].

889. Iasos. Romans and Italiotes in Iasos. A.Mastrocinque in *Emigrazione e Immigrazione* 237-252, provides a survey of Romans and Italiotes attested in the epigraphy of Iasos from the 1st cent. B.C. onwards; brief remarks on the Romans on record in the ephebic lists (*I.Iasos* 269-284 [cf. now also for a new text P.Herrmann, *Arkeoloji Dergisi* 3 (1995) 93-99, Pleket]); survey of the *gentes* (or of freedmen carrying the nomen of a *gens*) mentioned in Iasian texts, with their geographic origin and distribution in the Greek world at large: Annii Polliones, Caltii, Catellii, Cervii, Clodii/Claudii, Cornelii, Forbeii, Ges(s)ii, Granii, Helvii, Iulii, Laelii, Livii, Lorentii, Munatii, Mussii, Novii, Pompeii, Samiarii, Tampii, Vedii, Veturii.

890. Kaunos. List of financial contributions, 2nd cent. B.C. (either before 188 B.C. or after 167 B.C.). Large gray limestone stele inscribed on three sides; only on one side a legible text. Briefly presented by C.Marek, *Arastirma Sonuçlari Toplantisi* 11 (1993) 86-92 no. 1 (ph.).

[- - - - - - - - -] Λ [- -]
[Μηνό]φιλος Μηνοφίλου [- -]
[ὑπὲρ] αὐτοῦ καὶ τῶν ἀδελ[φῶν -]
[- - - -]αγόρας Ἑρμίου Πανορμ[εύς -]
[- - - -]δωρος Σατύρου Π[-]
[ὑ]πὲρ αὐτοῦ καὶ τοῦ ἀδελ[φοῦ -]
[- - - - -]ρας Κύλλου Πτ[ολεμαιεύς -]
[- - - - -]τογένης Μηνοδώρου [. . . .]Ο[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - -]ος Βασιλείδου Περδικ[ίαθεν - - - - - - - - - - - - - - - - -]
[Ἀρτε]μίδωρος Λυσίου Πασανδεύς vacat [- - - -]
[- - - -]τος καὶ Ἀπολλωνίδης Θέωνος Πτολεμα[ιεῖς - - - - - - - - - - - - - -]
[- - - - - -] Ἀρτεμιδώρου Λεβ[. .]α[.]εύς [- - - - - - - - - - - - - - - - -]
[Πρόξ]ενος Προξένου τοῦ Πύργωνος Πασανδ[εύς - - - - - - - - - - - - - - - -]
[- - - -]τογένης Προξένου Πασανδεύς vacat [- - - -]
[Ζηνοφ]άνης Ζηνοφάνου Πασανδεύς vacat [- - - -]
[- - - - - - -] Ἀντιπάτρου Ἴμβριος vacat [- - - -]
[- - - - -]δωρος Ἀγρεοφῶν[τος] Ὀρσυβλιητής [- - - - - - - - - - - - - - - - -]
[Ποτά]μων Ποτάμωνος Πτολεμαιεύς vacat [- - - -]
[- - -]ωνίδης Δρύαντος Πλατανιστο[ύσιος - - - - - - - - - - - - - - - - - - -]
[- - - - - -] Δρύαντος Πλατανιστούσιος vacat [- - - -]
[- - - - - -]ς Δρύαντος Πλατα[νιστ]ούσιος vacat [- - - -]
[- - - - - -]ος Δημητρίου [Καρπ]ασυανδε[ύς - - - - - - - - - - - - - - - - -]
[- - - - - - - -] ΕΥΣ[.]Λ[.]ΑΔΑ[. . . . .] Υ[. . .]Σ vacat [- - - -]
[- - - - - - - - -] Πύργωνος Καρπασυανδεύς vacat [- - - -]
[- - - - - - - - -]τον καὶ τοῦτοι· vacat
[- - - - -]ογένης Στρατίππου Κυσηρεύς vacat [- - - -]
[- - - - -]δης Ἀγρεοφῶντος Καρπασυανδεύς vacat [- - - -]
[- - - - - - -] Ἀντιπάτρου Πασανδεύς vacat [- - - -]
[- - - - -]της Ἀσκληπιάδου Συρακόσιος vacat [- - - -]
[- - - - - - - - - - - -]αρχους Σελγεὺς μέτοικος vacat [- - - -]
[- - - - - - -] Ἀπολλωνίδου Σιδώνιος μέτοικος vacat [- - - -]
[- - - - - - -]μεστι vac που Θρᾶιξ μέτοικος vacat [- - - -]
[- - - - - -]δης Ἀγρεοφῶντος Πτολεμαιεύ[ς - - - - - - - - - - - - - - - - - -]
[Ἀπο]λλώνιος Ἀντιπάτρου Ἴμβριος vacat
[ὑ]πὲρ τοῦ υἱοῦ Ἀντιπάτρου vacat [- - - -]
[- - - -]οκράτης Πύρωνος Ἴμβριος vacat [- - - -]
[- -]ος Ζήνωνος, καθ' ὑοθεσίαν δὲ Ἀπολλωνίδου Καρπασυαν[δεύς - - - - - -]
[- - - - - -] Θεοδότου Ἡρακλεώτης μέτοικος vacat

[ὑπὲρ τ]οῦ υἱοῦ vacat [- - - -]
40 [- - - - - - - - -]τος Μηνοδώρου Πασανδεύς vacat [- - - -]
[- - - - - - 'Αντι]λέοντος Πασανδεύς vacat [- - - -]
[- - - - - - - - -] 'Αγροίτου Περδικίαθεν vacat [- - - -]
[- - - - - - - - - Δ]ιονυσίου Ἴμβριος vacat [- - - -]
44 [- - - - - - - - - - - -]εου Φασηλίτης μέτοικος vacat
[ὑπέρ τε αὐτοῦ κα]ὶ τῶν υἱῶν vacat [- - - -]
[- - - - - - - - - - -]ογένου Ξάνθιος vacat
[ὑπέρ τε αὐτοῦ καὶ τ]οῦ υἱοῦ vacat [- - - -]
48 [- - - - - - - - -]φάνου Περδικίαθεν vacat [- - - -]
[- - - - - - - - - - - -] Πασανδεὺς ὑπέρ τε αὐτοῦ
[καὶ τοῦ υἱοῦ αὐ]τοῦ Θεοδώρου Πασανδέως vacat [- - - -]
[- - - - - - - - - - - - Πα]σανδεύς [-]
[-]
[several lines missing]
[-]
52 [- - - - - - - 'Ανα]ξιβίου [-]
[- - - - - -] 'Αρίστων 'Αγρεοφῶντος [Ἴμβρι]ος
[ὑπὲρ τοῦ υἱ]οῦ Βοίσκου vacat [- - - -]
[- - - - - - - -] Συμμάχου Ναυρανδεύς vacat [- - - -]
56 [ὑπὲρ τοῦ] υἱοῦ 'Απολλωνίου vacat [- - - -]
[- - - - -] 'Αμύντου Ἴμβριος vacat
[ὑπὲρ τ]οῦ υἱοῦ 'Αμύντου vacat [- - - -]
[- - - - -] 'Αμοιβίχου Ἴμβριος ὑπὲρ τε αὐτοῦ vacat
60 [καὶ τοῦ] υἱοῦ 'Αντιλέοντος [- - - -]
[- - - - - -]ς Φιλοκράτου Ἴμβριος - [- - - -]
[- - - - - -] Ζήνωνος Καρπασυανδεύς vacat [- - - -]
[- - - - - -] Λ . νος Μηνοδώρου Ἴμβριος vacat [- - - -]
64 [- - - - - -]ων Μενύλλου Ἴμβριος vacat [- - - -]
[- - - - - -]ος Μενάνδρου Πασανδεύς vacat [- - - -]
[- - - - - -]δοτος 'Απολλωνίου Κυσηρεύς vacat [- - - -]
[- - - - - -]ικράτης Δημητρίου Ἴμβριος vacat
68 [ὑπὲρ] αὐτοῦ καὶ το[ῦ υἱοῦ - [- - - -]
[- - - -]ΤΩΝ[- - - - - - - -] Πτολεμαιεύς vacat [- - - -]
[ὑπὲ]ρ τοῦ [υἱοῦ -]
[- - - - -] Μοσχίωνος Ἴμβριος vacat [- - - -]
72 [- - - - -] 'Απολλωνίου [Παν]δαξεύς vacat [- - - -]
[- - - -]ας 'Απολλωνίου Πανδ[α]ξεύς vacat [- - - -]
[- - - -]μήδης 'Ιππίου Πολυαρεύς vacat [- - - -]
[- - -]ταγόρας Πυθίωνος Ἴμβριος vacat [- - - -]
76 [Βασι]λείδης Βασιλείδου Ἴμβριος vacat [- - - -]
[Φιλ]όδημος Δράκοντος Καυνιάτης vacat [- - - -]
['Απολ]λώνιος Δεξιφάνου Ἴμβριος vacat [- - - -]

['Απο]λλόδωρος Διδυμάρχου Ἴμβριος vacat [- - - -]
[- - -]ων Μενεκλέους Ἴμβριος ὑπὲρ τοῦ υἱοῦ vacat [- - - -]
[- - -]ος Πλουτογένου Πολυαρεύς vacat [- - - -]
[ὑπ]ὲρ τοῦ υἱοῦ vacat [- - - -]
['Αγα]θίας Διδυμάρχου Ἴμβριος vacat [- - - -]
[- - - - -]ς 'Απολλωνίου Ἴμβρ[ι]ος vacat [- - - -]
[- - - - -]νοστος [.]ΣΟΤΟ[. . . . . .]ρεύς vacat [- - - -]
[Διον]ύσιος Διδυμάρχου [Ἴμ]βριος vacat [- - - -]
[- - - -]τίδας Σωσάδου Ἴμ[β]ριος vacat [- - - -]
[- - -]ναιος 'Απολλωνίδου, καθ' ὑοθεσίαν δὲ 'Ανδρέους [- - - -]
['Αρτ]εμίδωρος 'Ανδραγάθους Πασαν[δεύς -]
[- - - - - -]ης Μνασέου Πασανδεύς vacat [- - - -]
[ὑ]πὲρ Σευθουσ[. .]της θυγάτρος vacat [- - - -]
['Απο]λλωνίδης 'Ιεροκλέους [-]
[- - - - -]λος Δημητρίου [- -]
[ὑπ]ὲρ το[ῦ υἱοῦ -]
[- - - -]ωρος [. . . . .]Ο [. . . . .]Σ vacat
[ὑπέρ] τε αὐτ[οῦ καὶ τοῦ υἱοῦ -]
[- - - - - -]ος Μένωνος Πασανδεύς vacat [- - - -]
[- - - - - - - -]ου Πασανδεὺς ὑπέρ τε αὐτοῦ vacat
[καὶ τοῦ υἱοῦ - - -]ΓΟΛΟ[-]
[- -]
[several lines missing]
[- -]
[- - -]ΠΑΣ . . Λ [-]
[ὑπέρ] τε αὐτοῦ καὶ τοῦ υἱοῦ 'Αμεινίου vacat [- - - -]
[ca. 5]φιλος Θερσάνδρου Κυσηρεὺς ὑπὲρ vacat
[το]ῦ ἀδελφοῦ Θερσάνδρου vacat [- - - -]
[- - -]δρος Ζήνωνος Καρπασυανδεὺς ὑπὲρ vacat
[τ]οῦ πατρὸς καὶ τῶν ἀδελφῶν vacat [- - - -]
[. . .δ]ωρος Μενάνδρου τοῦ 'Ιεροκλέους Ἴμβ[ριος - - - - - - - - - - - - - - - -]
[. . .δ]ωρος Μενεκλέους Ἴμβριος vacat [- - - -]
[Δράκων Δρ]άκοντος τοῦ Δημητρίου Ἴμβριος vacat [- - - -]
[- - -]OP [. . . . .] Θεοδώρου Πανδαξεὺς vacat
[ὑπὲρ τ]οῦ υἱοῦ Κλεοβούλου vacat [- - - -]
[- -]ας Φαινοκλέους Πανορμεὺς vacat
[ὑπ]ὲρ τῶν υἱῶν vacat Φαινοκλέους vacat
[καὶ] Δωροθέου vacat [- - - -]
[. . .]ιππος vacat Ξενομένου Ἴμβριος vacat [- - - -]
[- -]ηξ vacat Πρωτογένου Πανδαξεὺ[ς] vacat
[ὑπ]ὲρ τῶν υἱῶν 'Ιατροκλέους καὶ Μυριά[νδρου ? - - - - - - - - - - - - - - -]
[Καλλί]μαχος vacat Καλλιμάχου Πασανδεὺ[ς - - - - - - - - - - - - - - - - - -]
['Ερμῶ]ναξ Μενελέοντος Πασανδε[ὺς]

[ὑπ]ὲρ τοῦ υἱοῦ vacat [- - - -]
[- - - -]δοτος Νέωνος Ἴμβριος vacat [- - - -]
[- - - - - -] Ἀπολλωφάνου Περδικίαθε[ν] vacat [- - - -]
[- - - -]ολις Ἀντιφάνου Πτολεμαιε[ὺς -]
[- - - -]νδρος Κρατίνου Κυσηρεὺς [-]
[- - - -]ων Δη[μ]ητρίου Πτολεμαιε[ὺς -]
[Δη]μήτριος Βοίσκου Μυ[. .]ηρεὺς ὑπ[ὲρ]
[τ]ῶν υἱῶν Βοίσκου καὶ Ἀγροίτου καὶ [-]
[- - -]ανδρος Ἔρμωνος Πτολεμαιε[ὺς -]
[Ἀρτε]μίδωρος Σωπάτρου Πτολε[μαιεὺς - - - - - - - - - - - - - - - - - - -]
[- - -]όδωρος Σωσικλέους Ἴμβρι[ος -]
[Ἀγρ]εοφῶν Πυθοδώρου Ἴμβριο[ς -]
[- -]όδωρος Ἀγρεοφῶντος Ἴμβρ[ιος -]
[- -]ων Ἀγρεοφῶντος Ἴμβριος [-]
[- -]ων Μηνοφῶντος Ἰμ[βριος -]
[- -]ων Μηνοδώρ[ου -]
[- - - - - -]νόδοτος [-]
[- -]
[several lines missing]
[- -]
[- -] I E
[- -] I E
[- - - - - - - - - - -]οδώρου Ἴμβριος vacat I A
[- - - - - - - - - - -]αλειδίκου Καρπασυανδεύς vacat I N
[- - - - - - - - - - Ζ]ήνωνος Ἴμβριος vacat I N
[- - - - - - - - - - -] Εὐπείθου Ἴμβριος vacat I[.]
[ὑπ]ὲρ τοῦ υἱοῦ vacat [- - - -]
[- - -]τος Δίωνος Ἀρτουβεύς vacat [- - - -]
[- - -]άτης Νουμηνίου Ἴμβριος vacat [- - - -]
[- - -]ας Ἡρωΐδου Ἴμβριος vacat [- - - -]
[- - -]πας Δημητρίου Καρπασυανδεύς vacat [- - - -]
[- -]ουλος Ἀντιπάτρου Πασανδεύς vacat [- - - -]
[- -]τρος Λυσίου Καρπασυανδεύς vacat [- - - -]
vacat

M. gives an alphabetically arranged list of all Kaunian demes known so far on the basis of *SEG* XII 463 and 473 and the present text; the latter yields eight new demes: Ἀρτουβεύς (L. 143), Καυνιάτης (L. 77), Κυσηρεύς (LL. 26, 66, 102 and 123), Λεβ[..]α[.]εύς (L. 12), Μυ[..]ηρεύς (L. 125), Ναυρανδεύς (L. 55), Ὀρσυβλιητής (L. 17), Πλατανιστούσιος (LL. 19-21) || 25. perhaps κατὰ τὸν αὐτὸν ἐνιαυ]τὸν καὶ τοῦτοι, M. || the metics on record in this text are from Syracuse (L. 29), Selge (L. 30), Sidon (L. 31), Thrace (L. 32), Herakleia (L. 38), Phaselis (L. 44) and Xanthos (L. 46) || [91. perhaps Σευθούσ[..] τῆς, Pleket] || 116. Μυρία[νδρος ?, M.; corr. Pleket.

891. Kaunos. Honorary inscription for Tiberius Claudius Clemens, end of the 1st cent. A.D. Large gray marble block moulded above and below; on top three holes and at left a round hole. Briefly presented by C.Marek, *art.cit.* (cf. our lemma no. 890) 93/94 no. 3.

Ὁ δῆμος ὁ Καυνίων | Τιβέριον Κλαύδιον Κολλείνα | vacat Κλήμεντα vacat | ἔπαρχον τεκτόνων, ἔπαρχον σπείλρης τρίς, χειλίαρχον λεγεῶνος δίς, | ἔπαρχον εἴλης, ἐπίτροπον τῶν Σεβαλστῶν ἐπαρχείας Κορσικῆς, ἐπίτρολπον ἐν Αἰγύπτῳ τοῦ ἰδίου λόγου

The honorand was procurator of Vespasian in Corsica between 77 and 79 A.D. (*CIL* X 8083), M.; his career ran as follows: praefectus fabrum, praefectus cohortis ter, tribunus militum legionis bis, praefectus alae, procurator Aug. prov. Corsicae, praefectus classis in Alexandria in 86 A.D. (not in our text but in a diploma militaris from Egyptian Thebes) and finally idiologos (a ducenarian procuratorship); cf. H.G.Pflaum, *Les carrières procuratoriennes équestres* I nos. 48, 268 and 793, M. [Cf. also *L'Année Épigraphique* (1994) [1997] no. 1719: 'les relations traditionelles, commerciales, etc., entre Caunos et l'Égypte ne sont-elles pas à l'origine de cette dédicace ?'].

892. Kaunos. Fragment of an epidosis ?, undated. Rectangular gray marble stele broken above, below and at right. Briefly presented by C.Marek, *art.cit.* (cf. our lemma no. 890) 94/95 no. 4.

Ἐπὶ ἱερέ[ως - - - - - - - - - - - - -, μηνὸς]
Ποσειδεῶν[ος· οἵδε ἐπηγγείλαντο - - - -]
Θεόδοτος ΘαρΙΙΟ[- - - - - - - - - - - - -]
Μενεκλέους Κυση[ρεὺς - - - - - - - - -]
Πύρριας Μηνοδώρου Π[- - - - - - - - -]
Ἀπολλόδοτος Βοίσκου [- - - - - - - - -]
Πάγκρις Ἐπινίκου Καρπ[ασυανδεὺς - -]
προσήγγειλαν συμφ[ερον - - - - - - - -]
μωι βουλὴν συναχθ[εῖσαν - - - - - - - -]
θωσιν ὑπὸ τοῦ δή[μου ? - - - - - - - - -]
μενοι πρῶτοι κομΙΙ[- - - - - - - - - - -]
[.]τοκλ[. .]Γ[. . . .]ΙΓ[- - - - - - - - - - -]
- -

[Since M. refers to L.Migeotte's monograph on *Les souscriptions* --- *(cf.* SEG XLII 1762), he interprets this fragment as the beginning of an epidosis-decree; cf. his restoration of ἐπηγγείλαντο in L. 2; but perhaps an ἐπει(δή)-clause started in L. 2; the nominatives in LL. 3-7 may have been the subject of προσήγγειλαν in L. 8: 'since so-and-so have reported that etc.etc.', Pleket].

893. Kaunos. Epigrams on the monument of Protogenes, 4th/3rd cent. B.C. Five marble blocks serving as statue bases in a semicircular exedra which has been reconstructed completely from its single elements. The latter had been reused in the wall of a Byzantine building behind a stoa in a place probably belonging to the sanctuary of Apollo (cf. L.Robert, *Helle-*

nica VII 175 L. 102). The ensemble consisted of statues representing Protogenes, his parents and two ἑταῖροι. The preliminary report by C.Marek, *art.cit.* (cf. our lemma no. 890) 95 nos. 5-8, is now superseded by C.Işık - C.Marek, *Das Monument des Protogenes in Kaunos* (Asia Minor Studien 26; Bonn 1997) 52-57 (ph.; translations). M. supposes that Protogenes was the famous Kaunian artist (painter and bronze sculptor) known from many literary sources and dated to the period of Alexander and the Diadochoi.

A 95 no. 5 = *Monument* 53 no. 25. **Dedication of five statues by Protogenes.** Central block.

Πᾶσι τάδ' ἀθανάτοις τοκέων μναμεῖ' ἀνέθηκεν
Πρωτογένης αὐτοῦ τ' ἀσπασίων τ' ἑτάρων

B 95 no. 6 = *Monument* 53 no. 26. **Dedication of the statue of Oulias.** Block on the right.

Οὐρανίδαις γέρας ἄδε θεοῖς πέλει Οὐλία εἰκών,
ξεῖνε, τὸν εὕρουν οὗ θ' υἱέα φράζεό νιν

2. 'Fremder, diesen und auch seinen Sohn begreife (nimm wahr, erkenne) als Glücklichen!', M., assuming that Oulias was Protogenes' father [however, R.Führer points out to me that EYPOYNOY (EYBOYNOY in the preliminary text) should contain the patronymic of Oulias: Εὔρουνος ?, Εὔβουνος ?; Εὔβουλος seems impossible, Herrmann].

C 95 no. 7 = *Monument* 53 no. 27. **Dedication of the statue of Euanthis.** Block on the right between the bases for Protogenes and Oulias.

[Ὧ]δέ τις εἰσοράουσα γυνὴ τέκνα γούνασι θέσθω
καὶ φίλιον στόμασιν μαστὸν ἐπιπροθέτω·
τάνδε γὰρ εἰκόνα παῖς Εὐανθίδι δῶρα Μελάνθου
στᾶσε θυγατρὶ σέβων ματέρα Πρωτογένης

3. Melanthos: possibly identical with the homonymous Sikyonian painter mentioned by Plutarch, who lived under Philip II of Macedon, M. (72/73) ‖ the description given in the epigram (together with the traces on the surface) points to the statue of a sitting woman with a child at her breast (kourotrophos), M. [however, R.Führer prefers to interpret ὧδε in the sense of 'hier, hierher (schauend)' rather than 'ebenso' (cf. M. on 61: 'die gleiche Haltung'), so that the type of the statue does not necessarily correspond to the gesture described in the epigram, Herrmann].

D *Monument* 55 no. 28. **Dedication of the statue of [Ky]dias.** Block on the left end.

[..]δία ἄδε κλυτὰ τοῦ Λυσία [υἱ]έος εἰκών
[τοὔν]ομ' ἐν ἀκαμάται χερμάδι [σ]ωτὸν ἔχει

1. Perhaps [Κυ]δία; Kydias seems to be the son of Lysias on record in the next lemma (E); perhaps the same as the homonymous painter mentioned by Pliny the Elder, Theophrastus and Eustathius, M.

E 95/96 no. 8 = *Monument* 56 no. 28b. **Dedication of the statue of Lysias.** Block on the left between the bases of Protogenes and Kydias.

['Α]μφιθαλῆ μὲν ἔθου ξανθοῖς ἐπύπ[ερθε πλοκοῖσι]
[κ]ισσὸν ἀπ' ὡραίων δρεψάμενος Γ[⏑ ⏑ -],
[Λ]υσία 'Αρτεμέω, πρύτανιν δέ σε πα[⏑ ⏑ - -]
4 ἤινεσε μητίσας λαὸς ἄνακτι χορῶν

1. In fine πλοκοῖσι or καρῆσι, M. || 2. in fine π[ετάλων], M.; π[λατάνων], J.Ebert apud M.; γ[υαλῶν], G.Petzl apud M. || 3. in fine πα[τρίδι κόσμον], M.; πα[ννυχίσαντα], Ebert apud M.

894. Vacat.

895. Kaunos. Inscription for Arsinoe Philadelphos, wife of Ptolemy II Philadelphos, shortly after 270 B.C. Fragment of a gray marble block. Briefly mentioned by C.Marek, *art.cit.* (cf. our lemma no. 890) 96 no. 9: 'Αρσινόης | [Φιλ]αδέλφου

[Cf. *SEG* XL 739 and 763: the stone slab probably was originally attached to an altar, Pleket].

896. Kaunos. Dedication of a statue of the populus Romanus, 167 B.C. (or just after). White marble block with moulding above. Briefly presented by C.Marek, *art.cit.* (cf. our lemma no. 890) 92/93 no. 2. C.Işık, *Lykia* (Anadolu-Akdeniz Arkeolojisi) 1 (1994) 138-151 (ph.), points out that the block supported a bronze statue of the Populus Romanus (there are two cuttings for feet on the upper side of the block) and topped a large pillar monument, comparable to the Samian monument described by M.Tiede and C.Habicht, *MDAI(A)* 105 (1990) 236, 259 and 263 (= *SEG* XL 736).

'Ρωμαίων τὸν Δῆμον | ὁ δῆμος ὁ Καυνίων |
ἀρετῆς ἕνεκεν καὶ εὐεργεσίας | τῆς εἰς αὐτόν

Cf. *SEG* XL 736, M. || M. suggests that the text is to be connected with the liberation of Southern Asia Minor from Rhodian domination in 167 B.C.; the lettering points to the 1st half of the 2nd cent. B.C.

897. Kaunos. Dedication to Zeus Soter and amphora-stamps. B.Schmaltz et alii, *AA* (1994) 185-237 (ph.; map), present the results of a survey of Kaunos and its territory. On

211 note 70 S. reports on an inscription on a cylindrical marble block (part of an altar ?) found on the 'Tempel-Terrasse' on the akropolis and reading Διὸς Σωτῆρος (not before the 2nd cent. A.D.; it is unclear whether the inscription was originally erected in this place). On 212 nos. 2/3 and 214 no. 13 he presents three Rhodian amphora stamps (all 240-205 B.C.): **1)** Ἐ[πὶ ἱερέως Ἀρμοσί]λα (circular stamp, inscription sinistrorsum); **2)** Εὐκρατίδας, | Ὑακίνθιος; **3)** Ἐπὶ ἱερέ[ως] | Σωχάρε[ως].

898. Keramos. Copies of A.Biliotti. W.Blümel, *art.cit.* (cf. our lemma no. 871) 116/117, points out that the following texts were also copied by Biliotti.

Pedersen/Biliotti p.	Blümel no.	*I.Keramos*
158	48	5 (a) (b)
158	49	24
158	50	51
158	51	13

899. Keramos. Milestone, 201 A.D. *SEG* XLI 938A. S.Demougin, *BSAF* (1994) 323-333, dates the stone to 201 A.D. (*SEG*: 202 A.D.) and the governorship of Q.Aurelius Polus Terentianus (LL. 20/21) to 200/201 A.D. She draws up a list of the provincial governors of Asia [but cf. our lemma no. 1145] 200-211 A.D. and adds the known provincial procurators. Cf. *L'Année Épigraphique* (1994) [1997] no. 1638 [For the same date see M.Christol, T.Drew-Bear, *Anatolia Antiqua* 3 (1995) 88, Herrmann].

900. Knidos. Location of the city. *SEG* XXXIX 1116; XLII 995 initio. D.Berges, *MDAI (I)* 44 (1994) 5-16, defends the view that old Knidos was located at Burgaz/Datca and was moved to Tekir, at the tip of the peninsula, prior to the date of *I.Knidos* 1 (ca. 400-350 B.C.) and probably after 412/411 B.C. (Thuc. 8.35). His main arguments are: the impressive ancient remains at Burgaz (akropolis; walls; harbors) and the fertile hinterland, always a factor of primary importance for the foundation of a city. He relates the 're-foundation' at Tekir to the foundation of the city of Rhodes in 408/407 B.C., the synoikismos of Kos in 366/365 B.C. and that of Halikarnassos by Mausollos: 'Es waren die Handelsströme --- die diese Veränderungen überhaupt veranlassten' (12). Reflection on the importance of the sea-route Rhodes-Knidos-Kos (and further North) and on the winds and currents in the area.

901. Knidos. Proxeny decree for Epameinondas, ca. 363 B.C. Limestone block found in Burgaz and now in a private Collection in the Datça area. Ed.pr. W.Blümel, *EA* 23 (1994) 156/157 (ph.; translation); cf. also the forthcoming article by J.Buckler in *Mnemosyne* 51 (1998).

[Ἔδο]ξε [Κνιδί]οις· Ἐ-
[πα]μειν̣[ών]δαν Πο-
[λύ]μμη̣ Θηβαῖον κ-
[αὶ ἐ]κγόνος προξ-
[ένο]ς ἦμεν τᾶς πό-
[λιος] καὶ ὑπάρχεν α-
[ὐτοῖ]ς ἔσπ[λο]υν ἐ̣-
[ς Κνίδον καὶ ἔκπλουν]

1-2. In 365 B.C. Epameinondas convinced the Thebans to build one hundred triremes in order to gain sea dominance over Athens; in 363 B.C. E. and the fleet were sent to the Theban allies Keos, Naxos, Rhodes, Chios and Byzantion; between Rhodes and Chios he passed Knidos, ed.pr. || 2-3. in literary sources the father's name is Πόλυμνις, ed.pr.

902. Knidos. Fragmentary list of boy-victors, late Hellenistic period. Limestone fragment broken on all sides; inscription in two columns. Ed.pr. W.Blümel, *Araştirma Sonuçlari Toplantisi* 12 (1994) [1995] 22/23; republished by id., *EA* 25 (1995) 62/63 no. 33 (ph.).

- -
[- - - - - - - - - - -? ἆθλ]α παισὶ καὶ̣ [...]Κ[-]
[- - - - - - - - - - - - -]Ε τ̣όξωι, Φιλῖνος Φιλο- [- -
[- - - - - - - - - - - - -]ε̣νευς· ἀκοντίωι, Δημη- [- -
[- - - - - - - - - - - - -]ς Ζμυρναῖος· ἀναγνώ- Δ[
[σει - - - - - νεωτέρους] καὶ μέσους· εὐταξίαι, ΠΙ[
[- - - - - - - - - - - - - κ]ράτης Καλλιφάνευς Χ .[
[- - - - - - - - - - - - - καλ]λιγραφίαι, Θηροκράτης ΝΕ[
[- - - - - - - - - - - - - - -].στου· ζωγραφίαι, Εὐαν- ΤΗ[
[- - - - - - - - - - - - - - -]ς· ψάλτας Σίμακος . .[
[- - - - - - - - - - - - - - - - -]λοδώρου· νεωτέρους ΤΕ̣[
[- - - - - - - - - - - - - δολίχ]ωι, Ἁγησικλῆς Ἐρατι- Β .[
[- - - - - - - - - - - - - - - στ]α̣δίωι, Νικάνωρ Ἁλικαρ- ΕΛ̣[
[νασσεύς - - - - - - - - - - ε]υς· διαύλωι, Φιλόφρων ΠΡ̣[
[- - - - - - - - - - - - - - - - -] πάλαι, Ἑρμογένης [- -
- -

Ed.pr. argues that we have a list of boys who won in contests organized in their school and refers to other inscriptions which record the various disciplines and contests for boys in schools and gymnasia || [5. for boys of the νεωτέρα and the μέση ἡλικία cf. *CIG* 3088, from Teos, Pleket] || ed.pr. briefly surveys the pedagogical (LL. 4/5, 7/8), athletic (LL. 11-14), musical (L. 9) and military (LL. 2/3) disciplines practised by boys || [it is interesting that apparently freeborn boys from other places (LL. 4, 12/13) visited the Knidian boys-school and participated in the school-contests; for the presence of foreigners in the urban gymnasion and for the education of 'freeborn children' (not citizen-children !) in schools in Miletos and Teos cf. P.Gauthier in M.Wörrle - P.Zanker (edd.), *Stadtbild und Bürgerbild im Hellenismus* (München 1995) 9; for the moot problem of the relation between 'school' and 'gymnasion' cf. P.Gauthier - M.B.Hatzopoulos, *La loi gymnasiarchique de Béroia* (Athens 1993) 74 note 3: '--- difficile, et peut-être insoluble, question ---', Pleket].

903. Knidos. Honorary inscriptions for Aulus Ofellius Iustus and Marcus Aurelius Zoilos, late 2nd cent. A.D. White marble plaque found by Lord Dufferin (cf. our lemma no. 1680) in 1859 in Knidos on the site of an early Christian church, excavated by C.Newton; a great many epitaphs were built into the foundations; now in the family-home of the Dufferins in Clandeboye. Ed.pr. C.Crowther, *Journal of Ancient Civilizations* 9 (1994) 31/32.

A: Ὁ δᾶμος | Αὔλου Ὀφελλίου Αὔλου υἱοῦ | Ἰούστου ΚΑΙΤΑΣ

3. ΚΑΙΤΑΣ: cut out of alignment in a slightly larger hand and apparently an insertion, ed.pr., who suggests καὶ τᾶς followed by e.g. θυγατρός or γυναικός in paint

B: Ὁ δᾶμος | Μάρ(κου) Αὐρ(ηλίου) Ζωΐλου τοῦ Φιλουμελνοῦ ἥρωος

The formula with the name of the deceased in the genitive is known from Knidian inscriptions; members of the same family are on record in *I.Knidos* 411/412, ed.pr. (on 18, with note 21; in 411 a Μάρκου Αὐρηλίου, Φιλουμένου υἱοῦ, Γλαύκου).

904. Knidos. Funerary epigram for Phileratos, 4th cent. B.C. Rectangular limestone block found in Eski Datça, when a private house was demolished; now in a private collection in Datça. Ed.pr. W.Blümel, *EA* 23 (1994) 158/159 (ph.; translation).

Πρόσθε μὲν ἐν θυσίαισι, Φιλήρ[α]τε Κλεινία υἱέ,
εὖ ⟨ζ⟩ήσας στέφανον κρατὶ ἐπὶ σῶι φορείων,
εὐσεβίαν ἀσκῶν ταύρων τε ἐπὶ μηρία ἔκαυσας
ἀθανάτοισι θεοῖς δήμου ὑπὲρ Κνιδίων·
νῦν δὲ σὲ μοῖρα ὡραῖον ἀπήγαγεν εἰς δόμον ἀγνὸν
Πλούτωνος καὶ σοὶ μνῆμα ἐπέθηκε τόδε
υἱὸς ὁ σὸς τιμῶν ὡς πρέπον ἦν γονέα

2. ΕΥΞΗΣΑΣ, lapis; ed.pr. prints ζήσας and apparently interprets it as ἔζησας.

905. Knidos. Artist's signature, ca. 250 B.C. W.Blümel, *Araştirma Sonuçlari Toplantisi* 11 (1993) 193, briefly presents a fragment of a statue base with the signature of the Athenian sculptor: Πείθανδρος. Cf. C.Brixhe, *BE* (1996) no. 406.

906. Knidos. Lead tablets with judicial prayers, 2nd/1st cent. B.C. Audollent, *DefixTab* 1-13; *Syll.*^{3} 1178-1180. Cf. H.S.Versnel in *Ancient Cult Practice* 145-154: these texts are judicial prayers (cf. already *SEG* XXXVIII 2010; XLI 1831) rather than defixiones. The πιττάκιον on record in a Lydian confession inscription (*TAM* V 1 251; Petzl, *Beichtinschriften* (cf. our lemma no. 951) 60) is likely to have been a tablet containing a request to the deity to

punish the culprits, and a curse against the latter. Similarly the ἀραί placed in the temple in *TAM* V 1 318 (Petzl, *Beichtinschriften* 69) are imprecations or rather tablets containing such curses. The word πεπρημένος (Audollent nos. 1, 2, 4), which characterizes the evil-doer and denotes the condition which forces him to confess, is not a Ionian form of πεπραμένος ('sold', viz. in the possession of the goddess) but means 'burned' ('brûlé'), probably by fever or by an ordeal by fire; for the latter V. collects parallels. V. tends to interpret the words μεγάλας βασάνους βασανιζομένα ('put to the test by great tortures'; Audollent no. 1) as a reference to the fire with which the deity afflicted the culprit. [βασανίζομαι occurs once in a *Beichtinschrift* (Petzl no. 59), where it clearly has a purely judicial meaning: 'Als sie --- verhört wurde'; the person concerned was already known; in the Knidos-tablet the culprit is unknown so that a more 'internalized' interpretation of βασανίζομαι is almost imperative; however, the μεγάλαι βάσανοι in Audollent no. 1 may well have implied much more than the 'fire' or 'fever' of πεπρημένος. The text itself does not establish a link between the two concepts, Pleket].

---

907. Mylasa. Corpus. In a review of *I.Mylasa* I (cf. *SEG* XXXVII 870; for vol. II cf. XXXVIII 1067) T.Drew-Bear, *Gnomon* 66 (1994) 25-40, presents new readings and restorations in the following texts. We omit minor changes in bracketing.

154 LL. 1-3: [Ἐπὶ ἀρχόντων τῶν δείνων], Καίσαρος [e.g. πρώτῃ ἐπιστατοῦντος ἄρχοντος τοῦ δεῖνος]ιρου, ἔδοξ[ε τῇι βουλῆι καὶ τῶι δήμωι· γνώμηι ἀρχόντων τῶν δείνων· πε]ρὶ ὧν εἰσε[γράψατο ὁ δεῖνα· ἐπειδὴ κτλ.]; the month name Καῖσαρ is new for Mylasa; cf. *I.Stratonikeia* 255 and 669, D.-B.; L. 1: Καίσαρος or [φιλο]καίσαρος; L. 2 [κα]ιροῦ ?, *I.Mylasa*

332 L. 2: ⟨ζή⟩σαντος (following Waddington, on the basis of Le Bas' copy ΣΩΣΑΝΤΟΣ) or ⟨βι⟩ώσαντος; ζώσαντος, *I.Mylasa*; however, Merkelbach (see below) points out that the aorist ζώσαντος is correct (cf. Herod. 1.120; *IG* XI 4 1299)

444 see our lemma no. 911

452 LL. 5/6: καὶ Αἰνέα | [τοῦ] Ἀντι⟨ό⟩χου; καὶ Αἰνέα | [τῆς] Ἀντι⟨ό⟩χου, *I.Mylasa*

455 LL. 1-3: [Δαιμόν]ων [Ἀγαθ]ῶν τὸ | [ἠρῷο]ν Ἰουλίας Ἀρτε[μισί]ου; [Ἀγαθ]ῶν | [? ἠρῷο]ν Ἰουλίας Ἀρτε[μί]ου, *I.Mylasa*[cf. also W.Blümel, *EA* 13 (1989) 14]; Ἀρτε[μισί]ου, D.-B., following *SEG* XXXVI 1004

539 Μούκρων (gladiator's nickname; = Latin mucro; so already S.Mitchell: see *SEG* XXXVIII 1067 in fine); ΜΟΥΚΡΩΝ[--], *I.Mylasa*

548 L. 1: Νίκη is concealed in *I.Mylasa*'s H.I

550 L. 12: [Σιλ]βανοῦ; [--]ΒΑΝΟΥ, *I.Mylasa*

553 Νίκη | Αἰνήου (cf. *I.Iasos* 366: Νίκη Αἰνήου); Νίκη | [--]ΑΙΝΗ | [--]ΟΥ[--], *I.Mylasa*

554 L. 1: perhaps Νείκη [Ἐπ]α[φρ]ῦδος (cf. *I.Mylasa* 561: see below); Νείκη [-]Α[-]ΥΔΟΣ, *I.Mylasa*; LL. 2/3: [σ]υνεφήβων; [σ]ὺν ἐφήβῳ, *I.Mylasa* [in *EA* 13 (1989) 14, Blümel himself already suggests [σ]υνεφήβωι̣ν); L. 4: perhaps ὑ[ποι]ε[ρέων] or εὖ vacat εὖ; [--].Υ[--]Ε[--], *I.Mylasa*

561 Νίκη | Ἐπαφρᾶ | ὑποι[ερέως]; Νίκη | Ἐπαφρᾶ | ΥΠΟΙ[--], *I.Mylasa*

563 LL. 1-3: Νί[κη] | 'Αρίστ[ω]|νος κτλ.; Νί[κη] | 'Αριστ[--]|ΝΟΣΙ.[--], *I.Mylasa*
659 L. 4: [τὰ]ν δ' ἀναγγ[ελίαν τοῦ στεφάνου]; [--]Ν δ' ἀναγγ[ε, *I.Mylasa*

Cf. also R.Merkelbach, *ZPE* 101 (1994) 301-306, for justified criticism on the acid tone throughout D.-B.'s pretentious review. M. comments on the purpose of the *IGSK*-volumes as useful collections of inscriptions on a geographical basis, without which research on specific topics would be impossible. On 306 he draws attention to the middle-Hellenistic land leases *I.Mylasa* 200-232. Where plots are sold, it is always by private men to sanctuaries; often the same men leased the plots subsequently. This may reflect a 'fundamentalistic' religious attitude: a recurrence of the old Carian 'Tempelwirtschaft' of pre-monetary times.

908. Mylasa. Honorary inscription for the emperor Arcadius, 383-408 A.D. Large statue base. Briefly presented by W.Blümel, *Araştirma Sonuçlari Toplantisi* 12 (1994) 19/20.

Τὸν μέγιστον καὶ θεοlφιλέστατον δεσπότην | ἡμῶν Φλ. 'Αρκάδιον | τὸν ἐώνιον Σεβαστὸν || ἡ βουλὴ κὲ ὁ δῆμος

The entire text is engraved on top of an earlier, erased text, B. [Cf. now *L'Année Épigraphique* (1994) [1997] no. 1709: there was possibly an initial inscription for Arcadius and Maximus; the latter was proclaimed Augustus in the same year as Arcadius, viz. in 383 A.D.; in 388 A.D. Maximus disappeared and it was perhaps in that very same year that the initial text was erased].

909. Mylasa. Edict of the praetorian prefect of the East Fl. Illus Pusaeus Dionysios, 1 August 480 A.D. *I.Mylasa* 613 (*CIG* 2712; *SEG* XXXIX 1129bis*; cf. XLI 1774 in fine). Republished by D.Feissel, *T&MByz* 12 (1994) 263-297 (ph.; translation; bibliography) on the basis of earlier editions, unpublished photographs and copies made by L.Robert in 1934 (cf. *RA* 6, 1935, 2, 158; *Études Anatoliennes*, Paris 1937, 542-546; *OMS* II 928) and the two other copies of the edict found in Keramos (*I.Keramos* 65; *SEG* XXXV 1091) and Stratonikeia (*I.Stratonikeia* 1019) and preserving parts of LL. 1-8 and 12-15 respectively (underlined in the text below). Since F.'s text supersedes earlier editions, we refrain from reproducing F.'s elaborate app. crit. (272-274); we note the differences between the copies from Keramos [= Ker.] and Stratonikeia [= Strat.] and the Mylasa version. We incorporate some corrections of F.'s readings made by W.Blümel after re-examination of the stone and communicated to us per ep.

Φλ(άβιος) Ἴλλους Πουσῆος Δ[ιονύσιος ὁ] μεγαλοπρ(επέστατος) ἔ[π]αρχος τῶν [ἱερ]ῶν πρετωρίων. Φλ(άβιος) Βοήθ(ι)ος κὲ Φλ(άβιος) Ἰωά[ννη]ς Θωμᾶς τὸ β'· Θεόδουλος τὸν λόγον ποιο[ύ]μενος ὑπὲρ Ἀλεξάνδρου τοῦ μεγα[λ]οπρ(επεστάτου) κόμ(ητος) τῶν θίων πριουάτων, γενικοῦ κουράτορος τῶν προσ[ηκόν]των πραγμάτων Πλακιδίᾳ τῇ ἐπιφανεστάτῃ, καὶ Ἰωάννου τοῦ λαμπρ(οτάτου) φροντίζοντος καὶ αὐτοῦ πραγμάτων τῆς αὐτ[ῆ]ς

ἐπιφανεστάτης οἰκίας, εἴσοδον ποιησάμενος εἰς τὸ ἡμέτερον δικαστήριον ἀτοπωτάτην ἡμῖν προσήνγιλεν πρᾶξ⟨ι⟩ν ⟨τ⟩ῶν τελούντων εἰς τὸ βουλ(ευτήριον) Τ[..]ευδιατῶν· κομιζομένους γὰρ αὐτοὺς ἔ⟨φ⟩ησεν παρὰ τῶν συντελῶν τὰ δημόσια χρήματα μετὰ πανουργίας κὲ τέχνης τὰς πληρωτικὰς ἀποδίξις τούτοις προ{σ}ίεσθε, μήτε τ[ῶ]ν ζυγοκεφάλων ὑπὲρ ὧν τὰς ἀπετήσις ποιοῦντε {σ} μήτ⟨ε⟩ τῶν καταβαλλομένων χρημάτων ἢ εἰδῶν ταύτες ἐντιθ{εσθε}έντες ποσότητα, τούτῳ γὰρ τῷ τρόπῳ συνκρύπτιν ἐπιχιροῦντας τὴν ἐν τοῖς ὑπερπραξίοις ⟨αὐ⟩τῶν π⟨λ⟩εονεξίαν· ταῦτα διδάξας ἐξ(ήτησε) τύπον ἐπὶ τούτῳ ⟨π⟩αρ' ἡμῶν δοθῆνεν κα⟨ί⟩, τῆς ἡμετέρας τάξεως διδαξάσης Πουσεῶν τὸν τῆς μεγαλοπρεποῦς μνήμης ἡνίκα τὸν ⟨ἡ⟩μέτερον διεκόσμι θρόνον γενικὸν δεδωκένε τύπον τὸν βουλόμενον τοὺς ἐκασταχοῦ πολιτευομένους κὲ ὑποδέκτας τῆς παρ' αὐτῶν ἐγδιδομένες πληναρίες ἀποδίξεσιν ἐντιθένε τῶν τε ζυγοκεφάλων κὲ τῶν ὑπὲρ [α]ὐτῶ(ν) καταβαλλομένων εἰδῶν ἢ χρημάτων ποσότητα, προσετάξαμεν τοὺς μὲν τοίπους τούτους ὑπέρ τε τῶν δημοσίων κὲ τῶν συντελῶν καλῶς κὲ συνφερόντως ἔχον[τ]ας παντὶ φυλάκτεσθε τρόπου, τοῦ [τολμ]ῶντος παραβένιν προσδεχομένω τὸν ἔσχατον [κ]ίνδυνον, προτίθεσθε δὲ διατάγματα τούτους πᾶσιν κηρύτ[το]ντα, ὥστε κὲ τοὺς οἰκοῦντας τὰς πό⟨λεις⟩ κὲ τοὺς ἐν ἀγροῖς ὄντας [ἢ κ]ώμες ⟨---⟩ προ⟨σ⟩ήκιν αὐτοὺς κατὰ τὸν [εἰρημ]ένον τρόπον τὰς ἀποδίξις ἐγδιδόνε τε κὲ κο[μίζεσθ]ε, τὰς μέντοι τάξις κὲ τὰ βουλευτήρια παρὰ τοῖς ἡγουμέ[νοις τῶν] ἐπαρχιῶν κατατίθεσθε ὅτι δὴ παραφ[υλά]ξουσιν τούτους [τοὺ]ς τύπους κὲ καθ' ὃν ΔΕΗ παραβη[- ca. 20 - δηλον]ότι δι' ἀναφορᾶς· πάντ[ων οὗ]ν ἀναφερομένω[ν εἰς τοῦς λαμ]προτάτους ἄρχοντας τῶν [ἐπαρχιῶν ἢ] το⟨ὺς⟩ τὰς πόλις ἐγδικοῦντας, ἡ προσελε[υσθέντες ὑπό [τινων] μενφομένων τὸ μὴ γίγνεσθε τὰ[ς ἀποδείξεις - ca. 12 -]α μὴ φροντίσιεν κὲ παρασκευάσ⟨ι⟩εν κατὰ [τούτους γενέσθαι τοὺ]ς τοίπους τὰς ἀποδίξις, τριῶν λιτρῶν χρυσοῦ ἐπιτίμιον ὑποστῆνε· εἶνα δὲ μὴ πρὸς βραχύ⟨ν⟩ τινα [χρόνον] [κρ]ατῆσαν τὸ {υ} οὕτως διατ[υπω]θὲν εισω[.....τα π]αρ⟨α⟩μεληθῇ {ν} παρεκελε⟨υ⟩σάμεθα [ἐπὶ τ]ῆς μητροπόλεως φρο⟨ν⟩τίδι τῆς σῆς λαμπρότητος κὲ τῆς ἐξυπηρετουμ[ένης] [σ]οι τάξεως λίθῳ ἢ χαλκῷ τὸν ἡμέτερον ἐν[χαραττόμενον τύπ]ον ἅπασιν δῆλον προκῖσθαι τοῖς τὰ [νῦν] οὖσιν καὶ μετὰ ταῦτα γενησομένοις, πρὸς ἀνέρεσιν πάσης κακοτεχνίας [τῶν] [ἐκ]τιθεμένων τὰς ἀποδίξις τοῖς συντελέσιν ἐ.[- ca. 13 -] ἢ γενομένες ἤδη ἢ καὶ γιγνομένα[ις τῶν] δημοσίων χρημάτων καταβολ[αῖς· δεξαμέ]νη τύνυν ἡ σὴ στερρό[τ]ης τόδε ἡ[μῶν τ]ὸ πρόσταγμα σπουδασάτω τὰ π[αρ' ἡμῶν διατυ]πωθέντα [ἔργῳ πα]ραδοῦνε, τὴν ἐξ ἀ[μελείας] μετὰ τῇ πιθομένῃ αὐτῇ [τάξει ὑφορωμέ]νη κίνησιν· πρὸς γὰρ τὸ πᾶσιν [τρόποις] [τὰ] παρ' ἡμῶν [διατυπωθέν]τα ἔργῳ {παραδοῦναι τὴ[ν ἐξ ἀμελείας] μετὰ τῇ

π[ιθομένῃ α]ὐτῇ τάξι ὑφορωμένῃ κίνησιν· πρὸς γὰρ τὸ πᾶσιν τρόποις τὰ [παρ' ἡμῶν διατυ]πωθέντα ἔργῳ} παραδοθῆ[ναι]
[Δό]μνον ἐκ τῆς ἡ[μετέρας ἀ]πεστίλαμεν τάξεως, ἀπιληθέντες αὐτῷ κὲ ζώ[νης κὲ ὑ]παρχόντων ἀφέρεσιν εἰ μὴ ἐντὸς καλανδῶν δεκενβρ(ίων) πέρας [ἐπιθείη το]ῖς παρ' ἡμῶν προστεταγμένοις καὶ ἀν[α]-
φορὰν κομισθ[είη εἰς τὰ] ἡμέτερα δικαστήρια δηλοῦσα⟨ν⟩ τὰ παρ' ἡμῶν π[ρ]οστεταγμένα ἔργῳ παραδεδόσθαι· Dat(um) kal(endas) Agustas Cost[an]inup(oli)

1. ΒΟΗΘΟΣ, lapis; Βοήθιος καὶ, Ker. || 2. ΠΡΟΣ.....ΤΙΝ, copy R.Pococke; προσ[ηκόν]τ⟨ω⟩ν, *CIG* on the basis of P.'s copy; TIN not seen by Robert; in fine τ⟨ω⟩ν, F.; corr. B. || 3. κὲ 'Ιωάννου τοῦ λανπροτάτου, Ker. || 4. προσήνγιλεν = προσήγγειλεν; ΠΡΑΞ^{N}ΠΩΝ, lapis; ΒΟΥϚΛΤ...ΥΔΙΑΤΩΝ (before ΥΔ traces of an E or a T), lapis; ΒΟΥϚΛΤ instead of ΒΟΥΛϚΤ, F.; in fine αὐ[τῆ]ς, F.; corr. B. || 5. ΕΘΗCΕΝ, lapis; ΕΦΗCΕΛΙ (= ἔφησε⟨ν⟩), Ker. || 6. ΜΗΤC, lapis; ποι[οῦν]τε τῶν (without μήτε), Ker.; τούτῳ τρόπῳ συνκαλύπτιν, Ker. || 7. ΤΩΝΠΕΟΝΕΞΙΑΝ, lapis; ΕΞϚΤΥΠΟΝ, F.; ΕΞΙΤΥΠΟΝ, B.; ΓΑΡΗΜΩΝ, lapis; παρ' ἡμῶν, Ker.; ΚΑΤΑ, lapis || 8. ΥΜΕΤΕΡΟΝ, lapis || 11. ΠΡΟΗΚΙΝ, lapis; τάξι⟨ς⟩ (ΤΑΞΙ, lapis), F.; corr. B. || 12. ἐπαρχε[ιῶν], Strat.; ΤΟΝ, lapis; ΕΙΠΡΟΕΛΕΥΘΕΝΤΕC, Strat.; ἡ = εἰ || 13. ΠΑΡΑCΚΕΥΑCΕΝ, lapis; [παρασκευ]άσιεν, Strat.; τριῶν χρυσοῦ λιτρῶν, Strat.; πρὸς βραχύ⟨ν τι⟩να (ΒΡΑΧΥΠΝΑ, lapis), F.; corr. B. || 14. ΑΡΗΜΕΛΗΘΗΝ; ΚΕΛΕCΑΜΕΘΑ, lapis;]τα παραμεληθῇ παρεκελευσά[μεθα, Strat.; ΦΡΟΤΙΔΙΤΗC lapis || 15. προκῖσθε τοῖς τε νῦν οὖσιν, Strat.; οὖ[σ]ιν, F.; corr. B. || 20. ΔΗΛΟΥCΑC, lapis || original Greek document (no translation from the Latin): a γενικὸς τύπος (= forma generalis) like the earlier, similar document which it confirms (L. 8, issued by Dionysios' predecessor Pousaios, prefect between 465-467 and 473 A.D.), i.e. an 'ordonnance' (rather than a letter or an edict in the strict sense) valid for the whole prefecture of the Orient. Detailed discussion of: 1) the diplomatic formulas (276-279); 2) LL. 1-4: the officials involved (279-285): Dionysios (followed by his two colleagues of Italy and Illyricum; for the hierarchy of the praefecti praetorio in headings see *SEG* XLI 1774) and Alexander, both known from other sources. The latter is probably the provincial curator of the 'domus nobilissima' of Placidia the Younger, daughter of Valentinian III (comment on the history and legal status of this 'department of the crown'), whereas Johannes is his minor local colleague; 3) LL. 4-7 (285-287): the accusation of ὑπερπράξιον (word known only from this inscription; = superexactio) committed by the boule of T--euda (or -dia or -deia; unidentified place), brought before Dionysios by Alexander's representative Theodoulos in a hearing (cf. L. 5: ἔφησε). The irregularities consisted in the omission in the tax receipts of the numerals specifying both the ζυγοκέφαλα (unity of assessment which can be applied both to plots and persons) underlying the various taxes, and the payments in money or nature; 4) the place of our ordinance in the development of tax laws and regulations from 383 to 545 A.D., mainly based on literary sources (287-290). New is the capital punishment for offenders (L. 10); 5) diffusion of the ordinance in two ways (290-292): wide diffusion of διατάγματα (L. 10; temporary posters on papyrus paraphrasing the contents of the ordinance) and engraving of the ordinance itself in the capital of each province on stone or bronze (LL. 14/15). As to Caria, no copy of our document has been found so far in Aphrodisias; the copies from Mylasa, Keramos and Stratonikeia are a 'surplus' apparently due to the personal initiative of the praeses of Caria; 6) sanctions (293-295): capital punishment for future offenders (L. 10), probably possible on the basis of a law of Arcadius issued in 397 A.D. (Codex Theodosianus 11.8.1), and a relatively modest fine for negligent governors and defensores (LL. 12/13); 7) LL. 16-20: epilogue and Latin subscript (295-297): provisions and checks for actual publication and implementation (Domnos must have been one of several praefectiani all charged with the same mission, though his activities were

not necessarily confined to Caria in view of the four months at his disposal). A subscript in Latin was usual in imperial and prefectorial constitutions and ordinances; the mason faithfully copied the cursive script of his model.

910. Mylasa (area of: plain of Ağaçlihöyük = S(ō)ssos ?). Dedication to Chthonia Basileia and Hekate Sossis (?), end of 2nd cent. B.C. Rectangular marble block; the inscription is flanked by two swords; above the inscription a crescent. Ed.pr. W.Blümel, *Arastirma Sonuçlari Toplantisi* 12 (1994) [1995] 20/21; republished by id., *EA* 25 (1995) 43/44 no. 5 (ph.).

Διοκλῆ[ς] | Διοσσκουlρίδου καὶ | Δα[μ]ᾶς || Δημητρίlου [Χ]θολνίαι Βα|σιλ̣αίαι | καὶ Ἑκάllτηι Σ[.]σlσίδι κατὰ | πρόσταlγμα vacat

7-8. Βασιλαίαι: for an explanation of the development of Βασιλείαι into Βασιλαίαι cf. C.Brixhe, *BE* (1996) no. 35, who argues that the endings -αι/-ηι do not cease to be used after ca. 100 B.C. (so ed.pr.) but are attested until the 3rd cent. A.D. and that accordingly our text may well be somewhat later; Χθονία Βασίλεια is unattested so far, ed.pr. || 10/11. Σ[ω]σlσίδι, ed.pr., who refers to Κασωσσος, not far from the place of our text, but does not exclude Σ[ι]σσίδι, Σ[α]σσίδι or Σ[ε]σσίδι; the epithet is likely to refer to a toponym: S[o]ssos, presumably the place where the temple of Hekate is to be placed.

911. Mylasa. Epitaph of Tiberius Claudius Epiktetos and his relatives, Roman imperial period. *I.Mylasa* 444. T.Drew-Bear, *art. cit.* (cf. our lemma no. 907) 33-35, reads and restores this text as follows.

Δαιμόνων [Ἀ]γαθῶν·
Τιβερίου Κλαυδίου Ἐπικτή[του]
τὸ μνημε[ῖο]ν καὶ ΜΕΓΑ[----]
ὀστοθήκη [τῆς δεῖνος] τῆ[ς γυναι]-
[κὸ]ς αὐτοῦ καὶ τῶν τ[έκνων]
αὐτοῦ Τ[ί]τ̣ο[υ] Φλαυ[ίου --]-
γά[.]ου καὶ Γυμνα[σίου]
καὶ ΚΑΤ Ἀγαθοδα[ί]μ̣[ονος καὶ
Νον] -
νης· ἄλλῳ δὲ οὐ[δ]ενὶ ἐ[ξ]ου[σ]ία
ἔσται τεθῆν[α]ι, εἰ μὴ τῶν
ἐξ αὐτῶν γ[εν]νηθη̣[σομέ]-
[ν]ων τέκνων· εἰ δέ τις
[πα]ρὰ τὰ γεγραμμένα [κα]-
τ[αφρ]ο[νήσῃ], ἀποτείσει
τῷ φίσκῳ δηνάρια χεί-
λια καὶ πεντακόσια·
ζῶσιν

3-4. Perhaps καὶ μετὰ [τῆς] | ὀστοθήκη[ς], though in that case the function of καί is unclear, D.-B., who considered but rejected μεγά[λη] || 4. TH: perhaps part of the name of the woman, D.-B. || 6-7. e.g. [Πη]lγά[σ]ου, D.-B.; Φλαυ[ίου --] | .A.OY, *I.Mylasa* [for names like Γυμνάσιος, Γυμνάσιον cf. H.Solin, *ZPE* 77 (1989) 101 note 5, Herrmann] || 8. rest. e.g., D.-B. || 8-12. ΚΑΤΑΓΑΘΟ..[--]lΝΗΣ· ἄλλῳ δὲ οὐδενὶ .OY.N[--]lεσται τεθῆναι εἰ μὴ τῶν | ἐξ αὐτῶν Γ[--]ONḤOT.N[--l--].N κτλ., *I.Mylasa* || 13-14. γεγραμμένα | T[-]O[--], *I.Mylasa*.

912. Mylasa (area of: Sinuri). Epitaph of Maiandria, Roman Imperial period. Cylindrical white marble base found in Aşağı Kalinağel Köyü, near Sinuri. Ed.pr. W.Blümel, *Araştirma Sonuçlari Toplantisi* 11 (1993) [1994] 192; republished by id., *EA* 25 (1995) 41-43 no. 4 (ph.).

Μαιανδρίας τῆς | Ἰατροκλείους, | γυναικὸς δὲ Πινιδάρου, τῆς καλουμέ||νης Αρωσιδος οἱ υἱοὶ | καὶ ἡ θυγάτηρ τὸν | βωμόν· Δαίμονὸς | vacat Ἀγαθοῦ vacat

5. Αρωσις: probably an indigenous rather than a Greek name related to ἀρόω/ἄροσις, ed.pr. [But cf. C.Brixhe, *BE* (1996) no. 398, who refers to a Cretan called Ἄροσις] || 7-8. the gen. plur. Δαιμόνων Ἀγαθῶν is used more often and is typical of the area of Mylasa and Iasos, ed.pr.

913. Mylasa. Inscription on a column. Cf. M.Çakici, *Müze* 5 (1994) 323 and 330 (ph.), for an inscription on a marble column found in Milas: Νίκη. Non vidimus; cf. C.Brixhe, *BE* (1996) no. 393.

914. Nysa. Signature of the builder of a vault, late Roman imperial period. H. Pringsheim in W.von Diest, *Nysa ad Maeandrum* (Berlin 1913) 10 (inscription on the inside of a large vault over the river). Briefly discussed by K.Grewe - Ü.Öziş - O.Baykan -A.Atalay, *AW* 25 (1994) 351 (ph.): Πραύλου ἔργον | ἕως ὧδε

'Baumeister des bis zu dieser Stelle reichenden Abschnitts der Flußüberbauung', G. - Ö. -B. - A., who add that W.Blümel will republish this inscription.

915. Plarasa ? (area of: Kırköy). Dedication to Zeus of Goneus, late Hellenistic period. Mentioned by J. and L.Robert, *BE* (1951) no. 211 in fine. With the permission of J.Robert, C.P.Jones, *AA* (1994) 459, reports that this text runs as follows.

Δημήτριος Ἀντιόχου Διεὶ Γονέως εὐχήν

A priest of this cult is also on record in our lemma no. 865 L. 1 (cf. also ibid. app. crit.); a Γονεύς is known from one of the few inscriptions found in Plarasa: G.Doublet - G.Deschamps, *BCH* 14 (1890) 608/609; another Goneus, grandson of Goneus, is on record in an inscription from Aphrodisias: *MAMA* VIII 409 b, J.

916. Stratonikeia. Historical geography of the region. P.Debord in M.-M. Mactoux, E.Geny (edd.), *Mélanges Pierre Lévêque* vol. 8 (Centre de Rech. d'Hist. Anc. vol. 124; Besançon/Paris 1994) 107-121, discusses: **a)** the situation before the foundation of Stratonikeia (between 268-261 B.C.) with three poleis, which were integrated into Stratonikeia later, viz. Κορανζα, Ἱερακώμη and Κολιυργα/Κολιοργα; **b)** the subdivisions (demes) of Stratonikeia

(list of Laumonier on 112, from which D. excludes Tralleis); c) Hellenistic Stratonikeia: Lagina (with its temple of Hekate) belongs to the deme Koranza (*I.Stratonikeia* 502) and is not to be identified with Hierakome; the latter is to be connected with the sanctuary of Zeus Chrysaoreus and it is on its territory that Stratonikeia was founded. D. suggests locating the center of Koliurga at the ruins at Kurbet Köy, ca. 5 km. Southwest of Stratonikeia, and to identify the temple of Artemis, on record in *I.Stratonikeia* 801 (from Kurbet), with that of Koliurga. D. hesitatingly suggests locating the demes of Koraia and Lobolda on the right bank of the Marsyas (see map on 121).

917. Stratonikeia. Inscription mentioning a tower, late 3rd cent. B.C. Rectangular blackish marble block; inscription in a moulded frame; found built into a house within the ancient city walls. Ed.pr. E.Varinlioğlu, *REA* 96 (1994) [1995] 189-191 (ph.).

Τρίτου πύργου μέσης πύλης ὑπὸ | τὸ Σαραπιεῖον· ἐπίσημον· Δελφικὸς τρίπους

The citizens of Stratonikeia served in military units each responsible for the defence of a section of the city wall indicated by a numbered tower. The present unit, which has a Delphic tripod as its emblem, is connected with the central gate in the walls behind the sanctuary of Sarapis. Two similar inscriptions from the same period are known: *I.Stratonikeia* 1003/1004; in view of our new inscription, 1003 should be considered complete at top; LL. 1/2 should be restored as Αὐχένο[ς numeral πύργου or πύργος] | παρὰ τὴν [πλατεῖαν] (with Auchen as a toponym) rather than [--- ἕως τοῦ] | αὐχένο[ς --] παρὰ τὴν [πλατεῖαν], ed.pr. || for fortifications in general see our lemma no. 1702.

918. Stratonikeia. Inscribed altar, Hellenistic period. Cf. E.Varinlioğlu, *Araştirma Sonuçlari Toplantisi* 11 (1993) 200/201 and 204 (dr.), for part of an altar of Dionysos found in the theatre and bearing the inscription Στρατονικέων τῶι δήμωι (hanging omicron and omega). Cf. C.Brixhe, *BE* (1996) no. 399.

919. Stratonikeia. Funerary epigram for Kallinikos, Hellenistic or Imperial period. *SEG* XXXVIII 1103; *I.Stratonikeia* 1328. M.W.Dickie, *ZPE* 100 (1994) 109-118, accepts the reading by *SEG* of Καλλίνικος in L. 1 as a proper name. He briefly discusses the metrical pattern of the epitaph and explains the Doricisms by the fact that perhaps Doric was associated with the plangent tone of lamentation. Ὁ πάντα Μούσαις -- ἁρμόσας in L. 1 means that Kallinikos acted harmoniously in the service of the Muses (that is: he excelled in the literary aspects of his education). Παλαίστρᾳ ποικίλᾳ κεκασμένος in L. 2 is interpreted by D. as meaning that Kallinikos stood out from his fellows in the various forms of rhythmic exercise carried on in the palaestra, rather than in wrestling [but there seems no firm ground for this interpretation of ποικίλος; nor, for that matter, for rhythmic exercises playing a substantial role in the education in the palaestra; cf. also *SEG* XLIII 1215]. Μαρανθείς in L. 4 carries no suggestion that the youth wasted away; it is rather the imagery of a rose or a plant in full bloom that dies in

its prime. The final sentence was interpreted by previous editors as meaning that Kallinikos lies dead since Hades is envious and causes the eyes of good people to melt in tears at so great beauty. D., however, suggests as an alternative: Kallinikos is dead, since Hades is envious of the good, wasting his eyes away over so great beauty (ἐσθλοῖσι is a dative governed by βάσκανος; ἀν = ἀνά with apocope, its use may be explained by the notion of extent present in the adjective τόσαν, sc. the eye running all over so great beauty). Hades' envy was provoked by Kallinikos' virtue and beauty, which tortured Hades. D. emphasizes that the common notion in inscriptions and prose texts is that envy causes the eyes of the envious to waste away. The epigram says that Hades causes his own eyes to waste away (that is: to dry up and become dull) out of envy of Kallinikos' grace. This image has no parallels in pagan Antiquity. It may contain an indication that Hades was thought to have the Evil Eye; the grace of beautiful youths was exceptionally vulnerable to the Eye of Evil.

920-921. Tabai. Two epitaphs. H.Malay, *Arkeoloji Dergisi* 2 (1994) 178 nos. 10/11 (ph.), publishes the following texts now in the Museum in Denizli.

920: 178 no. 10. **Epitaph of Melitine.** Left part of a marble stele with relief representing the left part of a person reclining on a couch and at left another, seated person holding an object in her left hand; above that object another object ⊕ [it looks as if in the space above the couch at right there is part of a circular object, possibly a wreath raised by the reclining person]; below the couch a running dog; inscription above and left of the relief.

Μελιτίνη Εὐτύχου [θυ]|γάτηρ "χαῖ|ρε" λέγι παι|ρόδοις

Undated by ed.pr. ll 2-3. for the formula 'χαῖρε' λέγει ὁ δεῖνα ed.pr. refers to J. and L.Robert, *La Carie* II nos. 89-92 (common in Herakleia on the Salbake).

921: 178 no. 12. **Epitaph of Menas.** Pedimental marble stele with tenon; the upper right corner and the akroteria are missing; in a slightly recessed field topped by an arch representation of a man who leads his donkey (or mule); inscription partly above and in the arched field (LL. 1-3) and below the field (LL. 4/5).

[. .]χης νεώτερο[ς - - -]
τὴν στήλλην μ[νείας χάριν]
ἐκ τῶν ἰδίων
relief
Μηνᾶς Κιβυράτης παροδεί[ταις]
vacat χαίρειν vacat

Undated by ed.pr. ‖ 1. [Λά]χης, [Πά]χης or [Μά]χης, ed.pr., who suggests that in fine something like τῷ πατρί or τῷ ἀδελφῷ may have to be restored and that Menas may have worked as mulio for a post-station [possible but not necessarily so; he may have been a private muleteer, Pleket].

922. Tralles. Epitaph and epigram (with musical annotation) of Seikelos, 1st cent. A.D. *I.Tralleis und Nysa* 219 (*SEG* XXXVI 1008; cf. XLII 1777). Cf. W.D.Anderson, *Music and Musicians in ancient Greece* (Ithaca-London 1994) 222-227, for some reflections on the meter, pitch key and melodic form of this song.

IONIA

923. Ephesos. The Acta Johannis. H.Engelmann, *ZPE* 103 (1994) 297-302, argues against the editors of the Acta that the writer was very well informed on the topography of the city, the institutions and the Artemis cult. The Ephesian inscriptions contain identical terms or give close parallels, i.a. for πρῶτος στρατηγός (mentioned in many inscriptions), λευκοφορέω (see *I.Eph.* 907 L. 1), the γενέθλιος ἡμέρα ('birthday') of Artemis (see *I.Eph.* 27 L. 224: τῇι γενεσίωι τῆς μεγίστης θεᾶς, and *SEG* XXXIX 1195 LL. 16/17: τὰς γενεσίους ἔκτας) and for several cultic terms like δύναμις, θυσίαι, στεφανώματα, μαγεία.

924. Ephesos. The Artemision. For a brief discussion of several aspects of the Artemision (banking; estates; relation with the polis; priests and administrators: neopoioi, essenes and kourētes and their social status), see H.Roozenbeek, *Hermeneus* 66 (1994) 131-140 (in Dutch).

925. Ephesos. The Γραμματεῖς. C.Schulte, *Die Grammateis von Ephesos. Schreiberamt und Sozialstruktur in einer Provinzhauptstadt des römischen Kaiserreiches* (Stuttgart 1994). The book consists of two parts. **Part I** (9-140) deals with the various γραμματεῖαι (18-20: γρ. τοῦ δήμου = τῆς πόλεως = Ἐφεσίων for whom we have by far the most evidence and who was 'für beinahe alles, was in Ephesos vor sich ging, in irgendeiner Form zuständig' (30); γρ. (τῆς) βουλῆς; γρ. τῆς ἁγιωτάτης Ἀρτέμιδος; γρ. τῆς γερουσίας = τῶν πρεσβυτέρων; γρ. (τοῦ συνεδρίου) τῶν χρυσοφόρων; γρ. τοῦ ἱερωτάτου (συνεδρίου τοῦ) μισθωτηρίου; γρ. Ἀσίας; γρ. of associations; as to the latter special discussion on 31/32 of *I.Eph.* 679: the secretary is supposed by S. not to have been a member of the association; his son and grandson were bouleutai which, according to S., implies that the father must have been rather well-to-do; in her view a member of a synergasia was incapable of becoming so well-to-do [But the father undoubtedly was not a bouleutes himself; he may have belonged to the elite of an association of respectable craftsmen and thereby may well have managed to collect sufficient wealth for his descendants to be able to pay the bouleutic fee, Pleket]), the duties and functions of γρ. (28-57),

the place of the γραμματεῖς, and, especially, of the γραμματεὺς τοῦ δήμου in the hierarchy of magistracies and the social status of γραμματεῖς (68-102), foundations by and honorary statues for γρ. (103-124). **Part II** (141-206) contains a catalogue arranged onomastically: persons with and without Roman gentilicia; persons with fragmentary names and anonymous persons. S. argues that there were several career-patterns in Ephesos rather than a more or less uniform cursus honorum in the Roman way [Whether the γραμματεία τοῦ δήμου in various careers was an 'Einstiegsamt' which was exercised in the very beginning of a career (77, 79) seems questionable. On 47 S. defines the γρ. τοῦ δήμου as 'das höchste Amt' in Ephesos; it is hard to believe that it was precisely such a function which served as the initial stage in a political career, Pleket].

In *I.Eph.* 465 A L. 2, S. (43 note 90) suggests restoring ἐργεπιστατή]σαντος instead of ἐπιμελή]σαντος.

In the context of her article on γραμματικοί/grammatici (cf. our lemma no. 1694), S.Agusta-Boularot, *MEFRA* 106 (1994) 656-660, briefly discusses the various meanings of γραμματεύς: scribe of all sorts of gremia (e.g. of a collegium of physicians: *SEG* XXXIII 786; = Latin scriba, cf. *CIL* VI 9566), influential and prestigious political office in cities in Asia Minor (see above; τῆς πόλεως, τοῦ δήμου, τῆς βουλῆς, etc.), village scribe (cf. *SEG* XXXII 1149, recording the grammateus of Magnesia-on-the-Maeander, and three grammateis of the nearby village of Mandragoreis: LL. 40/41 and 48-50 respectively) and, in Jewish inscriptions, interpreter of Holy Writ.

925bis. Ephesos. Funerary terminology. P.Boned in *Actas del VIII Congreso Español de Estudios clásicos, Madrid, 23-28 de septiembre de 1991* (Madrid 1994) 65-70, briefly discusses the terms μνῆμα/μνημεῖον, ἡρῷον, καμάρα; πυρία ('sarcophagus'), σορός, εἰσώστη ('loculus', 'niche').

---

926. Ephesos. History. Cf. P.Trebilco in D.W.J.Gill - C.Gempf, *op. cit.* (cf. our lemma no. 499 initio) 302-357, for a survey of Ephesian history, society, economy and religion largely based on inscriptions.

926bis. Ephesos. Capital punishment for religious offenders from Sardis, ca. 330-300 B.C. *I.Eph.* 2 (*SEG* XXXVI 1011; XLI 968*). J.M.Kearns, *Glotta* 72 (1994) [1995] 5-14, studies the names of the Lydians condemned for sacrilege or their ancestors. Appearing in the genitive, most have been Hellenized as dental stems (genitive in -δος): Ἀταδος from Ἀτας, Ἀτιδος from Ἀτις, Βαβαδος from Βαβας, Ἰβιδος from Ἰβις, Καδωδος from Καδως, Καρουδος from Καρους, Κονδαδος from Κονδας, Ποταδος from Ποτας, Σαπλαδος from Σαπλας and Ταμασιδος from Ταμασις. K. argues that these Hellenized forms represent a Greek transformation of Lydian possessive adjectives in *-lis* (dentally pronounced). Contra O.Masson, *BE* (1996) no. 155: the indigenous Carian or Lydian names are dentally declined in

their Hellenized forms, which is a sub-product of the old Ionic declension of Greek names in -ᾶς, -ᾶδος. 'La théorie de K. n'est qu'un mirage'.

927. Ephesos. Honorary decree for the Boiotian flute-player Gorgion, 301-281 B.C. *I.Eph.* 1470 (cf. *SEG* XXXII 857; XXXIX 424). Cf. G.M.Rogers in *Boeotia Antiqua* IV 101-106, for some reflections on the role of the neopoioi, who brought the proposal to honor the flute-player before the boule, in Hellenistic-Roman Ephesos (recommending citizenship; inscribing new citizens on the wall of the Artemision); in the Imperial period they were a board of twelve elected officials, who appear as guardians of dedicated objects in the Artemision; brief comment on the mobility of Boiotian flute-players (cf. *I.Iasos* 161 and 163).

928. Ephesos. Customs law, 62 A.D. *SEG* XXXIX 1180; XLIII 752*. C.Domergue in *Epigrafia della produzione e della distribuzione* (Actes de la VII e Rencontre franco-italienne sur l'épigraphie du monde romain organisée par l'Université de Roma - La Sapienza et l'École Française de Rome sous le patronage de l'Association internationale d'Épigraphie grecque et latine, Rome, 5-6 Juin 1992; Rome 1994) 80/81 and 90, translates and briefly comments on LL. 45/46, 58-62 and 78/79. In L. 78 he translates γῆ as 'le minerai' and τὰ σκεύη as 'les conteneurs' [in the same sense now also S.Carrelli in B.Virgilio (ed.), *Studi Ellenistici* VIII (Pisa-Rome 1996) 187]; in L. 61 he renders ὑπέρ τε χαλκοῦ καὶ ἀργύρου κεχαραγμένου by 'sur le cuivre et sur l'argent estampillés'.

[See now also G.Merola, *'Il monumentum Ephesianum e l'organizzazione territoriale delle regioni Asiane'*, *MEFRA* 108 (1996) 263-297; M.Dreher, *'Die Lex portorii Asiae und der Zollbezirk Asia'*, *EA* 26 (1996) 111-128 and S.Carrelli, *'Alcune osservazioni sul portorium Asiae'* in B.Virgilio (ed.), *op. cit.* 175-189].

929. Ephesos. Letter of Hadrian concerning Lucius Erastos, 129 A.D. *Syll.*^{3} 838 (*I.Eph.* 1487). T.Drew-Bear, F.Richard in *Mélanges Le Glay* (cf. our lemma no. 863) 742-751, reproduce and translate the text of *I.Eph.* 1487 (with in L. 7 πλεῖ καὶ τὴν θάλασσαν instead of *Syll.'s* πλ[εῦσ]αι) and argue a) on onomastic grounds that Erastus (and Philokyrios: see below) are likely to have been freedmen of Ephesian notables and b) that Erastus did not transport the emperor on his ship but, together with others, accompanied Hadrian, who travelled on a war-ship. *I.Eph.* 1488, containing an identical letter of Hadrian in favor of Philokyrios, shows that the emperor did not travel on Erastus' (or, for that matter, Philokyrios') ship but that the ships of both men were part of the imperial convoy. Διακομίζειν (L. 9) means 'to convoy', not 'to transport' (cf. συνέπλευσεν in the same line: 'accompagner par mer').

930. Ephesos. Honorary inscription for Tiberius Claudius Aristion, beginning of the 2nd cent. A.D. *I.Eph.* 425 and 425 (a). M.Christol, T.Drew-Bear, *art.cit.* (cf. our lemma no. 963) 129/130, suggest reading in L. 12 of 425 [Π]ουφ[ί]ου Σεκο[ύ]ν[δ]ου

(*I.Eph.*: [Φ]ουφ[ί]ου etc.). In 425 (a) they restore in L. 4 the praenomen of the honorand [Τι.] Κλ. Ἀριστίω[ν], in L. 5 [-- Πούφιον] Σεκοῦνδ[ον τὸν στρατη]γόν (*I.Eph.*: -- Φούφιον] --- [-- τὸν συνερ]γόν), in L. 7 Λέ]πτα (*I.Eph.*: --]πτα ❦; Λέπτα is a woman's name) and in L. 8 [ἐπὶ ἀνθ]υπά[του τοῦ δεῖνα (*I.Eph.*: ὑπά[τῳ τὸ ..]). For the Fufii cf. our lemmata nos. 947 and 963.

931. Ephesos. Fragment mentioning temple servants. *SEG* XXXIV 1100. Republished by H.Engelmann, *ZPE* 102 (1994) 188-190. E. comments on ἱεροί, persons vowed to Artemis and serving as workmen in the Artemision. The ἀκροβάται sc. τῆς θεοῦ were a group of twenty persons, who performed tasks during feasts of Artemis. Therefore the inscription has to do with the Artemision, not with the place Ὀπισθολεπρία (the fertile valley behind the Bülbüldagh). Ἀντιγραφεῖς were accountants of the temple treasury; gifts were deposited in the pronaos of the new Artemision (see *I.Eph.* 27 LL. 281-284; cf. *SEG* XLI 974). The opisthodomos must also have served as treasury or alternatively as archive.

vacat [Ἀγαθῇ] Τύχῃ· vacat
[ἐπὶ ἀρχισκηπτούχου] Μενεκράτους
[----------] ἱερός, ἀκροβά-
4 [της τῆς θεοῦ, ἀντιγρ]αφεὺς ὀπισθο-
[δόμου, Ἑρμίας ? Ἑ]ρμίου ἀκροβά-
[της τῆς θεοῦ, ὁ δεῖνα Ἀτ]τικο[ῦ]
[----------]

2,3. not restored in *SEG* II 3-4. ἀκροβά|[της -- ἀντιγρ?]αφεὺς, *SEG* II 4-5. Ὀπισθο|[λεπρίας?, *SEG* II 5. -- Ἑ]ρμίου, edd.pr. II 5-6. ἀκροβά|[της -- Ἀτ]τικο[--], edd.pr.

932. Erythrai. List of names, ca. 400-350 B.C. *I.Erythrai* 161. Rediscovered and now in the Museum in Manisa. Cf. H.Malay, *I.Manisa* 147 no. 516 (ph.; no text).

933. Klaros. Temple and oracle. For a brief discussion of the location, the organization and the clientela of the oracle, see H.W.Pleket, *Hermeneus* 66 (1994) 143-151 (in Dutch); brief discussion of *SEG* XLII 1065 [See now also R.Merkelbach - J.Stauber, '*Die Orakel des Apollon von Klaros*', *EA* 27 (1996) 1-53].

934. Magnesia on the Maeander. Honorary decree of Antiocheia on the Maeander for the judge Pythodotos. *I.Magnesia* 90. C.Crowther, *Journal of Ancient Civilizations* 7 (1992) 44-46, presents the text, bibliography and translation of this inscription. He re-examined the stone in the Pergamon Museum and proposes restorations, drawn from a second Antiocheian decree of parallel formulation found in Erythrai (*I.Erythrai* 117). The text now runs

as follows. Underlined passages are restored on the basis of *I.Erythrai* 117. For foreign judges cf. our lemma no. 1708.

[Στε]φανηφοροῦντος τοῦ θεοῦ τοῦ μετὰ Φρήτορ[α],
[μηνὸς] Ποσιδεῶνος, φυλῆς προεδρευούσης Ποσειδ[ωνι-]
[άδος,] γραμματεύοντος τῆς βουλῆς Λάμπωνος τοῦ [Μαν-]
[δροδ]ώρου, τετράδι ἀπιόντος, ἐν νομαίαι ἐκκλησίαι, π[ροέ-]
[δρων ἐ]πιστατοῦντος Ἀπολλοφάνου τοῦ Ἀπολλοφάνο[υ]·
[π]αρ[ὰ] Ἀντι[ο]χέων·
[ὑπὲρ] τιμῶν Πυθοδότωι Χαρισίου·
[δήμου ?] γνώ[μη· ἐ]πειδὴ ὁ ἐγ Μαγνησίας παραγενόμεν[ος]
[κατὰ τ]ὸ διόρθωμα τὸ κυ[ρ]ωθὲν ὑπὸ τοῦ δήμου μετά[πεμ-]
[πτος δι]καστὴς Πυθόδοτος Χαρ[ι]σίου τὴν προσήκου[σαν]
[σπουδ]ὴν ἐποιήσατο περὶ τῶν δικῶν καὶ παραγραφῶν κα[ὶ τῶν]
[ὅ]ρκων, καὶ ἐφρόντισεν ὅπως π[ά]ντες οἱ ἐν ταῖς φιλ[οτι-]
[μίαις] ὄντες οἱ μὲν συλλυθέντες [ἀ]ποκαταστῶσιν εἰς [τὴν]
[πρ]ὸς αὐτοὺς ὁμόνοιαν, οἱ δὲ τ[υ]χόντες τῶν ἴσων ἐν [ταῖς κρί-]
[σε]σιν κατὰ μηθένα τρόπον ἐλ[α]σσωθῶσιν· ὅπως ο[ὖν καὶ]
[ὁ δ]ῆμος φαίνηται μνείαν ποιούμενος τῶν φιλοπόνω[ς καὶ]
[δι]καίως κρινάντων τὰς κρίσε[ι]ς καὶ ἀξίως τῆς τε πα[τρίδος]
[τῆ]ς ἀποστειλάσης καὶ τοῦ δήμου τοῦ μεταπεμψαμέ[νου, οἵ τε]
[ἀπ]ὸ τοῦ νῦν εἰς τὴν πόλιν ἡμῶν παραγινόμενοι δικασ[ταὶ εἰδό-]
[τε]ς τὰς προσηκούσας τιμὰς ὑπαρχούσας τοῖς ἀγαθοῖς [τῶν ἀν-]
[δρῶ]ν προιστῶνται τῶν δικαίων μετὰ πάσης προθυμία[ς, δε-]
[δόχ]θαι τῶι δήμωι, Μάγνητας μὲν φίλους ὄντας ἐ[παι-]
[νέσ]αι ἐπὶ τῶι φιλοτιμηθῆναι ἄνδρα καλὸν καὶ ἀγαθ[ὸν ἀπο-]
[στ]εῖλαι, Πυθοδότωι δὲ [ὑπ]άρχειν πολιτείαν καὶ [εὐερ-]
[γε]σίαν καὶ προεδρίαν ἐν τοῖς ἀγῶσιν οἷς ὁ δῆμος [τίθησι],
[σ]τεφανωθῆναι δὲ αὐτὸν καὶ χρυσῶι στεφάνω[ι, μετ']
ἀναγορεύσεως ἐν τῶ[ι] ἀγῶνι τῶι συντελουμ[ένωι τοῖς]
[Δι]ονυσίοις, ὑπάρχειν δὲ τὴμ πολιτείαν καὶ τοῖς ἐ[κγόνοις]
[αὐ]τοῦ, ἀναγραφῆναι δὲ καὶ τὸ ψήφισμα τόδε εἰς σ[τήλην]
[λι]θίνη[ν] καὶ ἀνασταθῆναι τὴν στήλην ἐν τῶι ἱερῶι τοῦ
[Ἀπόλ]λωνος, τ]ὴν δὲ ἔγδοσιν τῆς στήλης καὶ τῆς ἀνα[γρα-]
[φῆς τοῦ ψηφίσματος πο]ιήσασθαι Ἱππόλυτον τὸν ἐργ[ο-]
[δότην, χειροτονηθῆναι δὲ καὶ π]ρεσβευτὴν ὃς ἀποίσει τὸ ψ[ή-]
[φισμα εἰς τὴν Μαγνήτων πόλιν] καὶ ἀναγγελεῖ τῶι δή-
[μωι ἐφ' οἷς ὁ δικαστὴς τιμᾶται καὶ ἀξι]ώσ[ει] δοῦναι τόπ[ον]
[ἐν ὧι ἡ στήλη σταθήσεται ὑπὸ τοῦ Ἀντιοχ]έων δήμου ἐ[ν]
[ᾗι ἀναγραφήσεται τὸ ἀντίγραφον τοῦ ψηφίσ]ματος κ[αὶ]
[τὴν στήλην ἀναθήσει ἐν τῶι ἀποδειχθησομένωι] τό[πωι]

9-10. μετὰ [προθυμίας] ἑκάστης, *I.Magn.* || 12-13. οἱ ἐν ταῖς φιλ[ονικίαις], *I.Magn.* || 14-15. ἐν [τοῖς ἀγῶσιν], *I.Magn.* || 18-20. [οἱ δὲ μετὰ Πυθοδ]ότου νῦν εἰς τὴν πόλιν ἡμῶν παραγενόμενοι δικασ[ταὶ λαβόντες], *I.Magn.*; the stone clearly shows παραγινόμενοι, C. [so already A.Wilhelm, *Hermes* 41 (1906) 74 and *Neue Beiträge* VI 64, Herrmann]; M.Holleaux already proposed παραγ⟨ι⟩νόμενοι || 24-25. [πάντων μετου]σίαν, *I.Magn.* || 32-33. ἐργ[επιστάτην], *I.Magn.* || 35. ως νν δοῦναι τὸ π[ροσῆκον], *I.Magn.*

935. Magnesia on the Maeander. Dedication to Meter Oreine, undated. Upper left part of a pedimental stele with relief representing two standing persons: at left a man and at right a female with polos; inscription on the lower band of the pediment. Briefly presented by O.Bingöl, *Kazi Sonuçlari Toplantisi* 15, 2 (1993) 47/48 and 52 (ph.): Ἀρτεμὼ Μητρὶ Ὀρειν῀ῃ

For Ὀρεινή cf. *SEG* XLIII 938.

936. Magnesia on the Maeander. Epitaph of Fuficia Fausta, late Republican / early Imperial period. *I.Eph.* 3201. M.Christol, T.Drew-Bear, *art.cit.* (cf. our lemma no. 963) 125, point out that this text can already be found in O.Kern, *Die Inschriften von Magnesia am Maeander* no. 287.

937. Miletos. Prosopography: a Milesian family. N.V.Sekunda, *ABSA* 89 (1994) 303-306, focuses on the names Ἰφικράτης (quite rare) and Μενεσθεύς used by members of a Milesian family: a Menestheus son of Iphikrates on record in *Milet* I 3 138 Col. III L. 67 and I 7 245 is probably a brother of Ζώπυρος Εἰφικράτους known from II 3 398 (*GV* 1174). Since the latter inscription should be dated to the 'age of Alexander or little later' (*Milet* II; ca. 300 B.C., *GV*), their father Iphikrates was born ca. 380-360 B.C. S. suggests that Iphikrates' father adopted this name for his son from the famous homonymous Athenian general after having served under him as a mercenary officer. This may have occurred during the preparations for the Persian expedition against Egypt in the 370's (Diod. 15.29.3; 41. 1, 3): many of the mercenaries found in the Achaemenid army came from Asia Minor. Additional support for this reconstruction comes from the fact that one of the general's sons, born ca. 386 B.C., was called Menestheus. S. also traces possible descendants of the family: Apollonios son of Menestheus (strategos of the province of Koile Syria and Phoenicia under Seleukos IV Philopator; Polyb. 31.13.3), Menestheus son of Apollonios (on record as a Milesian in *IG* II^2 982 L. 7, ca. 150 B.C. or somewhat later, and possibly a son of the strategos) and two anonymous brothers of the 'Menestheid family' on record in *GV* 1286 [For the family see also *SEG* XXXVII 990/991; *Milet* VI 1 (1997) pp. 203 and 217, Herrmann].

938. Miletos. Posthumous honorary inscription for C.Iulius Epikrates, ca. 50 A.D. White gray cylindrical marble column with moulding above; on top two holes; now in the epigraphic courtyard of the Museum at Balat. Ed.pr. P.Herrmann, *MDAI (I)* 44 (1994) 206-219

(ph.; translation) [cf. also id. in J.H.M.Strubbe - R.A.Tybout - H.S.Versnel (edd.), *ENEPΓEIA. Studies on Ancient History and Epigraphy presented to H.W.Pleket* (Amsterdam 1996) 1-10 (ph.)].

[Γ]άϊον Ἰούλιον Ἐπικράτη ἥρωα φιλόπατριν, πατέρα
[Ἰ]ουλίας [τῆς θε]ίης Γν. Οὐεργιλίου Καπίτωνος,
φίλον [5-7]ον γενόμενον Αὐτοκράτορος
Καίσα[ρος θε]οῦ υἱοῦ θεοῦ Σεβαστοῦ καὶ αἰτη-
σάμεν[ον τή]ν τε ἀσυλίαν τοῦ Ἀπόλλωνος καὶ
τὴν ἀπ[ο]γαι̣[ου]μένην χώραν ὑπὸ τοῦ Μαιάνδρου
καὶ τοὺς γαιε̣ῶνας καὶ τὴν ἀ̣[τ]ε̣λ̣ειαν τῶν Διδυ-
μείων καὶ τῶν νήσων, ἀρχιερέα Ἀσίας καὶ τῶν
Ἰώνων διὰ βίου καὶ ἀγωνοθέτην διὰ βίου καὶ
γυμνασίαρχον πάντων τῶν γυμνασίων
καὶ πάσας τὰς λειτουργίας ἐπιτελέσαν-
τα καὶ διά τε λόγων καὶ ἔργων καὶ ἀναθη-
μάτων καὶ δωρεῶν κοσμήσαντα τὴν πα-
τρίδα καὶ ἐπιχ[ορηγή]σαντα, εὐεργέτην
τῆς πόλεως κ[αθὼ]ς τὰ περὶ αὐτοῦ ψη-
φίσματα περιέχει

Γάϊος Ἰούλιος Διαδούμενος
τὸν ἀνδριάντα ἐμπρησμῷ διαφορη-
θέντα ἐν τῷ γυμνασίῳ ἐπισκευάσας
ἀποκατέστησε
αἰ̣τ̣ησάμενος ἀπὸ τῆς βουλῆς ψήφισμα
περὶ τούτου

1. C.Iulius Epikrates (and allegedly his brother C.Iulius Eukrates; but see our lemma no. 940: Eukrates never existed) were sons of C.Iulius Apollonios (cf. our lemma no. 942) and grandsons of Caesar's friend Epikrates; the family is on record in *Milet* I 2 nos. 6/7 and 15, and in *Milet* I 3 nos. 125/126: the grandfather was eponymous stephanephoros in 83/82, his son Apollonios in 58/57 and Epikrates in 40/39 B.C.; the latter was also prophet in Didyma between 33/32-27/26 B.C. or possibly in 20/19 B.C. (*I.Didyma* 159, 205 and 399); Eukrates allegedly was high-priest in the imperial cult (*Milet* I 2 7; but see our lemma no. 940); for Epikrates cf. also *SEG* XXXIX 1255 (first imperial high-priest (partly restored)) and *IG* XII 7 418 (= *IGR* IV 998; with L.Robert, *Ét.Anat.* 53/54; Epikrates (restored) as high-priest), ed.pr. || 2-3. Vergilius Capito (*I.Didyma* 148; *SEG* XXXVI 1057) was a Roman knight and lived under Caligula and possibly even Nero; Iulia was his aunt: Capito was the son of Iulia's sister or of the daughter of Epikrates' sister (see stemmata on 209 note 23); for Iulia cf. an inscription from Samos: *MDAI (A)* 75 (1960) 156 no. 52: whether she is identical with the stephanephoros Ἰουλία Γλυκωνὶς [Γαΐ]ου Ἰουλίου (31/32 A.D.; *Milet* I 3 128 L. 17) is uncertain, ed.pr. || 3. [καὶ οἰκεῖ]ον or [πατρῷ]ον, ed.pr., who points out that Epikrates' grandfather was Caesar's οἰκεῖος || 4-5 and 21. αἰτησάμενος: cf. *SEG* XLII 1844 || 5. for the ἀσυλία of the Apollo temple in Didyma cf. *Syll.*^{3} 590, *I.Didyma* 391 II L. 7 and 107 L. 9, ed.pr. || 6-7. ἀπογαιόω (ἀπογεόω): on record in a recently found, as yet unpublished Didymean text from Justinian's reign: ἀπογεωθέντες τόποι; 'Schwemmlandbildung'; γαιεών: cf. *IG* XIV 645 and 352 II 83: probably 'Flußbänke',

'Sandbänke', in the estuary of the river, ed.pr., who finds a Milesian claim on new land in these lines || 7-8. ἀτέλεια: exemption from taxes for the panegyris, ed.pr. || 8. τῶν νήσων: Lepsia, Leros and Patmos; possibly the Roman publicani wanted to impose the portorium on commercial activities between Miletos and its islands; the Milesians considered this an internal transfer of goods which did not cross the border of a 'Zollbezirk', ed.pr. [cf. now also M.Dreher, *EA* 26 (1996) 125/126] || 8-9. the honorand was imperial high-priest in the provincial cult of the κοινὸν Ἀσίας and in that of the κοινὸν τῶν Ἰώνων (or τῆς Ἰωνίας or τῆς τρισκαιδεκαπόλιδος), ed.pr., who refers to coins mentioning a person, who was both ἀσιάρχης and ἀρχιερεὺς γι΄ πόλεων; the agonothesia concerned the Ῥωμαῖα Σεβαστά; διὰ βίου creates a problem: high-priests and agonothetai were annual officials; ed.pr. envisages the possibility that Epikrates possibly as *first* imperial priest, was indeed high-priest for life (i.e. not nominally) and that annual priesthoods were established at the end of the 1st cent. B.C.; from at least 9 B.C. annual tenure seems to have been the rule; when in a decree from 6/5 B.C. (cf. our lemma no. 940) Epikrates is styled archiereus, this means either that he had been dismissed as provincial high-priest (for whatever reason: age or health or both) or that in 6/5 B.C. he occupied the position of high-priest in the *municipal* cult; ed.pr. points out that Vergilius Capito (cf. above ad LL. 2/3) also played an important role in the imperial cult of the province of Asia || 10. Milet housed three gymnasia: τῶν νέων, τῆς γερουσίας (or τῶν πατέρων) and τῶν πολειτῶν (*I.Didyma* 258, 339; *Milet* I 7 265), ed.pr. || 13. δωρεαί: either gifts made by the honorand or imperial privileges mediated by him, ed.pr. || 15-16. ψηφίσματα: one decree is preserved in *Milet* I 2 no. 7, erroneously ascribed to C.Iulius Eukrates but in fact recording the achievements of and honors for C.Iulius Epikrates: cf. our lemma no. 940 || 17. unattested before, ed.pr.

939. Miletos. Fragment of a honorary decree concerning (C.Iulius) Epikrates. Blue marble block with inscription in two columns; originally built into the wall of a Turkish house; now lost; on the basis of C.Fredrich's copy and a squeeze published by P.Herrmann, *MDAI (I)* 44 (1994) 228/229.

Right column: largely illegible; in L. 2 the remains --]ω φιλοπάτρι[δι are visible; possibly Epikrates' epithet; cf. our lemma no. 938 L. 1.

Left column:

[-] I
[- - - - - - - - - - - - - - - - - -]ΟΥΣΙ
[- - - - - - - - - - - - - - -] Σεβαστοῦ
4 [- - - - - - - - - - -τ]οῖς Ἴωσιν σπου-
[δ - - - - - - - - - - -]ως ὑπὲρ τῶν τιμέ-
[ων ?- - - - - -]ων μάλιστα Ἐπικράτει
[- - - - - - - -]ν ὠφελίην δὲ τῆι τε πα-
8 [τρίδι καὶ τῆι Ἰω]νίῃ τῆι τε ξυμπάσῃ ἐπαρ-
[χείᾳ - - - - - - - -]ων τὴν ἐπ' ἀρετῆς τει-
[μὴν - - - - - τ]ῆι συνκλήτωι καὶ Αὐτ[ο]-
[κράτορι Καίσαρι Σεβα]στῶι πάντοτε Π[-]
12 [- - - - - - - - - -]ον τῶν διεΓ[- - - -]
[- - - - - - - - - - - -]ΣΤΑΣΑΠ[- - - - -]
[- - - - - - - - - - - - -]ΟΧ[- - - - - - -]

In view of LL. 4 and 8 perhaps the remains of a decree of the Ionian League, whose high-priest Epikrates was (cf. our lemma no. 938 LL. 8/9).

940. Miletos. Honorary decree for C.Iulius Epikrates, 6/5 B.C. *Milet* I 2 7 (C.Fredrich). P.Herrmann, *MDAI (I)* 44 (1994) 219-228 (ph.; translation), republishes the fragments (A) and (B) and shows that they belong to a honorary decree for Epikrates (cf. our lemma no. 938) rather than for his alleged brother Eukrates; in fact the latter never existed [cf. also id. in *ΕΝΕΡΓΕΙΑ* (cf. our lemma no. 938) 12-14].

A:

[Ἐπὶ] στεφ[ανηφόρου] Δ[ημητρίο]υ το[ῦ Δημ]η[τρί-]
[ο]υ τοῦ Εὐκρά[τους]·
ἔδοξε τοῖς συνέδρο[ι]ς· γνώμη ἐπιστα[τ]ῶν·
ἐπεὶ ὁ ἀρχιερεὺς Γά[ϊος Ἰο]ύλιος [Ἰ]ουλίου Ἀπολ-
λωνίου ἥρωος υἱὸς Ἐ[πι]κράτης [φιλ]όπατρ[ι]ς
ἀνὴρ καὶ τἆλλα καλὸς καὶ ἀγαθ[ὸς] ὑπάρχων,
εὐγενήᾳ τε καὶ λαμπρότητ[ι καὶ δό]ξῃ κεκοσ-
μημένος, διὰ πᾶσάν τε ἀρε[τὴν τί]μιος, οὐ
μόνον ἐπὶ τῆς πα[τρ]ίδος ἀλλ[ὰ καὶ ἐ]π[ὶ] τῆς
συνπάσης Ἀσίας πρωτεύω[ν, ἅμα δὲ δι]ά
[τ]ε τὸν ἀπὸ τῆς πρώτης ἡ[λικίας γενόμε]-
[νον ζ]ῆλον καὶ παρεσκε[υασμένος - -]
[....]τος αἱρούμε[νος - - - - - - - - -]

B:

[.....]IN[.....]δι' ὧν[.....]
[.....]ων ἐκ π[.....]ν δικα[.....]
[.....]σια τῆς πο[.....]ας τὸ πα[.....]
[...]ο τὰς συνπ[.....]ανοις κα[.....]
[χρ]ημάτων ποιούμ[ενος .....] υ τοιουτ[.....]
[ἐ]πιτίμους πεφυλ[α.....]⁼ οὐδὲ οι[.....]
[τ]ῆς κοινῆς ὑποστά[σεως, ἃ μὲν τούτ]ων παρ' ἀτοῦ προ[δα]-
[νε]ίζων ἄτοκα, ἃ δὲ χαρ[ιζόμενος ἀν]απόδοτα· ἔτι δὲ
[τ]ὴν ἰδίαν ἐπιχρῶν ἐν [ταῖς διεγγυήσ]εσιν πίστιν, δι' ὧ[ν]
[π]ολλὰ καὶ μεγάλα συμβαίνει καὶ κοινῇ καὶ κατ' ἰδίαν ἔκα[σ]-
[τ]ον συναίσθησιν λαμβάνειν τῶν ἐξ αὐτοῦ γεινομένω[ν]
[ε]ὐεργεσιῶν, ταῖς τε τῶν ἡγουμένων φιλίαις τε καὶ ξενία[ις]
[κα]ταχρώμενος εἰς τὰ τῆς πατρίδος συμφέροντα, καθότι
[ἐ]ν ἕκαστον τῶν πρασ⟨σ⟩ομένων ἐπ' εὐποίᾳ ὑπ' αὐτοῦ συμβαί-
νει ἑκάστοτε τῶι δήμωι φανερὰ καθίστασθαι, δι' ὧν τε τε-
λεῖ ἀδιαλείπτως πρεσβειῶν τε καὶ ἐγδικιῶν, ἐξ ὧν συμβαί-
νει εὐξῆσθαι μὲν τὰς τοῦ θεοῦ καὶ τοῦ δήμου προσό-
δους ὑπ' αὐτοῦ καὶ κεκοσμῆσθαι ἀναθήμασι τόν τε ν[ε]-

ὠ τοῦ Ἀπόλλωνος τοῦ Διδυμέως καθὼς τοῦ Σεβαστοῦ κ[αὶ]
τὴν πόλιν, δι' ὧν τε πεποίηται ἐκ το[ῦ ἰδίου] βίου ἀναθη[μά]-
των κεκοσμημένης ε[.....]υτου καὶ τοῦ ν[εὼ]
τοῦ ἐν Διδύμοις ἄτινα [.....]ΟΥ ΑΡΠΙ [.....]
πων τῶν τε τῆς πόλ[εως .....]ΙΝΑ [.....]
ἀνέθεσαν φιλο[- - - - - - - - - - - - -]
νων καὶ ὀφιλον[τ - - - - - - - - - - - -]
φος ἐλθεῖν ἰ μὴ[- - - - - - - - - - - - πο]-
λυδαπάνου [- - - - - - - - - - - - - - -]
νας τας [- - - - - - - - - - - - - - - - -]
..ον ἐπ[- - - - - - - - - - - - - - - - -]
... Σεβα[στ - - - - - - - - - - - - - - -]

A 1-2. Read by H. on the stone and restored by him; *Milet* I 3 127 L. 14 records for 6/5 B.C. Δημήτριος Δημητρίου τοῦ Δημητρίου τοῦ Εὐκράτους; one generation is missing in our text but that could be an understandable mistake, H.; in L. 1 Fr. saw [..]\τει[.....]σ[.....]υ το[.....]η; in L. 2 he read υἱοῦ Εὐκρά[τους] and identified Eukrates with the alleged honorand of this text Ε[ὐ]κράτης (L. 5) ‖ 4. ἀρχιερεύς: cf. our lemma no. 938 ad LL. 8/9 ‖ 5. Ε[ὐ]κράτης, Fr. ‖ 12. possibly παρεσκε[υακὼς ἑαυτὸν ἄξιον, H. ‖ **B** 7. κοινὴ ὑπόστασις: 'public income, wealth', H. ‖ 20. ἐκ τῶ[ν ἐκ τοῦ] βίου ἀναθη[μά]των, Fr. ‖ 21. possibly ἐ[πὶ πλέον τῆς πόλεως ὑπ' α]ὐτοῦ, H.

941. Miletos. Fragmentary inscription mentioning C.Iulius Apollonios, end of the 1st cent. B.C. Architrave block now in the courtyard of the Museum in Balat. Ed.pr. P.Herrmann, *MDAI (I)* 44 (1994) 234 (ph.), with discussion of the architectural aspects by S.M.Greger, *ibidem* 235/236: ---] Ἰουλίου Ἀπολλωνίου

For C.Iulius Apollonios cf. our lemmata nos. 938 app.cr. ad L. 1 and 940 LL. 4/5; the block may have belonged to a small naiskos ('Grabbau') or a 'mehrsäulige Halle'; ed.pr. prefers the former; for heroic honors to Apollonios and his son Epikrates cf. our lemma no. 942.

942. Miletos. Dedications to C.Iulius Apollonios and his son C.Iulius Epikrates, end of the 1st cent. B.C. *Milet* I 2 6 and 15. Republished by P.Herrmann, *MDAI (I)* 44 (1994) 229-234 (ph.); see now also *Milet* VI 1 (1997) 159 and 156.

A ***Milet* I 2 15:**

[Ὁ δῆμος]
[Γαΐωι Ἰου]λίωι Ἐπι[κράτους]
[υἱῶι Ἀπο]λλων[ίωι ἥρωι]
4 [καθι]έρωσ[εν]

[Ὁ δῆμος | Γαΐωι Ἰου]λίωι Ἐπ[ικράτει | Ἰουλίου Ἀπο]λλων[ίου ἥρως | υἱῶι καθι]έρωσ[εν], *Milet*; for Apollonios cf. our lemmata nos. 938 app.cr. ad L. 1 and 940 LL. 4/5.

B ***Milet* I 2 6: (several blocks):**

Ὁ δῆμ[ος]
Γαΐωι Ἰουλίωι Ἰου[λίου Ἀπολ]-
λωνίο[υ] ἥ̣ρωος [υἱῶι ?]
Ἐπικρά[τει φιλο]πά[τριδι]
τῶι δι[ὰ βί]ου ἀρχιερεῖ
[κ]αθιέρωσεν

3. In fine perhaps ἥρωι or Φαβία, H. ‖ 5. cf. our lemma no. 938 LL. 8/9 ‖ both no. 6 and no. 15 were engraved on one wall, H., who suggests that in Miletos there may well have been a 'Heroen-Kultstätte' for Apollonios and Epikrates, comparable to the Διοδώρειον for Diodoros Pasparos in Pergamon and the Ξενώνειον for C.Iulius Xenon in Thyateira (*TAM* V 2 1098). H. deals with the relevant topographical problems and concludes that such a ἡρῷον cannot be located on the basis of the extant evidence.

943. Miletos. Mosaic inscription, 2nd/3rd cent. A.D. Mosaic found in 1900 in a field and now lost; it represents the nine Muses, with their names; in a rectangular frame an inscription; briefly mentioned by T.Wiegand, *AA* (1901) 198 and in *2.Milet-Bericht* (SB Berlin 1901) 912. On the basis of a photo of a drawing of the text published by P.Herrmann, *Arkeoloji Dergisi* 2 (1994) 89-97 (ph.).

Ἐπὶ στρατηγοῦ Θεοπόνπου γρ[α]μ̣ματέως καὶ τοῦ στρατηγοῦ
διὰ βίου Φιλομούσου, προ[νοησ]αμένου Ἡδίστου α̣ὖτε
Παυλείνου στρα⟨τη⟩γοῦ, ἐκ χρήμ[ατ]ος [βουλ]ευτῶν πανγε[νεὶ] * ρ′

1-3. Ed.pr. collects some evidence for a college of six strategoi (*Milet* I 7 204 (a) LL. 1-5; ca. 50 A.D.; cf. also 211 (b): τόπος στρατηγῶ[ν]) and wonders whether there is a relation between the college of six prytaneis, their ἀρχιπρύτανις included: cf. *IG* XII 7 396 (*Syll.*^{3} 866) and 239/240 (from Amorgos), recording strategoi who also held the πρυτανικὴ ἐξουσία, and *MDAI (A)* 75 (1960) 125/126 (Samos) mentioning an ἀρχιπρύτανις as president of a group of four strategoi; in our text two strategoi were in function simultaneously (Theopompos and Philomousos). Two other strategoi, Hedistos and subsequently (αὖτε) Pauleinos, were in charge of the manufacturing of the mosaic, H., who argues that a strategos is likely to have been in office for one year and that Philomousos (διὰ βίου) was either an exception or provided particular financial support [If the pronoia lasted for two years, is it not likely that the 'era' also comprised two years and that the work started under Theopompos, secretary of the college, and was finished next year under Philomousos who was strategos-for-ever anyhow ?, Pleket] ‖ 3. ΣΤΡΑΓΟΥ, mosaic; in fine ΠΑΝΤΕ[...], W., who suggested παντε[λῶς or -λῆ ?]; the mosaic was paid for from money contributed by all the bouleutai rather than from the summa honoraria paid as entrance fee by members of the boule, H. ‖ in an Appendix H. reflects on the problem of specialization among the members of the college of strategoi, as implied by our text. He adduces a Milesian coin (time of Elagabalus) with ἐπὶ ἀρχ. Πομπ. στρατηγ. Σαμίου: ἐπὶ ἀρχ(ιπρυτάνεως) Πομπ(ηΐου) Στρατη(γοῦ) Σαμίου ('Homonoia with Samos') or ἐπὶ ἀρχ(ιπρυτάνεως) πομπ(αίου) στρατηγ(οῦ) Σαμίου; in the latter case *I.Smyrna* 500 (*CIG* 3348) could serve as a parallel (πομπαίου στρατηγοῦ, rather than Πομπηΐου Στρατήγου). The archiprytanis Σάμιος at the same time was στρα-

τηγός and in that capacity responsible for the official public feasts and processions; for the relation between prytany and strategia cf. above.

944. Priene. The foundation of Hellenistic Priene. H.Botermann, *Hermes* 122 (1994) 162-187, returns to the problems concerning the foundation of a new Priene in the early Hellenistic period. While accepting N.Demand's view (cf. *SEG* XXXVI 1067) that the city was not relocated, she rejects D.'s concept of a gradual development from a pre-Hellenistic settlement in favor of that of a refoundation in the same place. The uniform, modular planning of the lay-out and of both public and private architecture (W.Hoepfner, E.-L.Schwandner, *Haus und Stadt im klassischen Griechenland*, München 1994^2, 188-255) presupposes an over-all concept which can only have been realized with a start from scratch. The size of this enterprise with its expensive terracing-works requires a powerful outside initiator. Recent archaeological studies point to two stages in the building of the temple of Athena in Priene, and to connections between the planning of Priene (including the Athena temple), of Halikarnassos (including the Maussoleion) and of the Zeus temple in Labraunda, the architect Pytheos being the trait-d'union. This suggests that the Hekatomnid rulers are the most likely candidates. Probably the rebuilding of Priene was initiated by Maussollos or Idrieus, and was continued by Idrieus' widow Ada. After the latter's expulsion in 341/340 B.C. the building activities came to a (near ?) stand-still, only to be resumed after Ada became adoptive mother of Alexander and regent of Caria in 334 B.C. Alexander's dedication of the Athena temple in that year (*I.Priene* 156; *Syll.*^{3} 277; *SEG* XXX 1362; cf. also XXXVII 993), highly unusual at the time, is a conscious continuation of Hekatomnid practice apparent from the dedication of the Zeus temple of Labraunda by Idrieus (*I.Labraunda* 13). The break in building activities explains why the Prienians were living in Naulochon when Alexander settled affairs with them (*I.Priene* 1; *OGIS* 1; *SEG* XXXIX 1260*); πόλις in LL. 6 and 14/15 of the latter text refers to the new Priene, the construction of which was now to be resumed. B. accepts S.M.Sherwin-White's view that the document was engraved on the anta of the temple only ca. 285 B.C. (cf. *SEG* XXXV 1143), but argues that it reflects Alexander's original decree (referring to Naulochon because that was all that was left of Priene at the moment) rather than being a section of a longer regulation chosen because of its alleged relevance to the contemporary situation (S.-W., in order to explain the prominence of Naulochon, where one would primarily expect a reference to Priene proper). S.-W.'s date of the anta-archive fits in with the Athena temple being built in two phases: building-operations started ca. 350 B.C. and were interrupted in 341/340 B.C.; the temple was dedicated in 334 B.C., but must have been finished only shortly before the engraving of the archive (i.e. ca. 290 B.C.) [See now also C.V.Crowther, *Chiron* 26 (1996) 195-238].

945. Priene. Religion in the Hellenistic period. F.G.Naerebout, *Hermeneus* 66 (1994) 117-124 (in Dutch), deals with the main cults of Priene and the Panionion. Discussion of *I.Priene* 108, 139, 162 B, 171-174, 186, 193-196, 198-203, 205/206 and 490. Indigenous Anatolian cults unimportant; Egyptian cults not dominant; pan-Hellenic elements essential.

946. Priene. Decree of Iasos for Prienian judges and the reply of the Prienians, 2nd cent. B.C. *I.Priene* 54 (*I.Iasos* 74). O.Curty, *op.cit.* (cf. our lemma no. 1689) 234 note 63, argues that in LL. 28/29 one should restore καὶ π[αρα]καλ[έσ]ουσιν αὐτοὺ[ς | εὔνους καὶ φίλους ὑπάρ]χοντας τῆς πόλεως (*I.Priene*: [οἰκείους καὶ φίλους]). For parallels cf. *I.Priene* 53 LL. 6/7; 54 LL. 5/6.

---

947. Smyrna. Epitaph of [Sat]ria Akmazousa and Fufius [Clau]dianus and others, ca. 50 A.D.-200 A.D. *I.Smyrna* 285. M.Christol, T.Drew-Bear, *art.cit.* (cf. our lemma no. 963) 128/129, suggest restoring in L. 1 [Σατ]ρία Ἀκμάζουσα (cf. *I.Smyrna* 371 for another Σατρία) and in LL. 2/3 Πουφίῳ | [Κλαυ]διανῷ (cf. *I.Smyrna* 301 for Κλαυδιανός). *I.Smyrna* 286 records another Πούφιος (ca. 200-250 A.D.). For the Fufii cf. our lemmata nos. 930 and 963.

---

948. Smyrna. Epitaphs of Quintus (A) and of Metrodoros Orestes and relatives (B), 150-200 A.D. *I.Smyrna* 443. Cf. J.Kubinska, *Archaeologia (Warszawa)* 45 (1994) 95-97: texts, translation and commentary. Inscription (A), erected by two citizens of Prusias on the Hypios for their brother Κόϊντος († eighteen years old), was engraved, not on a marble funerary altar with a hole on top into which an osteotheke would fit (*I.Smyrna*) but on a marble osteotheke, in the best Bithynian tradition. Subsequently, the osteotheke was put by Metrodoros Orestes on his tomb; the latter had inscription (B) engraved and took care that inscription (A), without being erased, was no longer visible. The words τῷ ἐνόντι (B LL. 7/8) refer to the person whose remains are in the osteotheke; Metrodoros κατεσκεύασε --- σὺν ὀστοθήκῃ καὶ ἐνσορίοις τὸ μνημεῖον. In inscription (A) there is no indication of the object or monument erected for the deceased; it was self-evident, viz. the osteotheke on which the text was inscribed. For ὀστοθήκη cf. also our lemma no. 1774.

---

949. Teos. Honorary decree for benefactors who helped during the crisis caused by pirates (I), decree concerning measures to be taken for the payment of the ransom to pirates (II) and list of citizens who lent money (coins and precious objects) to the city (III), ca. 250-200 B.C. Blue marble stele damaged at right and left; originally built into the steps of a house in Seferihisar; after demolition of the house the stone was planned to be used as building material for a new summer-house but was saved by a guard; it formed part of a series of stelai (L. 67) erected near the temple of Herakles (LL. 67/68). Ed.pr. S.Şahin, *EA* 23 (1994) 1-40 (ph. of squeezes; translation; copious commentary). Cf. P.Gauthier, *BE* (1996) no. 353.

I. Fragmentary decree for benefactors:

vacat

[? - ?]

[- - - - -]ΙΑΝΕ[-]
[- - - -]ΝΗΤΑΙΟΝΟΙ[-]
[- - - - - - - - - - - -]μενα χρέα ΤΟΙ. [- -]
4 [- - - - - - - - - - -]τωτοις ἐνεστι[- - - - -]Τ. . .Α[- - - - - - -]Φ[- - - - -]
[- - - - - - -]ΟΛ[- - -]σθαι το[. .] . ⏑[- -]τε.νο[- - - - - - - - - - - - - -]
[- - - - - - - -]ηται· [ἐπα]ινέσαι δὲ τῶν στρατηγῶν καὶ τῶν [τιμούχων - - - -]
[- - - - - - - - -]ΛΙ[. . .]σωσι φιλοτίμως ἐπ[ιμε]μελῆσθαι Τ[- - - - - - - - -]
8 [- - - - - - -τ]οῦ δήμ[ου] καὶ στεφανῶσαι ἕκαστον αὐτῶν [θαλλοῦ στεφάνωι]
[τὸν δὲ στέφανον] ἀνειπ[εῖν ἐν] τῶι θ[εά]τρωι τοῖς Δι[ο]νυσίοι[ς e.g.τραγωιδῶν τῶι]
[ἀγῶνι τὸν ἱεροκ]ήρυκα [ἅμα τ]α[ῖ]ς ἄλλαις [τι]μαῖς κα[θ'] ἕκαστο[ν ἐνιαυτὸν]
[- - - - - - -α]ρχων Μ[- - - - - - - -]η δυνάμ[ει]ς, ὧν τὰ ἐψηφι[σ]μένα τυ[- - - -]
12 [- - - - - - - -]ωνηι Λ[- - - - - - - -]ΥΤ[. . . . .]ΟΙΤΑ τῆς ἀπο[δ]όσεως [- - -]
[- - - - - - - - - - -]ισμ[- - - - - - - -- - - - -]ΛΙς ἐπὶ πρυτάνεως ΝΙ[- - - - -]
[- - - - - - - -]Λ[- - - - - - - - - - - -ὅτ]ι ὁ δῆμος ὁ Τηΐων ἐπιστατ[- - - - - -]
[δόναι - - - - - - - - - - - -]ΝΤΑΣ . . . ΡΤΟΝ . . ωντι τοῖς ΕΙΣΕ.Π[- - - - - - -]
16 [- -τ]ὰ δαν[ε]ισθέντα καὶ μὴ ο[- - - - -]
[-] ταύτηι, ὧν(?) ειλ[- - - - - -]
[- - - - - - τὰ δὲ ἀναλώματα τὰ εἰς ταῦτα ἐσόμενα διδόναι τοὺς] ταμίας vacat ?]

vacat

On palaeographical grounds ed.pr. assigns this inscription to the 3rd cent. B.C.; comparison with *SEG* XLI 1003 (204/203 or 197/196 B.C.) and with the sympoliteia-treaty between Teos and Kyrbissos (L.Robert, *OMS* VII 297-379 (*SEG* XL 1029*): 3rd cent. B.C., older than *SEG* XLI 1003) suggests that our text is older than *SEG* XLI 1003 but younger than the sympoliteia-treaty: 2nd half of the 3rd cent. B.C. ‖ 1. perhaps ἐπὶ πρυ]τάνε[ως τοῦ δεῖνος, ἔδοξεν τῆι βούληι καὶ τῶι δήμωι κτλ. ed.pr. ‖ 3. τοκ, τον, των or τοι[ς are all possible, ed.pr., who suggests restoring τὰ ὡμολογη]μένα χρέα τόκ[ων δεκάτων or τῶν [τόκων δεκάτων or τοῖ[ς πειραταῖς (cf. L. 23); these restorations are based on ed.pr.'s interpretation of οἱ τόκοι δέκατοι (cf. LL. 24 and 69), viz. a sort of tithe (δεκάτη) levied by the pirates on the value of all the possessions of the citizens and conceived by the Cretan pirates as a tithe for their god 'Απόλλων Δεκατηφόρος, on record in Cretan inscriptions; P.Gauthier, *loc.cit.*, rightly pointed out that τόκοι δέκατοι is not the same as δεκάτη and that ed.pr.'s alternative suggestion that the citizens lent to the city against a 10% interest rate is more attractive (cf. text III app.cr. ad L. 69) ‖ 7. perhaps ὅπως δ]αν[εί]σωσι φιλοτίμως etc., ed.pr. ‖ 8. perhaps --εὐεργέτας τ]οῦ δήμ[ου] καὶ στεφανῶσαι ἕκαστον αὐτῶν [θαλλοῦ στεφάνωι], ed.pr. and G. ‖ 9. ed.pr. suggests restoring a toponym, where the Dionysia were held: --]τωι [π]αρὰ Τέωι or ἐν] τῶι [.]αρα[.]εωι; in the text we give G.'s restorations for LL. 9 and 10 ‖ 10. [--- τὸν κ]ήρυκα Ι[-- τ]α[ῖ]ς ἄλλαις ἁραῖς κα[θ'] ἕκαστο[ν ἐνιαυτὸν --], ed.pr., and P.Herrmann apud ed.pr.; G. points out that κα[θ'] ἕκαστο[ν ἐνιαυτὸν does not fit the preceding aorist infinitives (στεφανῶσαι, ἀνειπεῖν) and suggests restoring κα[θ'] ἕκαστο[ν πατρόθεν ‖ 11. δυνάμ[ει]ς: not so much 'armed forces' as 'Bevollmächtigten' (i.e. the strategoi, timouchoi), ed.pr.; or perhaps 'financial resources', Herrmann apud ed.pr., referring to L.Robert, *Hellenica* III 33 ‖ 13. in fine the name of the prytanis, beginning with ΜΙ, Νι or 'Ηγ, 'Ηρ ‖ 14. εἰδότας ὅτ]ι ὁ δῆμος ὁ Τηΐων ἐπίστατ[αι χάριτας ἀποδιδόναι, Merkelbach apud

ed.pr. || 18. or εἰς τὴν ἀναγραφὴν καὶ ἀνάστασιν διδόναι τοὺς] ταμίας, ed.pr. || G. points out that ἀπο[δ]όσεως (L. 12) and τ]ὰ δαν[ε]ισθέντα (L. 15) point to a loan by the honorands.

II. Decree concerning measures to be taken for the payment of the ransom to pirates:

[- - - -]ων [- - - - - - - - - - - - - - - - .ΕΙ.ΩΝ γνώμη· ἐπ[ειδὴ - - - - - - -]
[-] καὶ τοὺς στ[ρατηγοὺς - -]
[- - - - - - - -]. . . . . ΑΥ[. . . . . .]ματου.ΗΜ[- - ἀργ]υρίου ΑΙ[- - - - -]
[ὑπὲρ τ]ῆς [σω]τηρίας κα[ὶ] αὐτῶν κα[ὶ] τέκνων [καὶ γυν]α[ικ]ῶ[ν] καὶ τ[ῶν ἐν τῆι πόλει καὶ ἐν]
[τῆι χώρ]αι δ[ε]δόχθα[ι] τῶι δήμωι, ὅπως συντελῶμεν τὰ ὡμολο[γημένα χρέα- - - -]
[- - - - τοὺς πολί]τα[ς π]άντας καταξιοῦν δανείζειν τόκων δεκάτων το[- - - - -]
[- πάντα τὰ ἐ]ν τ[ῆι] πόλει καὶ ἔγγεια καὶ ναυτικὰ καὶ τὴν χώραν καὶ [- - - - -]
[- - - - - - - -]ην [?τῶ]ν ἐλευθέρων σωμάτων ἕως κομίσωνται αὐτὰ καὶ [τὰ ὡμολογημένα ?]
[? χρέα τὰ] ἀπ[ὸ] τῆς τιμήσεως γινόμενα κατὰ τὸ ψήφισμα, ἐὰν [- - - - - - - - -]
[- - - - - - - -]ΛΗι [τὰ] χρήματα τοῖς δανείσασι· τῶν δὲ δανεισθέν[των χρημάτων - - -]
[- - - - - - - - -] . . μη . . . μηδὲ εἰσφορὰς ἀπὸ τούτων τῶν χρημάτων· [ἐὰν δὲ οἱ στρατηγοὶ]
[καὶ τιμοῦχοι] τα[ύτα]ς τὰς χρείας παράσχωνται τοῖς δανείσ[ασι· εἶναι δὲ αὐτοῖς ἐν τοῖς]
[ἀγῶσιν προε]δρία[ν] τὴν αὐτὴν καὶ τοῖς ἱερεῦσι καὶ στεφαν[οῦσθαι αὐτοὺς καθ' ἕκαστον]
[ἐνιαυτὸν τοῖς] Διονυσ[ίοις] ἅμα τοῖς εὐεργέταις τῆς πόλεως τοῖς λη[- - - - - - -]
[- - - - - - -]χειν θαλ[λ]οῦ στέφανον κατὰ τὰ αὐτά· ἀναγράψαι δ[ὲ τοὺς ταμίας τοὺς πο]-
[λίτας πάντα]ς ὅσοι ἂν [. .]ς μνᾶς δανείσωσιν καὶ χρείας παράσχ[ωνται εἰς στήλας· ἀπο]-
[γράψαι δὲ τοὺς π]ολίτας πά[ντ]ας καὶ ὅσοι κέκτηνται ποτήρια ἢ κοσμ[ήματα ἀργυρᾶ ἢ]
[χρυσᾶ καὶ ἀρ]γύριον ἄσημον ἢ ἐπίσημον ἐν ἡμέραις τρισὶν καὶ εἴκ[οσι·- - - - -]
[- - - - - - - - -]ωι καθάπερ καὶ [τοῖ]ς τὸ ἐπίσημον εἰσενέγκασιν· ἀ . [- - - - - -]
[- - - πάντες] καὶ πᾶσαι ὅσοι παρο[ικ]οῦσιν ἐν τῆι πόλει κατὰ τὰ αὐτὰ [- - - -]
[- - -καὶ εἴ] τινες ἄλλοι ἔχουσιν [τῆ]ς πόλεως ἀργύριον ἢ χρύσ[ιον καὶ μὴ ἀπέγραψαν?]
[- - - - - -]ΛΙ αὐτοῦ εἶναι τῶι βουλομ[έ]νωι . Ι ἀδικοῦντι· ὅσοι δὲ [ἐνέχυρα παρέλαβον]
[ἀπό τινων ἀπογρα]ψάτωσαν μὲν αὐτοὶ τὰ ἐνέχυρα, ἀπο[γρ]αψάτωσα[ν δὲ πάντες καὶ πᾶσαι]
[ὅσοι - - - - ὄ]σον ὀφείλεται ἐπὶ τοῖς ἐνεχύρ[οι]ς αὐ[τῶ]ν· τὸ δὲ πλεῖ[- - - - ·]

[ἀπογραψάτωσαν] δὲ καὶ ὅσοι παρακαταθήκας ἔχουσ[ιν] ἀ[πό] τ̣ινων ἢ
ἄλ̣[λων- - - -]
44 [- - - · ἀπογραψ]ά̣τ̣[ω]σαν δὲ καὶ ὅσοι π̣[α]ρ̣οι̣κ̣οῦσιν ἐν τῆι [πόλει] πάντες
[κατὰ τὰ αὐ]-
[τά· ἀπογράψαι δὲ] π̣άντας ὅσοι παροικοῦσιν ἐν τῆι πόλει [. .] . ρωι Χαι.ριῳ[- -
- - -]
[- - - - - - - - - - -]τ̣ε̣ μὴ κεκτήσεσθαι μηδὲ ποτήριον· ἀ̣ρ̣[γυ]ρ̣οῦν μηδ[ὲ
χρυσοῦν μηδὲ]
[-? ἐν - - ποικ]ί̣λοις μηδὲ εἱματισμὸν [γ]υ̣ναικεῖον πο[ρ]φύραν ἔ̣[χ]ον [μηδὲ -
- - -]
48 [- - - - - - - - -] μ̣ὴ πλατυτέρας εἰκοστοῦ μέρους δακ̣τ̣[ύ]λ̣ου ἐκ πήχεο[ς
μηδὲ- - -]
[-- - - - - - - -]τ̣ος τάδε περὶ κεφαλὴν πλὴν χρυσο̣κ̣λ̣[ύσ]τ̣ων. ὁμόσαι δὲ [πάν-
τας τὸν νό]-
[μιμον ὅρκ]ο̣ν· ἐπιμεληθῆναι δὲ τοῦ ὅρκου τοὺς στ[ρατ]ηγοὺς κ̣αὶ τ[ιμούχους·
ἐὰν δέ]
[τις μὴ ὀμόσ]ηι κατὰ τὸ ψήφισμα ἐπιδημῶν ἀποτίνει[ν] δραχμὰς π̣ε̣[ντ- - - -]
52 [- - - -] . ικ̣ὴν ἔχειν κατὰ μηθενός· κατὰ δὲ ἐκείνο[υ] τ̣ῶι βουλομένωι [φῆναι
ἔξεστιν·]
[πᾶσι δὲ το]ύτοις ε̣ἶναι παραγενομένοις ἐν ἡμέραις ε[ἴκ]οσι ὁμόσαι κ̣αὶ [ἀπο-
γράψαι]
[κατὰ τὰ αὐ]τὰ ἐν τῶι ψηφίσματι· τοὺς δὲ ὁμόσαντας [τὸ]ν ὅρκον ἀναγ̣[ραψά-
τωσαν οἱ στρα]-
[τηγοὶ καὶ τ]ιμοῦχοι εἰς λευκώματα καὶ ἐκτιθέτωσαν ε[ἰς τὴ]ν ἀγ[ορὰν, ἐ]φ' ἧ̣ι
[ἀξιοῦσιν?]
56 [ἐὰν δέ τ]ι̣ς φ̣ωραθῆι κ̣εκτημένος τι τῶν ἀπειρημέ[νων] καὶ . . . Ι ἐνηνοχ̣[- - - -]
[- - -]. . . τ̣ων εἶν̣[α]ι καὶ εἶν̣αι τῶν ε̣ὑρηθέντων τ̣[ὰ] μὲν ἡμίση τοῦ φήναν̣[τος
τὰ δὲ ἡμίση]
[τῆς πόλεω]ς· ἐπιμέλεσθαι(σιψ) δὲ τῆς ἀφαι̣[ρέ]σ̣[ε]ως κ̣[αὶ] τῆς πράσεως τ̣ῶν
εὑρ̣[ηθέντων τοὺς]
[ταμίας· ? ἀποδίδ]ο̣σθαι [δ]ὲ̣ τοὺς κ̣εκτημένους τὸν [εἰ]ματισμὸν τὸν ἀπειρη-
μ̣[ένον - - -]
60 [- - ἐν ἡμέραις] τ̣ρ̣ισὶν καὶ εἶναι ἀτελεῖς καὶ ἐ̣[ξά]γοντας καὶ αὐτοῦ πωλ[οῦντας
? - - -]
[- - - - - -]κ̣α̣ τ̣οῖς Διονυσίοις κ̣αὶ τ̣οῖς Θεσ̣[μ]οφορίοις· τῶι ἐμμένοντι [ἐν τῶι
ὅρκωι]
[εὖ εἶναι, τ]ὸν δὲ μὴ ἐ̣ξώλη εἶναι καὶ α̣[ὐτὸ]ν καὶ γένος τὸ ἐκείνου·ν εἶ[ναι δὲ
ταῦτα εἰς]
[τὴν σωτηρίαν] κ̣αὶ αὐτῶν καὶ τέκνων καὶ γυναικῶν καὶ τῆς πόλεως [καὶ τῶν
ἄλλων τῶν]
64 [ἐν τῆι πόλει] κ̣αὶ ἐν τῆι χώ̣ραι· ν τιμήσα[σ]θαι δὲ τοὺς πολίτας κ̣αὶ τοὺ[ς παροι-
κοῦ̣ν]-
[τας ἀφ' ἧς ἂν] ἡμ̣έρας οἱ πειραταὶ ἐκ τ[ῆς] πόλεως ἀπέλθωσιν·ν ἀν[αγράψαι δὲ

τόδε τὸ]
[ψήφισμα καὶ τὰ] ὀνόματα τῶν δανεισάντων πατρόθεν καὶ τὸ πλῆθος τό[κων
δεκάτων καὶ]
[- - - - - - - -]νεισην τὸν ταμίαν Κριτίαν εἰς στήλας λιθίνας καὶ ἀν[αστῆσαι
παρὰ τῶι]
68 [ἱερῶι τοῦ Ἡρα]κλέους

vacat

19. [-- τ]ῶν [στρατηγῶν καὶ τῶν τιμούχων καὶ τῶν ἱερη]μένων γνώμη · ἐπ[ειδὴ --, ed.pr., who suggests that in addition to the regular magistrates special officials had been elected for the affairs with the pirates; ed.pr. argues that the ἐπειδή-clause runs until L. 23 (δεδόχθαι); G. suggests that the clause ends with ἀργ]υρίου in L. 21, followed by Ἀγ[αθῆι Τύχηι καὶ | ὑπὲρ τ]ῆς etc. etc. || 23. G. prefers restoring χρήματα (rather than χρέα) τοῖς | πειραταῖς ?: 'afin que nous acquittions les sommes convenues aux pirates (?)' || 24. καταξιοῦν: 'to order', Herrmann apud ed.pr.; '--- la demande (ou l'ordre ?), G., who in fine prefers τῶ[ι δήμωι || 25-27. ed.pr. argues that the pirates seized the 'Immobilien in der Stadt' and the 'Reederei im Hafen' and that the payment of the τόκοι δέκατοι to the pirates should lead to the recovery of these possessions and the safe return of the captured free citizens; for ἔγγεια καὶ ναυτικά he refers to *SEG* XXX 1086/1087 (summary of G.'s discussion of these terms); in L. 26 Merkelbach, apud ed.pr., suggests κομιδ]ὴν [τῶ]ν ἐλευθέρων σωμάτων; for a restoration ἀπολυθ]ῆν[αι τῶ]ν the available space is too small, ed.pr., who interprets LL. 26/27 as meaning 'until they (i.e. the ἐλεύθερα σώματα) return home and the pirates have received the money which has been agreed upon on the basis of the census, as established according to this decree'; in L. 28 perhaps συντε]λῆι, ed.pr.; G. writes that LL. 25/27 'me restent impénétrables' [as to L. 25, could it be that the city offers as security to the citizen-lenders all the possessions which she has on land and on sea (land and ships)?, Pleket] || 28-29. G. suggests restoring a verb like πράττεσθαι: 'sur les sommes prêtées --- nulle contribution (?), nulle *eisphora* ne peuvent être levées'; ed.pr. translates: 'Falls der Staat die ausgeliehenen Gelder den Gläubigern zurückerstattet, sollen von diesen Geldern u.a. keine Steuern eingezogen werden' || 29-31. G. prefers reading and restoring [ὅπως δὲ πάντες οἱ πολῖται (?)] τα[ύτα]ς τὰς χρείας παράσχωνται, τοῖς δανείσ[ασι (au moins telle somme) ὑπάρχειν προε]δρία[ν] τὴν αὐτὴν καὶ τοῖς ἱερεῦσι καὶ στεφαν[ῶσαι αὐτοὺς θαλλοῦ | στεφάνωι τοῖς] Διονυσίοις ἅμα τοῖς εὐεργέταις τῆς πόλεως, τοῖς δὲ [δανείσασι (telle somme) ὑπάρ]χειν θαλ[λ]οῦ στέφανον etc.; G. thinks in terms of two categories of lenders and of a corresponding differentiation in honors; ed.pr. assumes one category of lenders and restores in LL. 32/33 ἑκάστωι δὲ | αὐτῶν ὑπάρ]χειν etc. || 33-34. G. prefers restoring ἀναγράψαι δ[ὲ εἰς στήλας ---- καὶ χρείας παράσχ[ωνται τῶι δήμωι: registration on stelai of all citizens who lent at least [. .]ς minas to the city; G. considers but rejects [ἔχ]ς since in LL. 71 and 100 ἔξ seems the normal rendering; ed.pr. suggests [τὰ]ς and wonders whether in the beginning of the decree a minimum amount was mentioned, to which reference is made in the present clause; he believes that any amount up to the minimum will not be repaid by the city and that only those amounts which exceed the minimum, will be considered loans and are to be registered on stelai [possibly those who paid less than [. .]ς minas were not registered on stelai; alternatively, those unable to lend the minimum amount (or more) of [. .]ς minas were exempted from the obligation to lend money to the city, Pleket] || 36. G. prefers ἐν ἡμέραις τρισὶν καὶ εἶν[αι αὐτοῖς --, twenty-three days being too long a delay || 37. 'Etwa in der Bedeutung "wer ungeprägtes Silber (ἄσημον) bringt, wird ebenso behandelt, wie einer, der geprägtes Silber (ἐπίσημον) bringt"', ed.pr. || 37-38. perhaps ἀ[ποgραψάτωσαν | δὲ καὶ πάντες], ed.pr. || 40. after βουλομ[έ]νωι ΟΤ or ΤΙ rather than ΕΠ or ΩΣ, ed.pr., who considers ὅτ' or τι: 'Jedem Beliebigen --- ist erlaubt, gegen das, was Unrecht ist, Anzeige zu erstatten' || 41-42. 'Wer aber gegen seine Schulden Pfänder zurückgelegt

hat, soll dies ebenfalls deklarieren', ed.pr. [alternatively, one could suppose that those, who have taken ἐνέχυρα from debtors must both register those objects and declare the amount of the debt which is owed to them, Pleket] ‖ 43. παρακαταθῆκαι: 'zum Schutz anvertraute Wertgegenstände', ed.pr. ‖ 45. ed.pr. reads ////¯ᴾ Ω I X AK ᴰI S: perhaps [. .]ε̣ρωι χαιε̣ριω̣[ν = ἐν τῆι πόλει [Αἰ]ε̣ρῶι χαἰε̣ρ̣ιῶ̣[ν χώραι; the Αἰραῖοι (or -ες) / ηαιραῖοι (or -ες) are on record in the Athenian Tribute Lists ‖ 46-49. ed.pr. seems to argue that in these lines we have a general prohibition against owning non-registered precious objects such as mentioned in these lines; in LL. 47/48 he suggests restoring μηδὲ ἁλύσεις τὰς χρυσᾶς] μὴ πλατυτέρας κτλ; G. assumes that those, who own neither money nor precious objects or luxury-garments, all (πάντας, L. 49) have to swear an oath 'sous peine d'amende (L. 51, where he suggests ἀποτινέτ̣[ω]); ed.pr. seems to assume that πάντας refers to all citizens who have registered their possessions ‖ 52.]δ̣ίκ̣η̣ν ἔχειν ?, ed.pr., who translates: 'gegen niemanden, dem erlaubt ist, eine Anzeige zu erstatten, soll Unrecht getan (oder Prozeß geführt) werden' [perhaps the clause in LL. 51/52 states that those who do not swear properly and who are fined, have no right to undertake legal action against anybody in protest against the fine, Pleket] ‖ 53. παραγενομένοις contrasts with ἐπιδημῶν in L. 51 ‖ 54-55. G. assumes that the officials inscribe the names of all those, who swore not to possess any object of value, on leukomata and suggests restoring in L. 55 in fine ἐ]φ' ἡμ̣[έρας e.g. δέκα] ‖ 56. καί [τι μ]ὴ̣ ἐνηνο̣χ[ὼς (or [τι μ]ὴ̣ ἐνηνό̣χ[ηι]) ἀφαιρεῖ|σθαι τού]τω̣ν εἶν̣[α]ι καὶ κτλ., ed.pr. [but ἀφαιρεῖσθαι does not go with εἶναι; we need a noun in the acc. sing.: e.g. στέρεσιν or ἀφαίρεσιν (cf. L. 58) τού]τ̣ων εἶν̣[α]ι, Pleket ‖ 59-60. τῶι φήναντι· | καὶ δὲ ἐν ἡμέραις], ed.pr., who translates: 'Das verbotene Kleidungsstück sollen ihre Besitzer [abgeben]' and assumes that the 'Anzeiger' is allowed to export or to sell it in Teos within three days without having to pay tax [but the clause 'within three days' rather belongs to the preceding words: the illegal garment must be handed over to the 'Anzeiger' within three days; in view of the plural ἀτελεῖς we may have to restore τοῖς φήνασι in L. 59; interestingly enough another Tean text (L.Robert, *OMS* VII 320-330) mentions the manufacturing of expensive cloaks for both the local market and export, and ἀτέλεια for newcomers καὶ αὐτοῦ πωλέ[οντας | καὶ ἐξάγοντας] (cf. our L. 60), Pleket] ‖ 60-61. αὐτὸν δὲ | ἀνειπεῖν τὸν κήρυ]κ̣α̣, ed.pr. (the herald is to proclaim the name of the Anzeiger during the Dionysia and Thesmophoria) [should we perhaps connect this clause with the following and restore something like [εὔξασθαι δε τὸν (ἱερο)κήρυ]κα --- Θεσμοφορίοις τῶι ἐμμένοντι (acc. cum inf. depending on εὔξασθαι ?, Pleket] ‖ 64. τιμήσασθαι (cf. L. 27: ἀπὸ τῆς τιμήσεως): 'to be subjected to an assessment (of their income)', ed.pr., who in his commentary introduces the concept of a 'Volkszählung' ‖ 66-67. G. plausibly suggests restoring καὶ τὸ πλῆθος το[ῦ ἀργυρίου ὅσον ἂν ἕκαστος δα]νείσηι, referring to *Milet* I 3 138 ‖ [67-68.[rather [παρὰ τῶι | βωμῶι], on the basis of the parallel adduced by ed.pr. and amended by A.Wilhelm: see *I.Iasos* 608 L. 40, Herrmann].

III. List of the creditors of the city and of their contributions:

[τὸ πλῆθος τῶ]ν̣ τό̣κ̣ων δεκάτων, ὃ εἰσεπράχθη ὑπὸ τῶν πειρατῶν τοῖς δανείσ̣α̣[σι - - - -]

[- - - - - - - μ]η̣ν̣[ὸ]ς Τρυγητῆρος, ἐπὶ πρυτάνευς (sic) Σωκράτου· vacat Τρ̣ι̣Λ̣[- -]

[τῶι δεῖνι Με]ν̣ε̣σ̣θέως· χρυσοῦς ἑκατ[ὸ]ν ἑξήκοντα ἕξ, v Ἀλεξαν̣[δρείου δραχμὰς - -]-

72 [χιλίας - - -κοντ]α̣ ὀκτώ, v ποτηρίων Ἀλεξανδρείου δραχμὰς χιλίας [-κοντα - - - - · ἐνε]-

[χύρων τῶν παρὰ] Ἑρμίππου καὶ Ἀντισθένους καὶ Μαντιθέου· v Δωσ̣ι̣[άδηι τοῦ δεῖνος· Ἀλεξ]-

[ανδρείου δραχμ]ὰς δισχιλίας· [Μ]οσχίων[ι] κ]αὶ Θεοφαμίδηι Θεοφ[αμίδου· Ἀλεξανδρείου]
[δραχμὰς - - -χιλ]ίας, ν ποτηρίων Ἀλεξαν[δρ]είου δραχμὰς ἑπτακ[- - - - - -]
76 [- - - - - - - - - -]κοντα· ν Τιμοθέωι Μιννίωνος· Ἀλεξανδρείου δ[ραχμὰς- - -]
[- - - - - - - ἐν]ενήκοντα τρεῖς· ν ἐνεχ[ύ]ρων τῶν παρὰ Σωδάμ[ου· - - - - - - -]
[- - - - - -]σθένει Θεοδᾶδος· Ἀλεξανδρείου δραχμὰς ἐξ[- - - - - - - - - - - -]
[- - δραχ]μὰς ἑκατὸν εἴκοσι, ν ἐπιχωρίου δραχμὰς ἐνενήκ[οντα - - - - - - - -]
80 [- - -].κοντα ἑπτά, ν ποτηρίου Ἀλεξανδρείου δραχμὰς Ι[- - - - - - - - - - -]
[- χρυσ]οῦς ὀκτὼ ἡμίχρυσον· ν Ἀθηνοπόλιδι Ἀθηνοπόλιδο[ς· Ἀλεξανδρείου δραχμὰς]
[- - -χι]λίας ἐνακοσίας πεντηκονταοκτώ, ν χρυσίων ὁλκὴ[ν - - - - - - - - -]
[- - - -]τετάρτην· ν ἐνεχύρων παρὰ Χαρμίδου· ἀργυρωμά[των - - - - - - - -]
84 [- - - -]κοσίας εἰκοσιτέσσαρας· ν ἐνεχύρων παρὰ Χαρμίδου· χ[ρυσίων ὁλκὴν -]
[- - - -]τετάρτην· ν ἐνεχύρου παρὰ Τιμοθέου τοῦ Δημητρίου· χ[ρυσίων ὁλκὴν-]
[- ἡμίχρυ]σον· ν ἐνεχύρου παρὰ Φιλιτίδος· χρυσίων ὁλκήν, χρυσ[οῦς - - - - -]
[- χρυσίω]ν ὁλκήν, Ἀλεξανδρείου δραχμὰς ἑβδομήκοντα· ν ἐν[εχύρου παρὰ τοῦ - - δεῖ]-
88 [νος· χρυσοῦς εἴ]κοσι πέντε· ν Πολυαρήτωι Λυσιμαχίδου· Ἀλεξανδρείου δ[ραχμὰς - -]
[- - - - - ὀκ]τώ, ν χρυσοῦς δέκα ὀκτώ, νν χρυσίων ὁλκήν, χρυσοῦ[ς - - - - - -]
[- - - - - -]ν, ν ἄλλων χρυσίων ὁλκήν, χρυσοῦς εἴκοσι τέσσαρας, [- - - - - -]
[- - - - - - -]. ας τεσσεράκοντα ἑπτά, ν ἐπιχωρίου δραχμὰς διακ[οσιο - - - - -]
92 [- - - - - - -] χαλκοῦ δραχμὰς ὀγδοήκοντα· ν Θεοφάνηι Θεοδώρου· χ[ρυσοῦς - - - - - -]
[- - - - τε]τάρτην, νν Ἀλεξανδρείου δραχμὰς ἑκατὸν τέσσερας, [ἐπιχωρίου δραχμὰς]
[- - -κοντ]α τρεῖς ὀβολούς, ν χαλκοῦ [δ]ραχμὰς ἑβδομήκοντα· ν Δημη[τρίωι τοῦ δεῖνος·]
[- - -χρυ]σοῦς δέκα ἕνα· ν ἐνεχύρ[ων] παρὰ Δημέου· Ἀναξιβίωι Τηλ[- - - - -]
96 [- - ? τοῦ Λυσι]μαχίδου· Ἀλεξανδρείου δραχμὰς πεντακοσίας ἑξήκοντ[α - - - - - -, ποτηρί]-
[ων Ἀλεξανδρ]είου δραχμὰς ἑξήκοντα τρε[ῖ]ς· vacat νουμηνίαι Ἀπατουριῶνο[ς· τῷ δεῖνι - -]
[τοῦ δεῖνος· Ἀ]λεξανδρείου δραχμὰς ἑκατὸν τεσσεράκοντα τρεῖς· ἐνε[χύρων παρὰ τοῦ -]
[δεῖνος· - - Ἀ]λεξανδρείου δραχμὰς ἐν[α]κοσίας ἑξήκοντα ἑπτά· Τω[- - - - -]
100[- - - - - - -]ιδώρου· Ἀλεξανδρείου δραχμὰς ἑξήκοντα ἕξ· ν Εὐκλῆ[ι τοῦ δεῖνος Ἀλεξ]-
[ανδρείου δραχμὰ]ς τετρακισχιλίας, ν ἐπιχωρίου δραχμὰς χιλίας ὀκτακο[σίας - - - - -]
[- - - , χρ]υσοῦς πεντήκοντα ἑπτὰ ἡμίχρυσον· ἐνεχ[ύρ]ου παρὰ [τοῦ δεῖνος - - - - - -]

vacat

69. In line with his restoration of LL. 66/67 G. suggests restoring [Τόδε ὀφείλετα]ι τόκων δεκάτων, ὃ εἰσεπράχθη ὑπὸ τῶν πειρατῶν, τοῖς δανείσα[σι]; ed.pr.'s restoration, as given in the text, implies that in the ensuing list the tenth part of the private possessions of the listed individuals is mentioned, which was seized by the pirates (cf. app.cr. ad I L. 3). The total wealth is supposed to have been ten times bigger than the sums mentioned || 69-70. τοῖς δανείσα[σι ἑκάστοις or τοῖς ὑπογε|γραμμένοις, ed.pr., who restores in L. 70 in fine Σωκράτου· vacat· τρια[κάδι; on the assumption that the registration lasted twenty-three days (cf. L. 36), ed.pr. argues that during that period 23 x 18/19 (the number of people listed for Trygeter) = ca. 450 persons were registered [but see the app.cr. ad L. 36 for the doubt concerning the period of twenty-three days] || 71-102. the persons mentioned in these lines are either in the dative (creditors of the city, always with the patronymic: cf. L. 66) or in the genitive, preceded by ἐνεχύρων παρά (except for L. 85 without patronymic): the latter lent money on security and probably were reasonably well-known; LL. 40-43 prescribed that the lenders were responsible for the registration of the ἐνέχυρα and the amount of money borrowed by the debtors, ed.pr. || [71. Ἀλεξανδρείου: cf. D.Knoepfler, *TOPOI* 7 (1997) 33-50, especially 45] || 73. since there is space left for one letter before Δωσι and most lenders-on-security had no patronymic, ed.pr. prefers to restore Δωσι[άδηι instead of Δωσι[άδου and considers the possibility that in this case (as in L. 95) the name of the person who owned the ἐνέχυρα was mentioned, whereas in all other cases (cf. e.g. LL. 83-86) this was not the case; alternatively, he suggests that the amounts, represented by the ἐνέχυρα were too small to be included || 75. or --κοσ]ίας, ed.pr. || 75-76. possibly something like ἑπτακ[ισχιλίας πενται|κοσίας ἐνενή]κοντα, ed.pr. || 77-78. perhaps παρὰ Σωδάμ[ου · χρυσίων ὁλκήν | -- · Καλλι]σθένει etc., ed.pr. || 78. Θεοδᾶδος or Θεόλαδος (from Θεόλας), ed.pr. || 78-79. perhaps ἐξ[ακοσίας, ποτηρίων Ἀλεξαν|δρείου δραχ]μὰς etc., ed.pr., who argues that the amounts mentioned in LL. 80/81 also pertain to Theodas' (or Theolas') son || 82. χρυσίων ὁλκή: 'Goldbarren' or golden 'Geschirr', the value of which was measured in weight, ed.pr. || 83. (cf. also 85 and 93). τετάρτη: probably a quarter of the gold coins, ed.pr., who suggests in fine ἀργυρωμά[των ὁλκήν || 84. in fine χ[ρυσοῦς + number is not to be excluded, as in L. 85 in fine, ed.pr. || 88-92. Polyaretos registered χρυσοῦς thrice, ed.pr., who wonders whether the free space for two letters in L. 89 means that originally another person was to be inscribed || 90-91. perhaps [ποτηρίων Ἀλεξ|ανδρείου δραχ]μὰς, ed.pr. || ed.pr. suggests dating the document to the final quarter of the 3rd cent. B.C., when piracy flourished in the Aegean Sea; he wonders whether the attack on Teos took place in the context of the so-called Κρητικὸς πόλεμος (205/204 B.C.) between Rhodes and Crete (supported by the Aitolian arch-pirate Dikaiarchos and the navy of Philip V) and whether that attack was part of the συνεχεῖς πολέμους, mentioned in *SEG* XLI 1003 I LL. 13/14. The requests for asylia, made by Teos to various Greek cities and especially to Cretan cities and the Aitolian League ca. 200 B.C., may well have been elicited by the traumatic experience described in our text.

950. Teos. Isopoliteia decree of Temnos for Teos, ca. 200 B.C. *SEG* XXIX 1149. O.Curty, *op.cit.* (cf. our lemma no. 1689) 224 note 3, argues that in LL. 5/6 the restoration φίλων καὶ εὐνό[ων ὄντων καὶ συγ|γεν]ῶν is erroneously based on the assumption that this triad was a regular phenomenon. Consequently the restoration 'ne peut pas être prise en considération'.

LYDIA

951. Lydia. Confession inscriptions. G.Petzl, *Die Beichtinschriften Westkleinasiens* (*EA*, Heft 22; Bonn 1994), presents a Corpus of 124 so-called confession inscriptions; nos. 1/2 are from Southern Mysia, nos. 3-82 from Northeastern Lydia (the area covered by *TAM* V 1), nos. 83-98 and 99-101 from the territories of Philadelphia and Sardis respectively, and nos. 106-124 from the Phrygian sanctuary of Apollo Lairbenos. The earliest text is from 57/58, the latest from 263/264 A.D. For a review cf. C.Schuler, *Gnomon* 69 (1997) 616-620. For some corrections and additions see G.Petzl, '*Neue Inschriften aus Lydien (II). Addenda und Corrigenda zu "Die Beichtinschriften Westkleinasiens"* ', *EA* 28 (1997) [1998] 69-79.

The Corpus is preceded by a brief introduction in which P. deals with the criteria used for assigning a text to the category of the 'Beichtinschriften' (divine κόλασις; confession of a mistake, a sin; atonement to the god), the various categories of sins, the problem of secular, divine and temple jurisdiction, forms of communication between deity and human beings (dreams, oracles, messengers) and the origin of this religious mentality (Babylon; Hittites; Anatolian Mother Goddess). Excellent indices and a full concordance. Cf. C.Brixhe, *BE* (1995) no. 510, for a series of linguistic remarks, for the greater part dealing with orthography, phonetical rendering and developments in the 'flexion' of verbs. We single out the following points: Ιπτα in Μήτηρ Ιπτα (rather than Ἰπτα) in nos. 49/50 may well be the name of the founder of the cult; in no. 76 (Ἀναείτιδος τῆς ἐγ Μητρω) Μητρω probably is the founder of the cult: Μητρῶ, genitive of Μητρῶς, rather than P.'s Μητρώ (cf. Μὴν ἐγ Διοδότου in nos. 51/52); in nos. 35/36 Λαβανα and Λαβανη are genitives of the name of the founder of the cult (Λαβανης; Λαβανας). B. discerns differences in documents from the Maeander-valley and those from the middle Hermos: in the former the triad 'sin-punishment-atonement', in the latter B. sees 'une véritable justice sacerdotale' [for this concept see Ricl and Chaniotis, mentioned below]. In *Metis* 6 (1991) [1994] fasc. 1/2, 131-143, Petzl comments on common elements in the confession texts and in Lucian's Podagra: disease as punishment, ecstatic cults, the sceptre; translation of P.'s no. 62. Cf. also id. in E.Schwertheim (ed.), *Forschungen in Lydien* (Asia Minor Studien Band 17; Bonn 1995) 41-46, for a brief summary, with special reference to an occasional lack of reverence on the part of the believers for the autocratic gods. For the various illnesses and cures in the confession inscriptions (and in dedications from Lydia and Phrygia) cf. A.Chaniotis in P.van der Eijck - H.F.J.Horstmanshoff - P.H.Schrijvers (edd.), *Ancient Medicine in its socio-cultural context. Papers read at the congress held at Leiden University, 13-15 April 1992* (Amsterdam /Atlanta 1995) Vol. II 323-344 (emphasis on illness as punishment for sin(s) and on the magical aspects of healing, to the detriment of 'secular' medicine, 'scientific' medical procedures and prescriptions).

H.-J.Klauck, '*Die kleinasiatischen Beichtinschriften und das Neue Testament*' in H.Cancik - H.Lichtenberger - P.Schäfer, *Geschichte, Tradition, Reflexion. Festschrift für Martin Hengel zum 70. Geburtstag*, Band III (Tübingen 1996) 63-87, highlights the most important aspects of the religiosity of the confession inscriptions. He distinguishes two types: **a**) texts in which the sinner confesses his own mistakes; **b**) texts in which the injured person asks the god to punish the evil-doer and to force him to confess his sins. In the latter case a πιττάκιον could be de-

posited in the temple, which contained the injured person's complaint, or a σκῆπτρον was erected in the temple, as a symbol of the jurisdictional power of the god. K. briefly refers to the curse inscriptions from Knidos, in which, in addition to curses, the gods are asked to punish the evil-doer and to make him confess. These curse inscriptions have much in common with type (b) [for an analysis of these lead tablets from Knidos (cf. Syll.^{3} 1178-1180; Audollent, *DefixTab* 1-13) cf. now also H.S.Versnel in R.Hägg (ed.), *Ancient Greek cult practice from the epigraphical evidence* (Acta Instituti Atheniensis Regni Sueciae; Stockholm 1994) 145-154: judicial prayers rather than defixiones, to be compared with the Lydian confession texts recording πιττάκια and ἀραί (P. no. 69 = *TAM* V 1 318); cf. our lemma no. 906, Pleket]. Brief discussion of the deities, the sins, punishments, confession, atonement, praise and thanksgiving; no direct Christian or Jewish influence (69).

Cf. also M.Ricl, *'The appeal to divine justice in Lydian confession-inscriptions'* in E.Schwertheim (ed.), *op.cit.* (cf. above) 67-76: origin in Anatolian-Hittite practice; confession-mentality not only in Lydia, but also in Caria, Bithynia and Cappadocia: 'in fact it was universal among the autochthonous population' [cf. in the same sense S.Mitchell: see *SEG* XLIII 1207 on p. 439 LL. 10-15 above. In this connection the fact that in the Knidian lead tablets (cf. above) the concepts of divine punishment and public confession are on record is not irrelevant. In fact the Knidian people asked their gods 'to do precisely what the confession texts relate they have done' (H.S.Versnel, *art. cit.* 149). The implication is that the basic religious mentality, on record in the Lydian Beichtinschriften, also existed on the Knidian peninsula, Pleket]; the concept of 'known and unknown sins' (cf. the formula ἐξ εἰδότων καὶ μὴ εἰδότων), also in Babylonian texts; special discussion of the ca. twenty texts which record an injured person and an, as yet, unknown evil-doer, and of the procedures used by the injured person: setting up of a divine sceptre, uttering an oath or curse, or submitting a written complaint; no official temple jurisdiction but 'quasi-judicial process(es)' (69). Special discussion of Petzl's nos. 59 (*SEG* XXXVII 1001; in L. 5 R. translates βασανιζομένης as 'being tormented (feeling agony)' (sc. because of the loss of the precious stone) instead of 'being interrogated'; contra Chaniotis (see below), who rightly prefers the latter) and 5 (R. tends to interpret φυλακή, with ed.pr. Varinlioglu, as a metaphor rather than as 'prison'; the priests, convening in their holy council, consulted Zeus and communicated divine answers and commandments; nevertheless R. believes in quasi-judicial procedures).

A.Chaniotis, *'"Tempeljustiz" im kaiserzeitlichen Kleinasien. Rechtliche Aspekte der Sühneinschriften Lydiens und Phrygiens'* in G.Thür - J.Velissaropoulos (edd.), *Symposion 1995* [1997] 353-384, argues against the phenomenon of trials conducted by the temple-authorities. In Petzl's no. 5, φυλακή is a prison (and not a metaphor), but C. points out that in this text the culprit was a *hierodoulos* and as such fell under the power of the priests to imprison him, even without trial; in P.'s no. 33, C. prefers to interpret ἐνποδισθῖσα as referring to the sin committed (and subsequently punished) rather than to 'imprisonment in the temple'. C. points out that there were all sorts of negotiations and talks between priests and delinquents (cf. P. no. 58); in the case of πιττάκια and the erection of sceptres the priests perpetrated the official imprecation of the evil-doer rather than held a trial. For murder and brigandage the secular civil authorities may well have been invoked; they are not among the evil acts on record in the confession texts.

In 1995 M.Ricl published her monograph on *Svest o Grehu u maloazyskim kultovima rimskog doba. Ispovedanje ritualnih i etičkih sagrešenja u Meonskim i Frigyskim kultovima (La conscience du péché dans les cultes anatoliens à l'époque romaine. La confession des fautes rituelles et éthiques dans les cultes méoniens et phrygiens*; Univ. u Beogradu, Filozofski Fakulted; Beograd 1995; in Serbian with French summary on 131-142). On 145-247 a catalogue of 108 Lydian and 27 Phrygian confession texts: nos. 109-128 concern Apollo Lairbenos [one more than in P.'s collection, viz. R. no. 128 = *MAMA* IV 290; if ἐκ]τ̣ίνων is correct and refers to punishment, inclusion could be justified], whereas nos. 129-135 focus on other gods (they are all in P.'s Corpus, though not all under 'Phrygien', except for no. 133, probably included by R. because of the words εὐ]χὴν Ἀνδι[ίσει ο]ὐκ ἐτέλεσεν, which could imply a broken vow [followed by punishment ?]). R. had seen P.'s manuscript before she finished hers and was able to add references to P.'s catalogue. R.'s nos. 63 and 65 (*SEG* XXXV 1197, 1206) and 128 (see above) are not in P.'s collection. Nos. 63 and 65 are mutilated dedications to Μήτηρ Φιλείς, which do not meet any of the criteria mentioned by P. on p. IX.

We give a comparatio numerorum for Petzl, Ricl and the usual Corpora and other Corpora-like volumes.

SEG	P.	R.
IV		
643	27	96
649	72	30
VI		
248	122	121
249	109	112
250	112	111
251	110	113
252	117	109
XXVI		
1376	104	129
1386	105	135
XXVIII		
910	79	14
913	9	74
914	10	75
XXIX		
1155	98	108
1174	75	39
XXXI		
1119	124	127
XXXIII		
1012	12	76
1013	11	77
1119	102	131
1120	103	130
XXXIV		
1210	16	85
1212	17	90
1213	18	88

SEG	P.	R.
XXXIV		
1217	19	86
1218	20	89
XXXV		
1157	36	18
1158	37	19
1163	95	54
1164	71	2
1178	83	56
1182	84	57
1184	85	58
1185	86	59
1188	87	60
1190	88	61
1193	89	62
1204	90	64
1207	91	66
1209	92	67
1217	93	69
1231	94	55
1267	15	91
1269	67	23
XXXVII		
1000(more complete text)	58	51
1001	59	13
1737	22	71
XXXVIII		
1229	4	73
1230	66	7

SEG XXXVIII	P.	R.
1233	47	83
1234	64	6
1235	65	12
1236	7	80
1237	5	78
XXXIX		
1276	62	10
1277	63	1
1278	55	48
1279	6	79
XL		
1050	59	13
1075	5	78
XLI		
1038	33	93
1039	38	22
XLII 1082	21	70
XLIII 859	36	18
TAM V 1		
151	23	101
159	3	4
179 a	9	74
179 b	10	75
180	13	102
181	14	99
231	35	21
238	43	72
251	60	9
254	51	15
255	53	24
260	42	49
261	95	54
264	50	45
269	25	98
317	68	26
318	69	29
322	70	35
326	72	30
327	73	32
328	74	31
440	54	27
443	26	103

TAM V 1	P.	R.
453	61	8
459	49	47
460	57	50
461	40	53
464	34	95
465	27	96
466	28	104
467	29	106
486	30	
492	44	94
499	39	20
501	41	52
505	31	
506	32	
509	45	82
510	46	92
525	79	14
527	80	17
541	81	97
583	82	105
592	76	43
593	77	44
596	78	28
MAMA IV		
279	106	124
280	107	125
281	108	118
282	109	112
283	110	113
284	111	110
285	112	111
286	113	123
287	114	126
288	115	120
289	116	119
290	?	128
IGR IV		
1318	13	102
1371	40	53
I.Sardis		
95	99	38
96	100	11

Petzl's nos. 8 (R. 81), 24 (R. 42) and 52 (R. 16) were published for the first time by H.Malay, *I.Manisa* (cf. our lemma no. 952) nos. 186, 64 and 167 respectively. No. 64 is a dedication from Küpüler (S.E. of Demirci): Διὶ Σαβαζίῳ ὑπὲρ ἁμαρτίας ἧς ἥμαρτεν ὁ πατήρ μου; no. 167 (Philadelphia) runs: Μῆνα ἐγ Διοδότου Διογᾶς Διογένου Κόνδων ἔλοισα ἐξ εἰπι-

ορκοσύνης · ἔτους σδ΄ (= 173/174 A.D.); no. 186 (Şeremet, N.W. of Thermai Theseos) ia a fragment.

The following texts are in the Manisa Museum and are mentioned in *I.Manisa*, without text but with bibliography.

I.Manisa	P.	R.	*I.Manisa*	P.	R.
91	42	49	129	91	66
100	83	56	131	92	67
104	84	57	139	93	69
106	85	58	163	47	83
107	86	59	164	5	78
110	87	60	166	51	15
112	88	61	173	59	13
115	89	62	185	98	108
126	90	64			

951bis. Lydia. Cults. M.Paz de Hoz in *op.cit.* (cf. our lemma no. 925bis) 203-212, presents a brief survey of the Anatolian, Greek and Persian cults in Hellenistic-Roman Lydia (with attested numbers for each deity, remarks on their geographical distribution and their chronology).

952. Lydia. Museum catalogue. H.Malay, *Greek and Latin inscriptions in the Manisa Museum* (Ergänzungsbände zu den *TAM* no. 19; Österr. Akad. der Wiss., Phil.-Hist.Kl., Denkschriften Band 237; Vienna 1994), publishes a catalogue of the Greek inscriptions in this museum. For texts published before he gives only an up-to-date bibliography (and a photo, where so far none was available). The catalogue contains 561 numbers but since there is one double number (67a), the total number of lemmata is 562. There are 218 new Greek texts, fragments included (we consider no. 189, mentioned in passing by L.Robert, *OMS* III 1627 (cf. our lemma no. 978) as new); nine lemmata concern texts which will be published elsewhere by M. or other scholars who claim the right of publication, and are not included in the 218 new texts. Nos. 551-554 also belong to the latter category but have been included in the 218 new texts because in the meantime they have been published (see our lemmata nos. 955-958).

There are many new epitaphs which provide data on the size and composition of families, nuclear and extended. Detailed indices (names; emperors; proconsuls; toponyms, ethnika; tribes; religion; select vocabulary; select topics; provenances) and a full concordance conclude the volume. The quality of the 256 photos is high; and the two maps are extremely helpful in trying to locate all the find-spots mentioned in this catalogue. It is especially (the territory of) Sardis, Philadelphia, Daldis, Charakipolis, Saittai, Silandos and Maionia which produced many texts. But rather unexpectedly there are also texts from Aigai (Aiolis; 59, 515/520), (area of) Apollonis (360, 506) and Klazomenai (391, 475).

Below we draw our readers' attention to a number of interesting texts; under separate categories (names; geography; cults; curses; terminology) we mention data derived from the rich col-

lection of inedita. Cf. the reviews of K.J.Rigsby, *AJPh* 117 (1996) 167-169 and C.Habicht, *Gnomon* 69 (1997) 269-271.

Interesting texts: nos. 24: lex sacra; the καθαρός will have χρῆσ(ε)ις of πηγῆς ἀενάου καὶ πυρὸς ἀλείπτου (access to an ever-flowing spring and unintermitting fire, ἀλείπτου being used for ἀδιαλείπτου; 'fire': perhaps a reference to the cult of Anahita in which fire plays a major role [or 'invincible fire', ἄλειπτος just meaning what it does in agonistic texts ?, Pleket]), 36 (τὸ κοινὸν τὸ τῶν νέων Ἡρ[ακλεωτῶν] (?) honors a certain Α(ὖλον) Ἰούλιον Ἀνείκητον στηλλογραφίᾳ; the honorand belongs to the same family as C.Iulius Anicetus of Pergamon, on record in *TAM* V 1 253, *SEG* XXVIII 929; XXXIX 1275), 40 and 45 (successful athlete, παράδοξος, περιοδονείκης and ξυστάρχης, honors his daughter, a priestess; a πλειστονίκης ξυστάρχης erects his own statue τῇ γλυκυτάτῃ πατρίδι), 48 (honorary inscription for Αὐρ. Διονύσιον Κόϊντον πανηγυριαρχήσαντα -- τῆς ἱερᾶς καὶ ἀσύλου οἰκουμενικῆς πανηγύρεως τῶν Κερδανεττῶν: 'a people living around Philadelphia or an association of 'merchants' [but cf. D.Feissel, *Tyche* 11, 1996, 107-111, who opts for a toponym τὰ Κερδανεττα on record in the Acts of the Council of 431 A.D.]), 431 (μνῆμα ἀρτοποιῶ⟨ν⟩ κὲ σιλιναρ⟨ίω⟩ν κὲ τῶν λοιπῶν: 'of bakers, wheat-sellers and the others'; cf. *I.Sardis* 166 for an ἀρτοπώλης πολειτικός who was also member of the γερουσία), 488 (fragment of an Orphic lamella ?), 523 (cf. our lemma no. 977), 532 (οἱ ἐκ τοῦ πρεσβυτικοῦ honor M. Γάουιος Βρόκχος).

Names: Αἰθάλη (250), Ἀκιαμος (451), Ἀκρόπαγος (465), Ἀριοῦς (472/473), Ἀρτεμοῦς (221), Ἀσπιάδης (= Ἀσκληπιάδης ?; 279), Βευδεινος (234), Βηλιανός (Τ.Φλ.Οὐάλης --; 188), Βουτᾶς (525), Βοῦτρος (352), Γενναιος (230), Κόνδων (second name; 167), Κυνόκωλος (signum; 48; cf. O.Masson, *REG* 107, 1994, 723/724), Κωκαρίων (469), Κωκύλος (229), Μας (230), Μουσαρίων (224), Μύρτον (395, 453), Παπης (419), Παπίνιος (Γ.--- Ῥᾶος; 31), Παρησία (533), Περίπικρος (ὁ καὶ --; 322), Πιγωλλεος (second name of Παπης; 419), Ποίμνη (340), Πραύλιος (336), Ῥᾶος (Γ.Παπίνιος --; 31 [Rigsby 169 thinks of Raius]), Ῥάππων (Ἑρμογένης --; 176), Σατοκος (458), Σεβούλλος (238; related to Sepullius ?), Σεία (530), Σκειπᾶς (528), Σκορδεις (438; second name), Τυχάσιος (252).

Geography: Αδρία (176), Ἀριλληνοί (or κώμη Ἀριλλων; 523), Βυλίς (509), Δουρηνός (?; 536), ὁ δῆμος ὁ Θαμορειτῶν (523), τὰ Κερδανεττα (toponym; 48; cf. D.Feissel's article quoted above), Κολοηνοί (οἱ κατοικοῦντες; 51), Κορακοηνῶν κατοικία (38), Κουστιανοί (οἱ κατοικοῦντες; 51), Οδηνῶν κάτοικοι or ἡ Οδηνῶν κατοικία (31, 184; cf. our lemma no. 964), Ταβακρηνεῖται (οἱ κατοικοῦντες; 51).

Cults: Ἀπόλλων: Κισαυλοδδηνός (531), Νισυρίτης (77 and 555); Ἄρτεμις: Ἀναεῖτις (160; with Μὴν Τιαμου); Ἀσκληπιός: Θεός (79; with representation of hand, eyes and ears); Ζεύς: Ἀντιγόνειος (-αος; 69-74; representation of the god holding his right hand across his breast), Ἄριος (54), Βατηνός (57), Δρικτης (56, 523), Ὀλύμπιος καὶ ἐπήκοος (59), Σαβά(σ)ζιος (62-67; 558; on all stelai representation of a kantharos: symbol of viticulture), Ταιλληνος (549); Ἔρωτες, οἱ (83); Θεά: Ολεινή (89/90); Θεῖον: Μέγιστον (184), Ὅσιον καὶ Δίκαιον (179); οἱ θεοί (176); Θεός: Ὅσιος καὶ Δίκαιος (181); θ(ε)ίασος (354); Κόρη (165); Λητώ (85); Μήν: Ἀξιοττηνός (169), ἐγ Διοδότου (167), Καμαρίτης (165), Τιαμου (160, 556); Πλούτων (165); Τύχη ἐπήκοος (83).

Curses: μνήματος ἢ τύμβου ποσὸν ἄν τις ἐμοῦ τι κολούσῃ, τούτου πρλόσρειζον πᾶν ἀπόλοιτο | γένος (51 [cf. J.Strubbe, *Arai Epitymbioi* 43 no. 47]); cf. also no. 171 (more a request for action against evil-doers than a curse).

Vocabulary: ἁμαρτία (64; dedication to Zeus Sabazios ὑπὲρ ἁμαρτίας ἧς ἥμαρτεν ὁ πατήρ μου; 173/174 A.D.), ἀποδίδωμι (186; 65: a certain Ἀσκλᾶς κατέλιψε Διὶ Σαβασζίῳ κληρονομίαν ἥντιναν ἀπέδωκαν οἱ Διοδώρου κληρονόμοι; 96/97 A.D.), ἀποδημέω (529), ἀφελπισθείς (187), δευτερεύγον (511; Christian; = δευτερεύων ?), ἐπαγγειλάμενος (154), ἐπιζητέω (186), ἐπιορκοσύνη (167; Μῆνα ἐγ Διοδότου Διογᾶς -- ἔλοισα ἐξ ἐπιορκοσύνης; 173/174 A.D.; Men is represented holding a sceptre in his right hand), ἰατρός (83), ἱεροί, οἱ (234), κάμβδιον (179), καταφρονέω (171; Τατιὰς ἀγοράσασα [...]α καταφρονουμέ[νη] ἐξεχώρησα αὐτὰ Μηνὶ Ἀξιοττηνῷ, ἅτινα πράξει ὡς ἂν θέλῃ; 176/177 A.D.), κρίσι δε (11; adoption-formula), λατύπος (66), λιθοξόος (430), λύω (167; cf. above sub ἐπιορκοσύνη), νομοθέτης (438), οἰκοδεσποσύνη (51), π(ε)ίστις (354; to the thiasos), πραγματευτής (323; Ὀνήσιμος Πονπωνίου Μάρκου --; 2nd cent. A.D.), στηλλογραφέω (186), στρατηγέω (360), στρατιώτης (387; Αὐρ. Στρατονίκη Μαρίου στρατιώτου Ὀνησίμην τὴν γλυκυτάτην θρέψασαν ἐτίμησαν (sic !); 273/274 A.D.), σωθείς (187), συνήλικες (266), τετελεσμένος (and -η; 235), τόπος (176), φράτωρ (244).

For a number of confession-inscriptions (three new ones: nos. 64, 167 and 186; seventeen old ones) cf. our lemma no. 951 in fine. For *I.Manisa* 438 cf. P.Herrmann, *EA* 27 (1996) 57-61: probably 1st half of the 1st cent. A.D. rather than 'before 129 B.C.'; the stephanephorate on record in no. 438 was eponymous also in the 1st cent. A.D. (and not only in the pre-Roman Hellenistic period). The stephanephoros Μηνογένης, son of Δημήτριος, is identical with Τιβέριος Ἰούλιος Μηνογένης in *I.Didyma* 148; his father Demetrios (and not Menogenes himself) was νομοθέτης.

---

953. Ayazviran (Iaza). Funerary epigram for Aurelia Iouliane, 260/261 A.D. *TAM* V 1 481. H.Malay, *I.Manisa* 114 no. 380 with note 165, studied the stone in the Museum in Manisa and saw some more letters in the upper part of the stone.

[- - - - - - - - - - - - -] ΔΙ
[- - - - - - - - - - - - -] Υ
[- - - - -]ον οὐ τὸ θανῖ[ν]

4 [λυπηρόν, ἐ]πὶ τόδε πᾶσιν
κτλ

---

954. Buğluca ('Μπούχλουτζα'). Honorary epitaph for Dionysios, with imprecation, 2nd/3rd cent. A.D. A.Fontrier, *Μουσεῖον καὶ Βιβλιοθήκη* V 2 (1885/1886) 76/77 no. φξε' (cf. our lemma no. 975); subsequently mentioned by K.Buresch, *Aus Lydien* 118; J.Keil in *Anatolian Studies W.M.Ramsay* (1923) 253 and J.H.M.Strubbe, *art.cit.* (cf. *SEG* XLI 1832) 46, who all suggested reading in L. 8 Ἀταρκνατε[ῖν] (= acc. of Atargatis). G.Petzl, *art.cit.* (cf. our lemma no. 964) 146-148 no. 7, republishes the text.

[Ἔτους - - - - - - - - - - - - -],

μ(ηνὸς) Λώου η΄ · Αὐρ. Εὐ[τυ- καὶ]
[Ἡ]γείνα ἐτείμησα[ν - - - - - - Δι]-
ονύσιον Αὐ. Εὐτυ[- - - - - - ζήσα]-
ντα ἔτη κη΄ · εἴ τει[ς δὲ παρα]-
[μ]αρτήσει τῷ ἠρῴ[ῳ, κεχολωμένο]-
ν ἕξει τὸν θεὸν [- - - - - - - - - -]
[- -]ΑΙΑΤΑΡΚΝΑΤΕ[- - - - - - - -]

2. Αὐρ. Ευ[τύχου, F. ‖ 4. Εὐτύ[χου] ‖ 5-6. [δὲ παρα|μ]αρτήσει, B.; [προσα|μ]αρτήσει is not impossible, P.; [ἀπ]αρτήσει, F. ‖ 6-7. restored by B., who supposed that after τὸν θεόν the name of the deity followed; [τιμωρὸν] | καὶ Ἀταρκνατε[ῖν, F.; Petzl has serious doubts about Ἀταρκνατε[ῖν] and ventures to suggest 'unter großem Vorbehalt' ⟨δ⟩ιὰ τα⟨ί⟩κνα τέ[κνων κτλ.; when Μπούχλουτζα is from the same area as the other Mouseion-numbers (φξ΄-φοζ΄), it should be in or near the Katakekaumene, P., who in 148 note 48 considers the possibility of identifying this place with Pulluca, in the area of Demirci, in the Lydian/Mysian border area, admittedly much to the North of the other Mouseion-texts [for the curse-formula cf. J.Strubbe, *Arai Epitymbioi* 59 no. 72].

955-958. Characipolis (area of: Çağlayan). Four inscribed marble funerary chests. H.Dedeoğlu - H.Malay, *Arkeoloji Dergisi* 2 (1994) 129-132 nos. 1-4 (ph.), publish the following texts engraved on marble funerary chests found in (or near) a tomb ca. 5 km south of Çağlayan, north of Characipolis (Karayakup or Kale Tepe). In all texts the figures are indicated by letters with a horizontal stroke above them. Cf. also *I.Manisa* 551-554.

955: 130 no. 1. **Epitaph of Alexandros, 3/2 B.C.** Inscription on the lid of the chest.

Ἔτ(ους) κ΄ καὶ η΄ τοῦ δὲ αὐτοῦ π΄ | καὶ β΄, μη(νὸς) δ΄· Ἀλέξανδρος | Μενίππου ἐτῶν οδ΄

1. Epsilon superimposed on tau; year 28 (Aktian era) and 82 (Sullan era): 3/2 B.C., edd.pr. ‖ 2. μη(νὸς): eta superimposed on mu.

956: 131 no. 2. **Epitaph of Tateis, 6/7 A.D.** Inscription on one of the sides of the chest.

Ἔτους λ΄ καὶ ζ΄ τοῦ ⟨δὲ αὐτοῦ⟩ ρ΄ καὶ α΄, μη(νὸς) δ΄ λ΄· | Τατεις Διοδώρου τοῦ Πρωτομά|χου γυνὴ δὲ Ἀλεξάνδρου τοῦ Ἀλεξάν|δρου ἐτ(ῶν) λθ΄

1. For the eras cf. the previous lemma; μη(νὸς): eta superimposed on mu.

957: 131 no. 3. **Epitaph of Protomachos and Tatias.** Inscription on one of the sides of the chest.

Ἔτους ξβ΄, μη(νὸς) Δαισίου ις΄· | Πρωτομάχου καὶ vacat | v v Τατιά vacat

Year 62: either 31/32 A.D. (Aktian era) or 23/22 B.C. (Sullan era) || 3. edd.pr. suggest Τατία⟨ς⟩, gen. of Τατία; cf. also the heading of *I.Manisa* 552: 'Protomachos and Tatia' [However, Τατιά could be a genitive of the female name Τατιάς, Pleket].

958: 131/132 no. 4. **Epitaph of Ammia, undated.** Inscription on one of the sides of the chest: Ἀμμία [*I.Manisa* 554: late Hellenistic period].

959. Kula. Dedication to Meter Talimmene ?, 1st/2nd cent. A.D. *TAM* V 1 260. H.Malay, *I.Manisa* 58 no. 91 with note 84, points out that study of a squeeze seems to yield ΤΑΛΜ.ΡΔΗΝΗ.; the epithet does not seem to be Ταλιμμηνή [Petzl, *Beichtinschriften* (cf. our lemma no. 951) no. 42 reads Ταλ̣..ρ̣δ̣ηνῆ].

960. Nakrasa (Bakir). Honorary inscription for Ulpius Antiochos. *LBW* 1661 (L.Robert, *Études Anatoliennes* 547/548; M.Wörrle, *Stadt und Fest* --- 67 note 94). Rediscovered in the ruins of a Turkish house and now in the Museum in Manisa. Presented by H.Malay, *I.Manisa* 44/45 no. 52 (ph.). Ulpia Stratoneike, daughter of the honorand, high-priestess and gymnasiarch, may be identical with the homonymous high-priestess on record with her husband Pheseinos in *IGR* IV 1571 (from Teos).

961. Philadelphia. Honorary inscription for M.Aurelius Diodoros, ca. 176 A.D. *CIG* 3421 (*LBW* 649; *IGR* IV 1631; only LL. 1-26). Rediscovered during work on a sewage system; the marble base appeared to have a text also on the left side (LL. 27-38). The whole text (old: LL. 1-26 (front) and new: LL. 27-38; left side) presented by H.Malay, *I.Manisa* 40/41 no. 47 (ph.).

Κατὰ τὰ ψηφισ-
θέντα ὑπὸ τῆς
κρατίστης βου-
λῆς καὶ τοῦ λαμ-
προτάτου δήμου
Μ. Αὐρ. Διόδωρον
β΄ τοῦ Ἀδμήτου, ἄν-
δρα βουλευτὴν κὲ
γερουσιαστήν, συγ-
γενῆ Μανιλίου Ἀ-
λεξάνδρου ἀσιάρ-
χου, ἀγορανομήσαν-
τα ἐν μεγάλῳ καὶ-
ρῷ ἐνδόξως καὶ
φιλοτείμως κὲ τα-
μιεύσαντα καὶ ἐφη-
βαρχήσαντα εὐσε-
βῶς καὶ ἐπιφανῶς·
προνοησαμένου
τῆς ἀναστάσεως
τοῦ ἀνδριάντος Φλ.
Αὐρ. Ἡφαιστίωνος
Παιτιανοῦ τοῦ ἀξι-
ολογωτάτου·
καὶ βουλαρχήσαν-
τα σεμνῶς

καὶ ⟨ἱπ⟩παρχήσαν-
28 τα καὶ γραμμα-
τεύσαντα τοῦ ἱε-
ροῦ ἀγῶνος Δεί-
ων Ἁλείων ἐνδό-
32 ξως καὶ πανηγυ-
ριαρχήσαντα ΚΑΙ
⟦ ca. 5 ⟧ΤΟΥ κοινοῦ
τῆς Ἀσείας ἀγῶνος
36 ἀτελείου, ἐν τῇ
ἀγορᾷ διαπέψαντα
ἡμέρας εἴκοσι μίαν

[7-9. For bouleutai who are also members of the gerousia cf. *TAM* II 1 176; M. considers LL. 25-38 a later addition, which should be inserted after L. 18. In M.'s view we seem to have an error here. However, another solution suggests itself: at the time the front was engraved, the honorand's career had not yet been very impressive. This may explain why he is *explicitly* called βουλευτήν: the function of agoranomos, tamias and ephebarch were not so high in the urban hierarchy of magistracies that membership of the boule was implied. Subsequently, Diodoros' career was more successful: boularchos, hipparchos and secretary of the Δεῖα Ἄλεια and panegyriarch of the Κοινὰ Ἀσίας, Pleket] ‖ 10-12. the asiarch is also on record in another text from Philadelphia: *IGR* IV 1635, M.; the asiarchy dates from ca. 176 A.D. ‖ 23. Πα[π]ιανοῦ, *CIG*, *LBW*; Παιτιανοῦ, M., who points out that Flavius Aurelius Hephaistion Paitianos also appears in *LBW* 656 (Philadelphia) ‖ 27. initio ΚΑΙΠΙΠΑ ‖ 33-34. the rasura is hard to explain, M. [in L. 34 ΤΟΥ probably goes with κοινοῦ: τοῦ κοινοῦ - - ἀγῶνος; ΚΑΙ (is the iota certain ?) should be the beginning of an adverb qualifying the preceding participle, Pleket] ‖ 36-38. διαπέσσω: 'distribute cooked food'; cf. *IGR* IV 1638 (πέψαντα παρ' ἑαυτοῦ) and 1637 (δόντα - - ὑπὲρ πέψεως ἡμερῶν ιε' δηνάρια γ'), both from Philadelphia, M.

962. Philadelphia. Honorary inscription for Ulpia Tatia Rhode, 2nd cent. A.D. O.Riemann, *BCH* 1 (1877) 85/86 no. 24; *LBW* 646; *I.Sardis* p. 58. Rediscovered during work on a sewage system and republished by H.Malay, *I.Manisa* 39/40 no. 46 (ph.).

963. Philadelphia. Bilingual epitaph of Q.Fufius and family-members, late republican/Augustan period. Upper left part of a marble block. Ed.pr. H.Malay, *I.Manisa* 84/85 no. 231 (ph.); republished by M.Christol, T.Drew-Bear, *Arkeoloji Dergisi* 3 (1995) 117-132, who argue that the inscription began on another block to be placed at the left of the present block, and that the words of L. 1 (in much larger letters) were centered with a vacat on both sides. This hypothesis enables us to stick to the principle of syllabic division.

[vacat] Q.· Fufius · Q. · f(ilius) · V[tribe, cognomen vacat]
[hoc monume]ntum faciundum curavit [sibi et - - - - - -]
[- - - - - -] matri e ·t · Fufiae · Semprullae [- - et - - - -]
4 [- - - - - et] · Septumiae Scaevolae · f(iliae) · Gall[- uxori et - - - -]
[et Q. Fufi]o · Q. · f(ilio) · Scaevolae · filis · suis · et[- - - - - - - - - - - - -]
vacat · Fili · ex · me · mihi n[ati - -] vacat
[vacat] Κόϊντος Φούφιος Κοΐντου υἱὸς [Οὐ- cognomen - vacat]
8 [τοῦτο τὸ μ]ν̣ημῆον̣ κατ[ε]σ̣κ̣ε̣ύ̣[ασεν ἑαυτῶι καὶ - - - -]
- -

On palaeographical grounds C.-D.B. tend to date the text to the period ca. 50 B.C.-end of the Augustan period || 2-3. space for the name of Q.Fufius' mother, with filiation, C.-D.B. || 3. [et Q. Septimius . f(ilius) Scaevola ?, ed.pr., who apparently considers this man a sort of second founder of the funerary monument; contra C.-D.B., who prefer to believe that after Fufiae Semprullae another person in the dative (also with the nomen Fufius) was mentioned: both belonged either to the generation of the parents or to that of Q.Fufius himself || 4. Septumia Gall[--], daughter of Scaevola: probably Q. Fufius' wife, followed by a first child of the couple, C.-D.B. || 5. in fine: a grandchild ?, C.-D.B. || 6. fili ex me mihi n[- -, ed.pr.; C.-D.B. point out that we have here an expression derived from the official declaration of the birth of a legitimate child. Q. Fufius wanted to reserve the use of his tomb to children bearing his nomen, not to children of his wife in a second marriage || prosopographic commentary on the Fufii, originating in Italy and especially in the region of Sabines (extending towards Praeneste and Veii) and Sammites (extending towards Southern Latium and Campania), on some senatorial Fufii, on Fufii settling in the Greek part of the empire and doing business there (*IG* XII 2 360) || C.-D.B. argue that the stone is likely to come from Philadelphia, where quite a few Fufii are on record: *KP* III no. 49; *CIL* III 7103 (both probably from the late republican/early Imperial period) || for Fufii in Ephesos and Smyrna cf. our lemmata nos. 930 and 947.

964. Saittai (area of: Karahalli). Honorary inscription for the son of Andronikos, 1st cent. B.C. *KP* II no. 160 (dr.); *TAM* V 1 184. G.Petzl, *Arkeoloji Dergisi* 2 (1994) 141/142, suggests reading in L. 1 [Οἱ ἐ]ξ Οδου κα (either κα[ὶ, as in *TAM*, or κά[τ-οικοι]; *KP* gives [...]ΟΔΟΥΚΑ; *TAM*: [...]γοδου κα[ὶ - -]). For the Οδηνοί he refers to *TAM* V 1 76 (from Icikler, on Saittai's territory), *SEG* XXXIII 1004 (near Demirci) and Malay, *I.Manisa* nos. 31 and 184 (Karahalli; cf. our lemma no. 952 s.v. Geography). The ancient remains at Karahalli may well have belonged to the κατοικία Οδηνῶν. The δῆμος which in *TAM* V 1 183 honors a certain Ἀρχέλαος, is likely to have been that of the Οδηνοί.

965. Saittai (area of). Dedication to the mother of the gods, Roman Imperial period. *I.Smyrna* 744. On palaeographical and iconographical grounds G.Petzl, *Arkeoloji Dergisi* 2 (1994) 137-140 (ph.), suggests that this inscription comes from Northeast Lydia, especially perhaps from the area of Saittai. The lettering resembles that of *TAM* V 1 155 (area of Demirci), in which Asklas dedicates a statuette of Hermes to the Μήτηρ Νοτηνή (169/170 A.D.). In *I.Smyrna* 744 the dedicant may have dedicated a statue of Τύχη to the Μήτηρ Θεῶν: cf. *SEG* XXXVI 1232 and *TAM* V 1 77 (area of Saittai); but another possibility is not to be excluded: dedication of a statuette of Ὑγίη (cf. *TAM* V 1 451). In Smyrna the mother-goddess is regularly called ἡ Σιπυληνή (*I.Smyrna* 573 LL. 60 and 71; *I.Smyrna* 260, not to be assigned to Magnesia on the Sipylos, as *TAM* V 2 1375 does).

966-970. Saittai (area of: Karahalli). Five epitaphs, 2nd/1st cent. B.C. Μουσεῖον καὶ Βιβλιοθήκη II 2/3 (1876-1878) 54/55 nos. 127-131. G.Petzl, *Arkeoloji Dergisi* 2 (1994) 143-145 nos. 1-5, points out that these texts were not included in *TAM* V 1. In the archives of the Kleinasiatische Kommission in Vienna there are drawings by J.Keil of these

stones which were in the Evangelical School in Smyrna prior to the disaster of 1922. Three stones seem to be lost now; the stones from our lemmata nos. 969 and 970 are now in the Archaeological Museum in Izmir. P. republishes all five texts, with Keil's drawings.

966: 143/144 no. 1 = *Mouseion* 54 no. 127. **Epitaph of Dionus.** White marble pedimental stele with three akroteria and tenon; inscription below a wreath.

Διονῦς Ἀπολλοφάνους

For Διονῦς cf. L.Robert, *OMS* VI 62, P.; Ἀπολλοφάνου, *Mouseion*; K. thought he saw a sigma in fine.

967: 144 no. 2 = *Mouseion* 54 no. 128. **Epitaph of Metro.** White marble pedimental stele with three akroteria and tenon; in the tympanon a dish-shaped rosette ('Schalenrosette'): Μητρὼ Ἀπολλοφάνου, | Μηνᾶδος δὲ γυνή

2. Given by Keil; not in *Mouseion*.

968: 144 no. 3 = *Mouseion* 54 no. 129. **Epitaph of Bion.** White marble pedimental stele with three akroteria and tenon: Βίων Ἐπικράτου

969: 145 no. 4 = *Mouseion* 55 no. 130. **Epitaph of Soteris.** Bluish marble stele with horizontal kymation and three akroteria above and tenon below.

Σωτηρὶς Ἀνθεσστη|ρίου, γυνὴ δὲ Μηνᾶδος

970: 145 no. 5 = *Mouseion* 55 no. 131. **Epitaph of Mysta.** Gray-blue marble pedimental stele with three akroteria and a tenon; in the tympanon a rosette.

Μύστα Μενελ̣λάου, Δημη|τρίου δὲ γυνή, | χαῖρε

971. Sardis. Honorary inscription for Tib.Claudius Stlaccius. *I.Sardis* 43. H.Malay, *I.Manisa* 37 no. 39 (ph.; dr.), publishes a marble fragment which in his view belongs to *I.Sardis* 43. The new fragment runs:

- -]ιον Κλαύδιον Στλάκκιο̣[ν - -
- -]ο̣ν φιλόπατριν κατ[- - -

I.Sardis 43 was seen by Hirschfeld 'in a dangerous place on the akropolis'; the edd. of *I.Sardis* published the following text (in two columns) on the basis of H.'s drawing, now in Vienna.

A. Τιβέριον Κλαύδιον Σιλάνιον ἥρωα, στεφα|νηφόρον φιλόπατριν, καταλιπόντα κατὰ | διαθήκην εἰς διανομὴν ἐτήσιον τῇ μὲν πόλ[ει - - -

Β. Κλαυδίαν | Ὡραίαν, γυ|ναῖκα Κλαυδίου | Στλακκίου, τη[- -
M. argues that Hirschfeld misread Σιλάνιον ('in a dangerous place' !) for Στλάκκιον [See already L.Robert, *OMS* III 1607, Herrmann].

972. Sardis. Epitaph of Menandros, Karpime and others, 3rd cent. A.D. *BASOR* 206 (1972) 32; Hanfmann-Ramage, *Sculpture from Sardis* 124 no. 150 (cf. *SEG* XXVIII 927, without text). Now in the Museum in Manisa and presented by H.Malay, *I.Manisa* 111/112 no. 368.

Μ[έ]νανδρ[ος] | Ἀπολλωνίου ζῶν | κατεσκεύα[σε] | τὸ μνημεῖ[ο]ν ἑ[α]||υτῷ καὶ Καρ[πίμ]ῃ τῇ συμβίῳ | [κ]αὶ τέκν[ο]ις καὶ | [Ὀ]νησίμῳ ἀπελευ|θέρῳ καὶ Ζόῃ τῇ || θυγατρὶ αὐ[το]ῦ.

973. Sardis. Mosaic inscription, ca. 350-400 A.D. *SEG* XLI 1031. See now also C.H.Greenewalt Jr. - C.Ratté - M.L.Rautman, *AASO* 52 (1994) [1995] 6/7 (ph.; text as in *SEG*, except for ἔνβολος instead of ἔμβολος in L. 1).

974. Sardis. Lead seal, 6th cent. A.D. Circular lead seal inscribed on both sides; found in the residential quarters south of the modern highway. Edd.pr. C.H.Greenewalt Jr. - C.Ratté - M.L.Rautman, *AASO* 51 (1993) [1994] 8 (ph.): **A** † | Κοσ|μᾶ **B** † | διακ|όνου | †

975. Satala (area of: Kemhalli, just North of Sacayak, in Maionia). Honorary epitaph for Ammia, 1st cent. A.D. A.Fontrier, *Μουσεῖον καὶ Βιβλιοθήκη* V 2 (1885/1886) 75 no. φξα΄. G.Petzl, *Arkeoloji Dergisi* 2 (1994) 146-148 nos. 6/7, points out that from the series of inscriptions published in *Mouseion* under nos. φξ΄ (560)- φοζ΄ (577) the nos. φξα΄ and φξε΄ were not included in *TAM* V 1. He republishes these two texts; φξα΄ is in this lemma, φξε΄ in our lemma no. 954.

Ἔτους ρκζ΄, μη(νὸς) Γορπιαίου τετρά[δι]·
Μηνᾶς Ἀμμίαν τὴν ἑατοῦ γυναῖκα
[- - ca. 10- - κ]αὶ Ἄμμιον καὶ Μητρόπο-
4 [λις τὴν ἑαυτῷ ?]ν μητέρα ἐτείμησαν

Year 127 = either 42/43 (Sullan era) or 96/97 A.D. (Aktian era) || all restorations are those of Fontrier, the *Mouseion*-editor, except for P.'s Μητρόπο[λις in LL. 3/4.

976. Thyateira. Honorary inscription for C.Iulius Lepidus, 1st half of the 1st cent. A.D. *TAM* V 2 968. P.Herrmann, *MDAI (I)* 44 (1994) 217 note 68, argues that the com-

bination of τὸν ἀρχιερέα τῆς Ἀσίας καὶ ἀγωνοθέτην διὰ βίου has a parallel in LL. 8/9 of the new inscription in our lemma no. 938. Lepidus' agonothesia is likely to have been concerned with the provincial contests organized by the koinon of Asia rather than with urban contests (so *TAM* p. 315).

977. Yeniköy (S.W. of Daldis). The Panegyris of the Arillenoi, 136 A.D. Pedimental marble stele unearthed at Kepez Mevkii in the territory of Yeniköy North of Marmara Gölü (Gygaia/Koloe Lake). Inscription A in the pediment (L. 10 on the lower band of the pediment); the other texts on the shaft. The text shows different kinds of script; it had been engraved in four different stages by different masons. Ed.pr. H.Malay, *I.Manisa* 152-156 no. 523 (ph.; translation).

A. Dedication by Metras to Zeus Driktes.

Μητρᾶς
Μητροδώ-
ρου ἱερεὺς δι-
4 ὰ γένους Διὸς
Δρικτου καὶ τοῦ δήμου
τοῦ Θαμορειτῶν αἰτη-
σάμενος πανήγυριν Ἀριλλη-
8 νοις εὐξάμενος Διὶ Δρικτῃ
ἐπιτυχὼν ἀνέθηκα
τὴν στήλλην

4-5. For Ζεὺς Δρικτης cf. *I.Manisa* 56, ed.pr. ‖ 5-6. the Thamoreitai and Arillenoi are unattested so far, ed.pr., who suggests that they lived in neighboring villages North of Koloe Lake. He refers to *IGR* IV 1349 (Mostene ?; now in the Museum in Izmir) which records a πρόπυλον ἀριλλῶν, where Ἀριλλων may have to be written.

B. Edict of the governor Titus Aurelius Fulvus Boeonius Antoninus.

T(itus) Aurelius Ful(v)us Boeonius
Antoninus proco(n)s(ul) dic(it). Metras
Metrodori et Isidorus Isidori
4 nom(ine) vicanorum Arhillon
adierunt me petieruntque
uti eis permitterem mercatum
instituere et habere semel in
8 anno diebus continuis
septem ex XII k(alendas) Octobr(es) in VI
k(alendas) easdem. Qua de re si quis peti-

tioni eius contradicere vo-
12 let, intra diem tricensimum
me aut successorem meum
c(larissimum) v(irum) adeat vacat Proponi volo
vacat

1-2. He was governor of Asia in 134/135 (or 135/136 A.D.) and succeeded Hadrian in 138 A.D., ed.pr. || 11. eius: should have been eorum; cf. text D L. 13 (αὐτῶν), ed.pr. || for the question of who was entitled to grant the right to hold a market (senate, emperor, provincial governor) cf. L.de Ligt, *EA* 24 (1995) 39-45.

C. Honorary inscription for Metras.

Μητρᾶν τὸν εἱερῆ ἐτείμησεν
ὁ δῆμος χρυσῷ στεφάνῳ διὰ γένου
vacat

2. Probably the demos of the Arillenoi, ed.pr., who points out that in this text the sigma has a reverse form (Ɜ); this shows that different masons have been at work; in text A the sigma has its normal shape.

D. Greek translation of the edict of the governor (Text B).

Τ(ίτος) Αὐρήλιος Φούλβος Βοιώνιος
Ἀντωνεῖνος ἀνθύ(πατος) λέγει·
Μητρᾶς Μητροδώρου καὶ Εἰσί-
4 δωρος Εἰσιδώρου ὀνόματι
κώμης Ἀριλλων προσῆλθόν
μοι ἠτήσαντό τε, ἵνα αὐτοῖς
ἐπιτρέψω πανήγυριν ἄγειν
8 καὶ ἔχειν ἄπαξ ἐν τῷ ἐνιαυτῷ
ἡμέραις ἑφεξῆς ἑπτὰ ἀπὸ
τῆς πρὸ ιβ΄ καλ(ανδῶν) Ὀκτωβρίων
μέχρι τῆς πρὸ ἕξ καλ(ανδῶν) τῶν
12 αὐτῶν, περὶ οὗ εἴ τις τῇ αἰτή-
σει αὐτῶν ἀντιλέγειν βού-
λεται, ἐντὸς τριακοστῆς ἡ-
μέρας ἐμοὶ ἢ τῷ τειμιωτάτῳ
16 μου διαδόχῳ ἐντυχέτω·
προτεθῆναι βούλομαι

3. M H ⊢P AΣ, lapis; the mason first cut mu instead of tau, ed.pr.

E. Honorary inscription for Tatia.

Ὁ δῆμος ἐτείμησε Τατίαν
εἰέρειαν χρυσῷ στεφάνῳ v v
vacat διὰ γένου vacat

Tatia may have played a role in constituting the panegyris, ed.pr.`

F. Letter of Asinius Rufus to Sardis, beginning of the reign of Antoninus Pius. This document has also been discussed by L.de Ligt, *EA* 24 (1995) 46-54 (text; translation) and *AncSoc* 27 (1996) 163-169 (text; translation) and by W.Eck - J.Nollé, *Chiron* 26 (1996) 267-273 (text; translation).

Ἀσίνιος Ῥοῦφος Σαρδιανῶν ἄρχουσι χαίρειν· [ἡ Ἀριλ]-
ληνῶν κώμη προσήκουσά μοι ἐ᾽ προγόνων, [ὡς ἐπίσ]-
τασθε, ἔγραψέ μοι παρακαλοῦσα ὅπως Ε[- - -]-
4 ΞΟΜΑΙ τῷ Αὐτοκράτορι περ[ὶ - ca. 4-]ΩΡΟΥ καὶ ΔΗΜΟΣ[- οὐκ ἐ]-
πεὶ δύσκολον ἦν μοι ἐντυχ[εῖν τ]ῷ Αὐτ[οκράτορι],
ἀλλ᾽ ὅτι διαβάλλον ἦν ὑμᾶς Ο[- 2-3 -]Σ τὰς Α[- - - -]
πανηγύρεις πένπετε, τῇ δὲ ὑπὸ τοῦ Κ[- - - - - - - - - - -]
8 ΣΗ οὐ πένπετε, τῶν αὐτῶν καὶ ταύτ[ην - - - - - - - - - -]
ἀξιωθῆναι δικαίων · ἐρ(ρ)ῶσθαι ἡμ[ᾶς βούλομαι]
πανοικεί vacat

1. For the family of the Asinii in Sardis cf. *SEG* XLIII 865/866 ‖ 2. Asinius was both patron of the village and (probably) in the imperial service, ed.pr.; 'village owner', de L. ‖ 3-4. ἐ[πιδεί]ξομαι or ἐ[ντεύ]ξομαι, ed.pr., who prefers the former for reasons of space; de Ligt and Nollé-Eck prefer the latter ('to apply to') ‖ 4. περ[ὶ τοῦ χ]ώρου (χῶρος: 'village') or περ[ὶ τοῦ φ]όρου καὶ δημοσ[ίων ('public dues') or δημοσ[ίας, sc. γῆς, ed.pr. ‖ 4-9. ed.pr. argues that οὐκ ἐπεὶ (negative clause) and ἀλλ᾽ ὅτι (positive clause) provide the motivation for the imperial decision about the δίκαια from LL. 8/9 ‖ 6. ὅ[τι εἰ]ς τὰς ἄ[λλας πέριξ (or αὐτόθι ?)] | πανηγύρεις πένπετε, ed.pr. ‖ 7. τῇ δὲ ὑπὸ τοῦ κ[υρίου ἀχθεί]|ση οὐ πένπετε, ed.pr., who interprets πένπετε as referring to the sending of goods and visitors ‖ 8-9. τῶν αὐτῶν καὶ ταύτ[ην (sc. πανήγυριν) + verbum meaning 'he decided': the emperor gave the same rights to this market as to the others, viz. immunity from taxes, ed.pr. ‖ 9. ἡμ[ᾶς = ὑμ[ᾶς, ed.pr. ‖ ed.pr. argues that the Arillenoi requested ateleia for their market but that the Sardians somehow opposed this and produced counter-arguments which were superseded by Asinius.

In *EA* de Ligt presents the following text:

Ἀσίνιος Ῥοῦφος Σαρδιανῶν ἄρχουσι χαίρειν· [ἡ Ἀριλ]-
ληνῶν κώμη προσήκουσά μοι ἐ᾽ προγόνων, [ὡς ἐπίσ]-
τασθε, ἔγραψέ μοι παρακαλοῦσα ὅπως ἐ[γὼ ἐντεύ]-
4 ξομαι τῷ Αὐτοκράτορι περ[ὶ οὗ - ca. 3-4]ΟΥ καὶ δημόσ[ιόν τι ἦν ἐ]-

πεὶ δύσκολον ἦν μοι ἐντυχ[εῖν τ]ῷ αὐτ[ca. 5-6 καὶ]
ἄλλο τι διαβάλλον ἦν ὑμᾶς ὅ[τι- ca. 2 -]ΣΤΑΣΑ [- ca. 9 -]
πανηγύρεις πέμπετε, τῇ δὲ ὑπὸ τοῦ κ[? οινοῦ ἀχθεί-]
σῃ οὐ πέμπετε, τῶν αὐτῶν καὶ ταύτ[αις δεόμενοι]
ἀξιωθῆναι δικαίων · ἐρ(ρ)ῶσθαι ἡμ[ᾶς βούλομαι]
πανοικεί

4. δημόσ[ιον: de L. assumes that the matter of tax-immunity was a public concern, viz. that the Sardians were about to apply for the same privilege; Asinius did not want to act alone, as the Arillenoi apparently asked him to do || 5. 'because it was difficult for me to submit an application to the emperor (? at the same time as you)', de L. || 6. 'and since you would, moreover, be discredited by the fact ---', de L. || 7 and 8. πέμπετε: not goods or people (so ed.pr.) but 'send word', i.e. a letter or delegate; τοῦ κ[οινοῦ ?: viz. the community of the Arhillenoi || de L. argues that the Sardians would be discredited by the fact that they did ask the same privileges (ateleia) for other fairs but would not do so for that of the Arhillenoi. As to the immunity, L. suggests that some market-taxes (or a fixed share of the revenues from that source) would flow into the Roman treasury and that therefore the emperor was to be approached for the granting of this privilege.

In *AncSoc* de Ligt presents the following variant:

Ἀσίνιος Ῥοῦφος Σαρδιανῶν ἄρχουσι χαίρειν· [ἡ Ἀριλ]-
ληνῶν κώμη προσήκουσά μοι ἐ ' προγόνων, [ὡς ἐπίσ]-
τασθε, ἔγραψέ μοι παρακαλοῦσα ὅπως ἐ[ντεύ]-
ξομαι τῷ Αὐτοκράτορι περ[ὶ ? βιβλι]δίου καὶ δημόσ[ίου, οὐκ ἐ]-
πεὶ δύσκολον ἦν μοι ἐντυχ[εῖν τ]ῷ Αὐτ[οκράτορι],
ἄλλ' ὅτι διαβάλλον ἦν ὑμᾶς ὅ[τι ? εἰ]ς τὰς ἄ[λλας πέριξ]
πανηγύρεις πέμπετε, τῇ δὲ ὑπὸ τοῦ κ[υρίου δοθεί]-
σῃ οὐ πέμπετε τῶν αὐτῶν καὶ ταύτ[αις δεόμενοι]
ἀξιωθῆναι δικαίων · ἐρ(ρ)ῶσθαι ἡμ[ᾶς βούλομαι]
πανοικεί

4. 'on the basis of a petition which is also municipal', de L.

Nollé - Eck present the following text:

Ἀσίνιος Ῥοῦφος Σαρδιανῶν ἄρχουσι χαίρειν· [ἡ Ἀριλ]-
ληνῶν κώμη προσήκουσά μοι ἐ ' προγόνων, [ὡς ἐπίσ]-
τασθε, ἔγραψέ μοι παρακαλοῦσα ὅπως ἐ[ντεύ]-
ξομαι τῷ Αὐτοκράτορι περ[ὶ τοῦ χ]ώρου καὶ δήμου· [οὐκ ἐ]-
πεὶ δύσκολον ἦν μοι ἐντυχ[εῖν τ]ῷ Αὐτ[οκράτορι,]
ἄλλ' ὅτι διαβάλλον ἦν ὑμᾶς ὡ[ς εἰ]ς τὰς ἄ[λλας μὲν]
πανηγύρεις πέμπετε, τῇ δὲ ὑπὸ τοῦ Κ[υρίου δοθεί]-
σῃ οὐ πέμπετε, τῶν αὐτῶν καὶ ταύτ[ην αἰτοῦμαι]

ἀξιωθῆναι δικαίων · ἐρῶσθαι ἡμ[ᾶς εὔχομαι]
πανοικεί

1. Asinius Rufus was an estate-owner and patron of the village of the Arillenoi; he may have been a senatorial or equestrian dignitary and in that capacity he probably lived in Rome or in the Western part of the empire. This explains why he communicated with both the Sardians and the Arillenoi through letters, N.-E ‖ 4. χῶρος: 'village' or 'estate'; δῆμος: village-community, N.-E. ‖ 6. διαβάλλον ἦν: 'es wäre für Euch peinlich', N.-E. ‖ 6 (and 8). πένπετε: sc. an embassy, N.-E., who assume that the Sardians had asked from the emperor for other villages on their territory an expansion of the already available market-privileges [N.-E. do not comment on the nature of this expansion; do they perhaps mean ateleia, as ed.pr. and de Ligt did ?, Pleket] ‖ 7-8. or κτισθεί]ιση, N.-E.

978. Unknown provenance. Dedication of an incense-burner, 1st/2nd cent. A.D. Mentioned in passing by L.Robert, *OMS* III 1627. Large marble altar; above the inscription traces of an unidentifiable image. Presented by H.Malay, *I.Manisa* 76 no. 189 (ph.).

Κόϊντο[ς - - - -] | vvv Ῥοῦφ[ος vvv] | v Ζμυρν[αῖος v] |
τὸ θυμια[τήριον] ‖ vv σὺν [τῷ vvv] | v ἐπιθέ[ματι]

1. In fine the gentilicium of Quintus, M.

AIOLIS

979. Aigai. Dedication to Apollo (Chresterios). R.Bohn, *Altertümer von Aegae* (Berlin 1889) 48; H.Engelmann, *Arkeoloji Dergisi* 2 (1994) 87/88, points out that this inscription is a 'Dank- und keine Bauinschrift' and cannot serve to date the construction of the Apollo temple. The text runs: Ὁ δᾶμος Ἀπόλλωνι χαριστήριον σωθεὶς | ὑπὸ Ποπλίῳ Σερουιλίῳ Ποπλίῳ υἱῷ τῷ ἀνθυπάτῳ. Brief comment on the various benefactions of this proconsul of Asia (46-44 B.C.).

980. Kyme. Honorary decree for the prytanis Kleanax, reign of Augustus, between 2 B.C. and 2 A.D. *SEG* XXXII 1243; XL 1111. R.A.Kearsley apud S.R.Llewelyn, *op.cit.* (cf. our lemma no. 1771) 233-241, presents the Greek text, with an English translation.

TROAS

980bis. Alexandria Troas. For an inscription probably relating to wall-building in Alexandria Troas cf. our lemma no. 990.

981. Ilion. Law against tyranny and oligarchy, ca. 280 B.C. *OGIS* 218 (*I.Ilion* 25; *SEG* XXXV 1274; cf. XXXVI 1527; XLII 1793). B.Funck, *HZ* 258 (1994) 317-337, argues that this law was issued by the city on the initiative of Seleukos Nikator after the king's victory over Lysimachos at Kouropedion. It documents Seleukos' policy of re-establishing or reinforcing democracy in the poleis and awarding them ἐλευθερία before he was murdered by Ptolemy Keraunos, when he marched towards Macedonia hoping to restore Alexander's empire. On his way he may have visited Ilion, which instituted a cult in his honor equal to that of Athena (*OGIS* 212; *I.Ilion* 31; *SEG* XLI 1052* [Seleukos I or II ?]). The law reverts in a general way to traditional pre-Hellenistic polis-concepts concerning the protection of autonomy and democracy against illegal abuse of power; it is prophylactic without being provoked by an otherwise unattested recent experience of tyranny (under Lysimachos). F. presents a survey of the law's clauses, stressing the equation of law and democracy throughout the document. As to the three categories of persons to be rewarded for tyrannicide (LL. 19-39), he argues that the first, called ἔναρχος (L. 21), is a citizen elected in a public office rather than a citizen in general. Since the ἔναρχοι were the group mostly endangered in case of a coup, their reward could be relatively modest. The other two categories, ξένος and δοῦλος (LL. 29 and 31), who as outsiders had no personal interests, were to receive the additional grant of citizenship [For the same inscription see now also C.Koch, *ZRG* 113 (1996) 32-63].

982. Ilion. Inscriptions recording civic tribes. Two marble balustrade blocks from Theatre A inscribed with large letters. Mentioned by C.B.Rose, *Studia Troica* 3 (1993) 105.

A Δηιφο[---] B [---]βιου

Undated by R. || probably indications of sections of the theatre reserved for civic tribes; (A) was named after Deiphobos, son of Priamos, who married Helen after Paris' death. The other tribal names attested for Ilion, Πανθωΐς and Ἀλεξανδρίς (cf. *I.Ilion* 121-123), were also named after Homeric heroes (Panthoos and Paris rather than Alexander the Great), R.

983. Ilion. Dedication of a building to Claudius, Athena Ilias and the Demos, 41-45 A.D. ? Marble Doric architrave with an inscribed frieze below; stray find in a field 650 m west-south-west of the Odeion. Ed.pr. C.B.Rose, *Studia Troica* 4 (1994) 95-97 (ph.).

[Τιβερίω]ι Κλαυδίωι Καίσαρι Αὐτοκράτορι Σεβαστῶι Γερ[μανικῶι]
vacat καὶ Ἀθηνᾶ Ἰλιάδι καὶ τῷ Δήμῳ [vacat]
[------ ca. 22 ------ καὶ] βασίλισσα Παι[------ ca. 16 ------]

2. Ἀθηνᾶ⟨ι⟩ Ἰλιάδι καὶ τῶ⟨ι⟩ Δημῶ[ι ? vacat], ed.pr. || 3. initio: name of a king; probably βασιλεὺς Μιθραδάτης, i.e. Mithridates VIII, recognized as ruler of the Bosporan kingdom in 41 A.D. (cf. *IOSPE* II 400 = *CIRB* 1123 = *SEG* XVI 439). In 45 A.D. he attempted to break away from Rome and was removed from power; his name was erased before 49 A.D., when he was sent as a hostage to Rome. The name of his wife is unknown: probably a name in Παιρι-, e.g. Παιριφάνις. The dedication of a building (stoa ?) was made in and to Ilion because of its link to the ruling power in Rome (mother city of the Julio-Claudian dynasty), ed.pr.

984. Ilion. Stamps on roof revetment. C.B.Rose, *Studia Troica* 3 (1993) 100 (ph.), reports that nine roof tiles stamped ΙΛΙ (for Ilion; unattested so far) have been found in a Hellenistic destruction layer in the area of the sanctuary at the south-west of the mound. On 104 he mentions a terracotta antefix with palmette decoration and a retrograde stamp reading Εὐτυχίδης (undated), found in debris dumped by Schliemann on the upper layer in the same place.

985-990. Neandria. The Inscriptions. E.Schwertheim in id., *Neue Forschungen zu Neandria und Alexandria Troas* (Asia Minor Studien, Band 11; Bonn 1994) 39-47 nos. 1-6, (re)publishes the few texts known from this site. The first three texts also in R.Hodot, *Le dialecte éolien d'Asie* (Paris 1990) 304, TRO 101, 103 and 104.

985: 39/40 no. 1 (ph.). **Boustrophedon inscription, undated.** R.Koldewey, *Neandria. Programm zur Winckelmannsfeier der arch. Gesellschaft zu Berlin* 51, 1891, 12; *LSAG* 361 no. 8; not rediscovered by S. cum suis.

- - - | [ὁ]νέθεκαν | το ἐπιστα|τα ο καὶ κε|μεν [- -] | - - -

2-3. τὸ ἐπιστάτα: a dual according to O.Hoffmann, *Die griechischen Dialekte* -- II (1893) 128 no. 179 (cf. *LSAG*: 'a dedication (mentioning) an ἐπιστάτης (or two ?)'; 'sicher falsch', according to S.); W.Blümel, apud S., points out that in that case we should rather read τὸ ἐπιστατάσ = τὼ ἐπιστατάω; S. refers to an inscription from Sigeion (Schwyzer, *DGE* 731), mentioning an ἐπίστατον = ὑποκρητήριον ('small base' or 'support').

986: 40-42 no. 2 (dr.). **Dedication of a statue of Apollo, ca. 500 B.C.** R.Koldewey, *op.cit.* 27/28; A.Wilhelm, *Beiträge zur griechischen Inschriftenkunde* (1909) 7/8 no. 4; *LSAG* 362 no. 9; not rediscovered by S. cum suis.

Τόνδε τὸν ἀνδ[ριάντα Ἀπό]λλονα ὀνέθε-
κε Ἑρμέας ἀρα[σαμένο] τῶ παῖδος, vacat
Ὀγεμάχ[ο] (or Ὀγεμάχ[ειος]) vacat

987: 42/43 no. 3 (dr.). **Dedication to Priapos, 5th/beginning 4th cent. B.C.** R.Koldewey, *op.cit.* 21 no. 2; rediscovered by S. cum suis, who cleaned the stone and could read: Νικασαγόρας Πριάπωι

['A]ρ[ιστ]αγόρας Πριάπωι, K.

988: 43/44 no. 4. **Rock-cut inscriptions, 5th cent. B.C.** R.Koldewey, *op.cit.* 13/14; before the main gate ca. 1 km. from the city K. saw various rock-cut inscriptions (six drawings) with τέμενος Διός. S. cum suis rediscovered several of them (ph.); there was presumably a sacred forest of Zeus in the area.

989: 45 no. 5. **Epitaph, undated.** R.Koldewey, *op.cit.* 21 (ph.); not rediscovered by S. cum suis: [Φιλο]κλῆς Φ[ιλοκλέους]

K. ('--- mögliche, aber nicht zwingende Ergänzung', S.)

990: 45-47 no. 6 (ph.). **Fragmentary inscription concerning the building of a wall, ca. 300 B.C.** Marble fragment found in the old cemetery 2km. East of the village of Sapköy; at the left side there are probably no more than six to seven letters missing. M.Ricl, *The inscriptions of Alexandreia Troas* (IGSK, Band 53; Bonn 1997) 34-38 no. 2 (ph.), publishes a more complete version, which we reproduce below.

```
- - - - - - - - - - - - -
λίθ]οις τὸ πλάτο[ς
τὰ φ]υλακτήρια πέ[ντε ?
τὰ]ς θύρας τῶμ [πύργων ?
]ΙΙΕΩΝ ΣΥΝ[
?πύργο]ν ὀρθογώνι[ον ?
τ]οὺς λίθους τῶμ [πύργων?
?ποιήσο]υσι δὲ καὶ θυρίδας [
] αὐτὸν ἐμ πηλ[ῶι?
?ἐτέ]ρωι διὰ χαλί[κων?
?ποιήσου]σι [δὲ] τὸ πάχ[ος
σ]ὺν θράν[οις?
] ὅσους (?)ΑΛ..Ε[
θεμει]λιωθήσεται [
τοὺ]ς θεμειλίους [
θε]μειλιώσονται [
?λίθο]ιν ἰσοπαχέσιν Α[
].Σ συμβαλεῖ δια-
πλ[άσσων πηλῶι?
] πηχίους, τὸ δὲ ΜΕ/[
?ἔ]ξωθεν σταθμοὺς [
π]λάτος ἴσας τοῖς [
]. καὶ πάχος ΚΑΤ[
τὸ π]ροστα[χ]θὲν χῶρο[ν
δ]εκαπ[ή]χ[ε]ις τὸ ὕ[ψος?
].. ΩΤΑΕΠΙ.Ο[
] ἀρεστῶς πᾶσ[ι?
] διαλείπων ΣΥ[
βαλ]λομένοις . ΑΕΩ[
?πη]λώσιος ΚΟΛΝΟ[
?ποιήσ]ας εὐγωνίους [
] ἐπισυνδεσμεύ[ων
]Σ ἔργα ΞΟ[
]ΡΑ καὶ πάχ[ος
ἄλ]λα δέκα [
?πισ]σοκοπήσ[ας
π]ήχεις ἐ[πτά
] ΕΗ [
```

This text has various words in common with Ricl's no. 1 (new fragmentary text); both texts belong to the same dossier but not to the same stone; nos. 1 and 2 are fragments of two of the stelai which make up the entire dossier, R. || traces of hammered letters above L. 1, R. || 2. φυλακ-

τήρια: also in R.'s no. 1 L. 12: sleeping quarters for soldiers off duty, possibly situated in the hollow ground-storeys of towers rather than guardposts, R. || 7. θυρίδες: windows in towers or in the screenwall (ἔπαλξις), R. || 8. πηλός: 'mortar', R. || 9. χάλιξ: 'gravel, rubble', R., who also considers χαλίκωμα (Latin *caementa*) || 11. θράνος: wooden beams used in roofs, floors or in brick walls, R. || 13-15. concerned with the foundations; possibly a new contractor is introduced here: cf. the singular form in LL. 17 and 26 versus the plural in L. 7, R. || 17. συμβαλεῖ: συμβάλλω also in R.'s no. 1 L. 11: 'to fit together the joints of stone blocks'; R. || 18. in fine μέχ[ρι, R. || 19. σταθμός: door or door-post, R. || 21. in fine perhaps κατ[άλληλον πρός, R. || 24. ἀρεστῶς: also in L. 19 of R.'s no. 1: 'in an acceptable manner', R. || 26. διαλείπω: 'to leave an interval', for windows, doors vel sim., R. || 29. εὐγωνίους: 'with perfect angles', R. || 30. ἐπισυνδεσμεύω = to bind up together by δεσμοί, R. || 31. in fine a reference to ξοίς ?, R. || 34. πισσοκοπέω: 'smeering of the wooden parts with pitch', R.

991. Neandria. Epitaph of Neandros and Epitynchanon, Roman period. Large marble block found at the foot of Çiğri Dağ; mentioned in passing but without transcription by E. Schwertheim, *op.cit.* (cf. our lemmata nos. 985-990) 37 (ph.) [now also in M.Ricl, *op.cit.* (cf. our lemma no. 990) 133/134 no. 125 (ph.)].

- - - - | Νεάνδρῳ καὶ Ἐπιτυνχάνοντι · ἐὰν | vacat δέ τις ἕτερος ἀνοίξῃ vacat | δώσει ἰς τὸ ἱερὸν γυμνάσιον | vacat * πεντακισχείλια vacat

LL. 3/4 in larger letters || Neandria was incorporated in the territory of Alexandria Troas but apparently people continued to live in the area of the city which may have become a deme of Alexandria, S.

MYSIA

992. Kyzikos. List of sales of confiscated goods, 4th cent. B.C. *SEG* XXXVI 1116, cf. XL 1121 app.crit. C.Trümpy, *ZPE* 100 (1994) 407-412, discusses the month name Βουδιών in A L. 7. He connects it with a feast *Βούδια, which is unattested, but cf. Athena Βούδεια in Thessaly and the heroine Βούδεια in Boiotia, and the place names Βούδειον, Βούδεια in Thessaly and Phrygia. T. argues that the month Βουδιών is the month of the feast of the *Βούδ(ε)ια, celebrated in honor of (Athena) Βούδεια. This epithet is derived from βοῦς: 'Rinderanbinderin'. The month name Βουδιών seems to be non-Ionian; it may be a relic from a non-Ionian ethnic group before or after the colonisation by Ionian Miletos.

993. Kyzikos. Epitaph of Marcia Ploteina, 2nd/3rd cent. A.D. A.Yaylali - V.Özkaya, *Kazi Sonuçlari Toplantisi* 16, 2 (1994) 115 and 118 (dr.), describe the discovery of a tomb (ὑπόμνημα) built by Μαρκία Πλωτεῖνα for herself and her sons Ῥοῦφος and Μακε-

δών; the drawing seems unreliable in some places so that we are unable to present a complete text on the basis of that drawing.

---

994. Pergamon. Diodoros Pasparos, ca. 85 - 70/60 B.C. *IGR* IV 292/293, 294 (*OGIS* 764); H.Hepding, *MDAI(A)* 32 (1907) 314/315 nos. 37-40; *MDAI(A)* 35 (1910) 407-414 nos. 2-5. Cf. *SEG* XXXVI 1125. B.Virgilio, *Athenaeum* 82 (1994) 299-314 (cf. already *SEG* XLIII 891), presents a detailed analysis of the benefactions of Diodoros and the city's responses to them under two main view-points: (**1**) the relation of his activities on record in the earliest and last decree (*IGR* IV 292 and 293) to the aftermaths of the First and Third Mithridatic War respectively; 292: embassy to Rome where he succeeded in alleviating the pressure of coercive measures imposed by Sulla (ἐλαφροτοκία (L. 4) instead of high interest rates; end of forced enrollment (ἀνδροληψία; L. 7); annulment of forced contracts; restoration of the property of war-victims, both of partisans of Mithridates and of their pro-Roman adversaries). D.'s efforts contributed to remedy social instability, which constituted an 'intolerable danger' (ἀφόρητος -- κίνδυνος; L. 14) to the city. The main issues of *IGR* IV 293 (ca. 60 B.C.) are Pasparos' activities as a gymnasiarch (repair of the gymnasium) and the celebration of the 29th Νικηφόρια, revived after a temporary decline of city life due to the Third Mithridatic War (74-69 B.C.); (**2**) the role of Hellenistic royal euergetism as a model for the interaction between the city and its benefactor (cf. *SEG* XXXV 1801). Already the first decree (*IGR* IV 292) contains all honors previously bestowed on the last Pergamene king, Attalos III (cf. *I.Pergamon* 246 = *OGIS* 332, with the observations by L.Robert summarized in *SEG* XXXIV 1251): public praise and burial, crown, honorary statues, institution of an eponymous tribe, and a cult featuring statues, a temple and precinct, a festival and procession; praise of the benefactor's εὔνοια, εὐεργεσία, ἀρετή, ἀνδραγαθία, φρόνησις, μεγαλομέρεια, φιλανθρωπία, vel sim. Diodoros' assimilation to the Attalids is also evident from his being celebrated as a δεύτερος κτίστης (*IGR* IV 293 Col. II LL. 61/62) and from his activities in erecting cult statues of the kings.

---

995. Pergamon. Honorary inscription for Mithradates, son of Menodoros, 1st cent. B.C. *IGR* IV 1682. For some brief reflections on this member of the Pergamene elite born in 87/86 B.C., son of Menodoros and the Galatian princess Adobogiona, cf. H.Heinen in *E fontibus haurire* -- (cf. our lemma no. 1008) 66-69, who points out that M. was not the son of Mithradates Eupator.

---

996. Pergamon. Sculptors' signatures, giants' names and mason marks on the Great Altar, ca. 183-174 B.C. *I.Perg.* 70 (*SEG* XXXVI 1132), 74/75, 118, 121/122 and 126. V.Kästner, *MDAI(I)* 44 (1994) 125-133, publishes a new fragment found in 1974 at the Byzantine wall east of the citadel-gate (now in the excavation depot in Bergama; ph.): ΠΟΡΦΥΡΙ[--]. This joins with *I.Perg.* 126 (ph.) to yield the giant's name Πορφυρίων (['Εχί]ων ?, *I.Perg.*, with Πορφυρίων mentioned among the other possibilities adduced in the app. crit.). The complete label confirms the generally accepted identification of the giant fighting Zeus on the

frieze as Porphyrion. Starting from the mason's mark ΓΓ on the upper side of *I.Perg.* 126, now provided with a fixed location in the frieze, K. presents a new reconstruction of the system of these marks (cf. fig. 2 on 128). On this basis he is able to assign several other blocks with both labels and mason marks to their proper place, and thereby to ascertain the additional identification of some other giants and to connect some sculptors' signatures with certain parts of the frieze (*I.Perg.* 118 and 121/122: Οὐδαῖος + NB, [Στύ]φελ[ος] + IB and Τά[ρταρος ?] + ΔΓ; *I.Perg.* 70 A-C: Δι[ο]νυσι[άδης τοῦ δεῖνος καὶ --]άτης (Μενεκρ]άτης, *I.Perg.*, but cf. *SEG* XXXVI) [Με]νεκράτο[υς ethnic ?] ἐπόησαν; 70A: [Πα]λαμνεύς; 70B: [Πελ]ωρεύς + Δ; 70C: E; *I.Perg.* 74: [--]σ[-- Ἀθ]ηναίου [Πιτα- or Ἀθη ?]ναῖος ἐπόη[σεν]; 74A: giant's name [--]ης; 74B: giant's name [--]ος + ΨΓ; 74C: ΧΓ; *I.Perg.* 75: [Ὀρ]έστης Ὀρ[έ]στο[υ Περγ]αμη[νὸς ἐπόησεν + ΣΓ). On 132/133 (ph.) K. publishes two unknown mason marks now in the architectural depot of the Antikensammlung at Berlin: ΠΒ and Β.

997. Perperene. The site. F.-M.Kaufmann - J.Stauber, *EA* 23 (1994) 41-58, visited and describe the remains of the ruins of Perperene near Aşağibey, N.W. of Pergamon, previously examined by E.Fabricius and R.Bohn (*MDAI (A)* 11 (1886) 3-14).They collect the literary testimonia and on 43 briefly mention three inscriptions from Smyrna recording Περπερήνιοι (*I.Smyrna* 447 (*SEG* XVIII 524), 469 (*IGR* IV 1437; *SEG* XVIII 531) and 689) and a text seen by J.M.Cook in Haci Osman (near Gömec/Armutova) but said to have been brought from Demirci. K.-S. point out that probably Demircidere, ca. 15 km. Southeast from Haci Osman and ca. 4 km. from Perperene, was meant, so that this little epitaph (Διογένης | [Δι]ογένου) may well be the only text we have from Perperene. K.-S. also describe the late Roman-medieval ruins near Okçular, ca. 1 km. Northwest from the ruins near Aşağibey; in the ruins of what may have been a basilica they found stamped tiles with (55; ph.); they discuss the relation between Perperene and Theodosoupolis, mentioned in Christian sources as an alternative name of Perperene. On 59-82 they present a catalogue of Perperenian coins [For Perperene and its wine production see also *ATAM* 320 note 5, Herrmann].

998. Synaos (area of: Hisar Köy). Honorary inscription for C. Fulvius Plautianus, 203-205 A.D.? *MAMA* X 467. Republished by R.Haensch, *ZPE* 101 (1994) 233-238 (dr.), who identifies the honorand as C. Fulvius Plautianus, praefectus praetorio in 197-205 A.D. and consul for the second time in 203. Other Greek honorary inscriptions for this man are *SEG* XXXVI 249* and 360* (cf. XL 349).

vacat [Ἀγαθῇ] τύχῃ· vacat
[Γάϊον Φούλουιον] Πλαυτι[ανὸν]
[δὶς ὕπατον, τὸν] λαμπρό[τατον]
4 [.....ca 13-14.....]ΗΟΟΝΤΩ[..ca 4-5..]
[ἔπαρχον τῶν στρ]ατοπέδω[ν]

2-3. [--] Πλαυτι[ανῷ, *MAMA* ‖ 3-4. τῷ] λαμπρο[τάτῳ], *MAMA* ‖ 4. not restored in *MAMA*; perhaps [ἀναγκαῖον or less probably οἰκεῖον τῶν Σ]εβ[α]στῶ[ν καὶ], H., who prefers this restoration to τῶν κυρίων] ἡμῶν or τῶν [δ]ε[σπο]τῶ[ν ἡμῶν] ‖ 5. [-- στρ]ατοπέδω[ν], *MAMA*; ἔπαρχος τῶν στρατοπέδων = praefectus praetorio, H.

BITHYNIA

999-1001. Cretia (= Kreteia) - Flaviopolis (Gerede; area of). Three inscriptions. D.H.French, *EA* 23 (1994) 113-124, deals with the evidence for the identification of Gerede as the site of Cretia-Flaviopolis (cf. *SEG* XXXIV 1261) and publishes the following texts.

999: 115 no. 1. **Dedication to Zeus, 1st/2nd cent. A.D.** Limestone block shaped as an altar; mouldings above and below; from Afatlar, Southeast from Gerede.

Διὶ ϵ̓ὐχὴν | Τίτος Μάρκιος Ἄνθος

On the back of the altar there is another text, worn and damaged with only some letters surviving, ed.pr.

1000: 116 no. 2. **Dedication to Zeus Epidemios, 1st/2nd cent. A.D.** Limestone block shaped as an altar; flat projection at top and bottom; from Karacadağ, East of Gerede.

Ἀγαθῇ Τύχῃ | vacat | Διὶ Ἐπιδημίῳ | Κλαυδίου Σευήρου ‖ Ὠφελίων οἰκονόμος κὲ Ἡλίας | ὑπὲρ τέκνων | κὲ τῶν βοῶν | εὐχῆς χάριν ‖ ἀνεστήσα | vacat μεν vacat

[This text is not an ineditum: cf. C.Marek, *op.cit.* (cf. *SEG* XLIII 900) 193 no. 19, with minor differences: no Ἀγαθῇ Τύχῃ, in L. 4 Σεήρο[υ], in L. 5 Ὀφελίων. F. (per ep.) confirms the readings Σευήρου and Ὠφελίων. M. assigns the stone to the territory of Paphlagonian Kaisareia/Hadrianopolis, Pleket].

1001: 116/117 no. 3. **Honorary inscription for Caracalla, 210/211 A.D.** Large hexagonal white limestone base with round and flat top; lead-channel from side to center; moulding at bottom.

Ἀγαθῇ Τύχῃ · | Αὐτοκράτορα Καίσαρα Μ. Αὐρήλιλον Ἀντωνῖνον Εὐσεβῆ Σεβαστὸν | Βρυτανικὸν (sic) μέγιστον Τ. Δομίτιος ‖ Οὐαλεριανὸς τὸν ἴδιον σωτῆρα | καὶ εὐ[ε]ργέ[τη]ν

Published before by B.Umar in his *Paphlagonia* (Istanbul; Akbank publ. 15.1; 1988) 59 (ph.) || [assigned by F. to M.Aurelius (161-163 A.D.) and in his text on 113 to Antoninus Pius !!; the cognomen Britannicus maximus is attested from the end of 209 A.D. onwards; in 211 Parthicus maximus, here absent, is added; cf. now in the same sense *L'Année Épigraphique* (1994) [1997] no. 1630, Pleket].

1002. Kalchedon. Epitaph of Prokopia, Byzantine period. *I.Kalch.* 99. D.Feissel, *BCH* 118 (1994) 280 note 11, suggests reading in LL. 5/6 χωρ(ίου) Γιγιγις ὄρων -- (χωρ(ίου) Γιγιγισόρων, *I.Kalch.*); subsequently one expects the name of a city; the text, however, gives τῶν Πεφλα[γό]νον ἐπαρχ(ίας); this is syntactically unsatisfactory.

1003-1004. Kios (area of: Selçukgazi). Two epitaphs. C.Tanriver, *Arkeoloji Dergisi* 2 (1994) 119/120 nos. 1/2 (ph.), publishes the following two inscriptions.

1003: 119/120 no. 1. **Epitaph of Tata, Stratoneike and others, late Hellenistic period.** Marble stele with semi-circular pediment; in the pediment a male winged person reclining on a rock; on the latter representation of a butterfly; below in a recessed field a funerary banquet: in front of a large curtain attached to a column in the middle and to the two edges of the field representation of a man reclining on a couch and a seated woman; in the right corner another man reclining on a smaller couch; in front of him a vase; in the left corner a small standing woman; inscription under the recessed field; below the inscription another, empty field.

Τατα vvv	Στρατονείκη	'Απολλώνιος	Παπᾶς
'Απολλωνίου	Μηνοδότου	'Ασκληπιάδου	'Απολλωνίο[υ]
[χ]αῖρε	χαῖρε	χαῖρε	χαῖρε

[In view of the place of the texts under the relief Tata and Apollonios seem to belong together (both smaller in stature); the same is true for Stratoneike and Papas (both larger); the latter may have been Tata's sister, Pleket].

1004: 120 no. 2. **Epitaph of Nana, undated.** Marble stele with akroteria: Νανα Παπᾶ

[Late Hellenistic: A; pi with equal legs; hardly any apices, Pleket].

1005. Küçükyalı (between Bostancı and Maltepe). Two fragments of inscriptions on a building, 837 A.D. ? *SEG* XXXVII 1057 (mentioning St. Febronia) and S.Eyice, *Belleten* 23 (1959) 87 (OVIEPO: [τ]οῦ ἱερο[ῦ] vel sim.). C.Mango, *T&MByz* 12 (1994) 347-350 (dr.), argues that the building to which these fragments belong is the palace built at Bryas (= Maltepe ?) by the emperor Theophilos in 837 A.D. rather than the monastery of

Satyros founded by the patriarch Ignatius. The inscriptions probably belong to the triconchal church of St. Michael, the side altars of which were dedicated to martyrs; among the latter may have been St. Febronia.

1006. Nikaia. Various inscriptions. C.Mango, *T&MByz* 12 (1994) 353-357, draws attention to an article by C.Papadopoulos, *Ἑλληνικὸς Φιλολογικὸς Σύλλογος* 33 (1910/1911) [1914] 134-151, which went unnoticed so far. It contains several new inscriptions found by P. in the Koimesis Church (cf. our lemma no. 1007), inter alia the epitaph of Secunda (?) published as an ineditum in *I.Iznik* 283. The others, reproduced by M., are a 19th cent. forgery, a late Byzantine text (1291 A.D.) and two undated texts: **1)** 353 no. 2: bronze basin with an inscription on the branches of an inside cross, of which only the word νικηφόρος could be read; **2)** 353 no. 2: large granite krater used for the annual rite of the '*megas hagiasmos*'; on its rim the inscription τόνδε ἀνέθηκα τὸν κρατῆρα [--]; an 'old Greek object brought from elsewhere' according to P.

1007. Nikaia. Dedicatory epigram of the Koimesis Church, late 7th cent. A.D. Marble lintel found on the site of the Church of the Theotokos (also called 'of the Koimesis' or, after the founder, μονὴ τοῦ Ὑακίνθου) demolished in 1922. Ed.pr. C.Mango, *T&MByz* 12 (1994) 350-353 (ph.; text without accents), on the basis of a photograph communicated to M. by U.Peschlow.

[----------]ον ἐγίρο συ, πάρθ(ενε)
φέδρυνον οὖν μυ ψυχ(ὴν) τωκ(αι)τῷ σ[ου]
[---------- π]ολεμίων με ῥῦσε
4 σὸν Ὑάκινθον, μο(να)χ(ῶν) πυμνιά[ρχην]

In the center a medallion with a cruciform monogram which may be read Ὑακείνθου like several other monograms found in the church: U.Peschlow, *MDAI(I)* 22 (1972) 183-185. The monogram of the north-east capital, which defied interpretation so far, should probably be read φιλοκτίστου, ed.pr. || 1. ἐγίρο συ = ἐγείρω σοι || 2. φέδρυνον οὖν μυ = φαίδρυνον οὖν μοι; τωκαιτῷ = τοκετῷ || 3. ῥῦσε = ῥῦσαι || 4. πυμνιάρχην = ποιμνιάρχην || '[Reçois, *vel sim.* l'église] que je t'érige, ô Vierge. Réjouis mon âme par ton enfantement ... délivre-moi des ennemis, ton Hyacinthe, pasteur de moines'. The inscription probably belonged to the central entrance leading to the narthex outside; the western façade was damaged by an earthquake in 1065 A.D.; on this occasion it was probably stored in some inconspicuous place, which might explain why it escaped attention so far. The orthographical errors may be compared to those in the inscription of Artabasde (A.M.Schneider - W.Karnapp, *Die Stadtmauer von Iznik (Nicaea)*, Berlin 1938, 49 no. 29; shortly after 727 A.D.; ph.); the church was certainly built before the outburst of iconoclasm in 730 A.D., probably before the troubles of the early 8th cent. (Arab invasion in 717/718, followed by the siege of Nikaia in 727 A.D.), i.e. in the late 7th cent. A.D., M.

1008. Nikomedeia. Inscribed lead weight, end 243/beginning 244 A.D. Hexagonal lead weight (506,6 gr.) inscribed on both sides; inscriptions within a frame of 'épais bour-

relet'; now in the private Collection of B. and L.Fleischman. Ed.pr. L.Mildenberg in M.True (ed.), *A passion for antiquities. Ancient art from the Collection of Barbara and Lawrence Fleischman* (Malibu-Cleveland 1994) 319/320 no. 166. Republished by P.Weiss in R.Günther - S.Rebenich (edd.), *E Fontibus haurire. Beiträge zur römischen Geschichte und zu ihren Hilfswissenschaften* (Paderborn 1994) 362-367 no. 4 (ph.).

A: Ἔτους ζ΄ Αὐτοκράτορος Καίσαρος Μ(άρκου) Ἀντωνίου Γορδιανοῦ Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ · (near the edge at right) Σεκουνδίνου Γαύρου

B: Ὑπατεύοντος τῆς ἐπαρχείας Τιβε(ρίου) Κλαυδίου Ἀττάλου Πατερκλιανοῦ καὶ λογιστεύοντος Κοίντου Τινηίου Σευήρου Πετρωνιανοῦ, ἀγορανομοῦ[ν]τος Ἰουβεντίου Σεκουνδείνου Γαύρου λείτρα

This weight strongly resembles that of *SEG* XXXIX 1342 (244/245 A.D.), 1753 bis (253 A.D.) and XX 786, which all are likely to come from Bithynian Nikomedeia, W. || A 1-8. 7th year of Gordian III: end 243/beginning 244 A.D., W.; Σεκουνδῖνος Γαῦρος (cf. B LL. 9/10): the name Γαῦρος often occurs in the Propontis area and in Bithynia, W. || B 1-5. W. argues that this governor is a descendant, perhaps a grandson, of the senator Ti.Cl.Attalus Paterclianus, governor of Cyprus under Macrinus and mentioned by Cassius Dio (Severan period), and possibly the son of a Bithynian governor Claudius Attalus Paterclianus on record in *I.Tralleis und Nysa* no. 54 (Caracalla's reign) || 5-7. for the senatorial family of the Tineii cf. O.Salomies, *ZPE* 60 (1985) 199-202, W. || W. points out that on the edges there seem to be small quadrangular fields with monograms and letters (perhaps ΝΟΥ) and that the same is true for *SEG* XXXIX 1342 and 1753 bis; this corroborates the view that all these weights are from the same place: Nikomedeia.

1009. Pylai. Location. C.Mango, *T&MByz* 12 (1994) 153-158 (map), discusses earlier views concerning the place where Pylai was situated: at Karakilise (4.5 km east of Yalova; A.M.Mansel; S.Şahin; L.Robert), Topcu iskelesi (in the bay east of Çatalburnu; R.Janin) or Yalova (T.Corsten). Corsten also argued that Karakilise was called Strobilos; the latter view is based on epigraphical evidence (*SEG* XXVIII 1046, 1047 and 1063 = *I.Apameia und Pylai* 113, 112 and 101), which, however, is not compelling: provenances given in the inventory of the Istanbul Museum are often approximate, and stones tend to be transferred to inhabited centers. Strobilos is not attested for this area in literary sources. On the basis of Byzantine literary sources M. argues that Pylai laid in the general area of Yalova, more or less opposite cape Leukate (or Laukatas = Yelkenkaya burnu) and Ritzion (Darıca). Since Yalova itself has no ancient remains, Karakalise is the best candidate.

1010. Tarseia (area of: Adliye Köyü). Epitaph of Mokazis and his family and funerary epigram for Mokazis, 1st half of the 2nd cent. B.C. Large (1.76 m. high) gray marble pedimental stele found near the Sangarios river, which had covered the area with a thick layer of sand/mud. In the pediment an oval shield. The stele has three reliefs: **1)** upper re-

lief: funerary banquet: a man (Mokazis) clad in chiton and hymation reclining on a couch; in his left hand a kantharos; with his right hand he holds a wreath above a woman clad in chiton and hymation, who sits on the left part of the couch (Anxa); in her left hand she holds a spindle (?); left of the woman two small girls, one of whom (somewhat taller than the other) holds a wool basket; in front of the couch a table; on the table a cake between two ceramic vessels; behind the table a small servant; **2)** relief in the middle: battle scene, with three groups of two warriors each: **a)** at left a warrior who pierces his naked opponent with a lance; the opponent has a shield and a sword; **b)** in the middle a victorious warrior on horseback (Mokazis), with cuirass and Phrygian (?) helmet; he is about to pierce his fallen and long-haired opponent with a lance. The horseman has much larger dimensions than the two other warriors at left and at right; **c)** at right another warrior holding a shield and striking his naked opponent with his sword; **3)** lower relief: bear hunt; in the center the main person (Mokazis) who is about to pierce a bear with his spear; the hunter is accompanied by two dogs and a servant; two trees suggest a wooded landscape; between the lower relief and the tenon an inscription. Edd.pr. F.Rumscheid - W.Held, *MDAI (I)* 44 (1994) 89-106 (ph.). R.Merkelbach - W.Blümel, *EA* 25 (1995) 67-69, republish the text; we present their text.

Μοκαζις Κάλα, γυνὴ αὐτοῦ Ανξα
υἱοὶ Γηριας, Ζαραζις, Ζαρδοηλας ·
χαίρετε
[Οὔ]ποτε σ᾽ ἐμ προμάχοισι, Μοκαζι, ἐσαντίος ἐχθρῶν
[πέ]φνεν ἐν ὑσμίνῃ ἄορι μαρνάμενον,
[οὐδ᾽] ὀλοοὶ θῆρές σε κατ᾽ οὔρεα δάσκια Θυνῶν
[νίκ]ησαν θρασέων ἀντιόωντα μόθων,
- [τ]οῖόν τοι ἐν στήθεσσι μένος πνέεν - ἀλλά σε νοῦς σου,
[ν]ῦν δέ σοι ὧδε θανόντι πολυστέφανον τόδε σῆμα
υἱοὶ ἐνὶ τριόδοις ἠρίον ἀμφέβαλον
vacat
Ταρσεανὸς κατέχις δαίμων πάτραν·
[τὸ]ν δέ με συλέσαντα, Δυσμενέη, ἐξολέσαις πατρίδος

1-3. For Μοκαζις and Ζαρδοηλας cf. *TAM* IV 1 60 and 126, edd.pr., who interpret Κάλα as genitive of Κάλας [a Macedonian name: see J. and L.Robert, *BE* (1974) no. 335 and (1976) no. 356, Herrmann] and argue that the three sons were not buried in the same grave, because in LL. 9/10 they are said to have buried their father; as a result χαίρετε is supposed to have been said to passers-by, not to the deceased || 4. [ἄρ]μοτες (= ἅρμοττες) ἐμ προμάχοισι, Μοκαζ᾽, ἴες ἀντίος ἐχθρῶν, edd.pr.; ε(ἰ)σαντίος: hapax, M.-B., who refer to the adverb εἰσάντα || 5. [τέ]μνεν --- ἆορ μαρνάμενον, edd.pr., who interpret the remains of a vertical hasta as 'Verletzung des Steines'!; 'Μ am Anfang --- ausgeschlossen', M.-B. || 6. initio [οὐκ]; in fine δάσκι᾽ ἄμυνον, edd.pr.; M.-B. point out that between ΔΑΣΚΙΑ and ΥΝΟΝ there is space for two letters but that the first letter was erased by the mason and that the second letter is round:O or Θ; Θυνοί = Βιθυνοί: cf. Herodotus I 28 || 7. [νίκ]ησαν, J.Ebert apud M.-B.; [--]ησαν, edd.pr. || 8. in fine ἄλλασε νοῦς σου: 'solches änderte dein Verstand', edd.pr.; G.Petzl (apud M.-B.) suggests in fine ΝΟΥΣΣΟΣ = νοῦσσος = νόσος; M.-B. translate: 'sondern dein eigener Sinn (hat) dich (getötet)', viz. a case of suicide || 11. Ταρσὲ αἰνὸς, edd.pr., who argue that Tarsos is the demon who protects his city; M.-B. read ΕΑΝΟΣ on the squeeze and argue that Mokazis became a 'Tarsian'

demon who protected his city; Steph.Byz. (*FGH* 699 F 2) writes about a Bithynian city Ταρσός or Τάρσεια. M.-B. prefer the latter version; the city is to be located near Adliye Köyü, edd.pr. || 12. δυσμενέη, edd.pr. ('in feindlicher Absicht', connected with συλέσαντα = συλήσαντα); M.-B. interpret Δυσμενέη as the personification of δυσμένεια || edd.pr. comment on the so-called 'Stockwerkstelen', for which they refer to M.Cremer (cf. *SEG* XLI 1058 and XLII 1109) and on the iconography; they assign the stele to a Nikomedeian atelier and date it on iconographical grounds to the period indicated in the heading.

1011. Unknown provenance. Inscribed lead weight, 199/200 A.D. Rhomboidal lead weight (803 gr.) in a private Collection; acquired, together with three Hellenistic weights from Kyzikos, in the antiquities market; inscribed on both sides. Ed.pr. P.Weiss in *op.cit.* (cf. our lemma no. 1008) 367-371 no. 5 (ph.).

A: Ἔτους η΄ Αὐτο[κ]ράτορος | τὸ αι΄ Καίσαρο[ς] Λ· Σεπτιμίου Σεο[υ]ήρο[υ Εὐ]σε|[β]οῦς Περτ[ίνακος Σεβ]αστ[οῦ] || Ἀραβικ[ο]ῦ [Ἀδιαβηνικοῦ] Παρ|θικοῦ [μεγίστου] καὶ Αὐτοκρ[άτορος] Καίσαρος | Μ. Αὐρ[ηλ]ίου Ἀντωνείνου [Αὐ]γούστου Σεβαστοῦ || καὶ Π. Σεπτιμίου Γέτα | Καίσαρος υἱοῦ τῶν Σε|[β]αστῶν δίλε[ι]τρον

B: [ὑπατεύοντος | τῆς ἐπαρχείας] | Τ [- - -]Ι[- -, ἀγορανομο]ῦντο[ς - - - -] | ΟΥ.ΕΙ [- - - -] | Πωλλί[ωνο]ς, δ[ί]λειτρον ἀγο[ρ]έον

A. On the right inner edge traces of an illegible inscription: probably the name of the agoranomos, ed.pr. || 1-6. year 8 of Sept. Severus: 199/200 A.D.; in L. 2 the 11th acclamation as imperator || 6-12. for the formula Αὐγούστου Σεβαστοῦ (L. 9) cf. *TAM* IV 1 27 (Nikomedeia; 208 A.D.; Caracalla), ed.pr., who also points to a parallel on a Bithynian coin; instead of υἱὸς Σεβαστοῦ Geta is styled υἱὸς Σεβαστῶν (LL. 11/12), which underlines the importance of Caracalla, ed.pr. || ed.pr. points to differences and similarities with the weights mentioned in our lemma no. 1008 (cf. also app.cr.); the standard used for the litra here (ca. 400 gr.) differs from that used in our lemma no. 1008 (ca. 500 gr.); our weight may come from another Bithynian city, e.g. Nikaia, with a different standard for mina and litra.

PONTOS

1012. Herakleia Pontica. Corpus. L.Jonnes published the *Inscriptions of Heraclea Pontica* (IGSK Band 47; Bonn 1994), with a *Prosopographia Heracleotica* by W.Ameling. For some onomastic comment cf. O.Masson, *BE* (1995) no. 168: Βακίδης, Βοσπόριχος, Ἐοπάμων, Ἐορύνομος, Εὐροφῶν (sic), Ζογολαβις, Λευκόνδορος ('une structure bizarre; rho incertain' [cf. below, *New Texts* no. 76]), Παοσανίας, Ῥαμφίας, Σύνθημα, Τύτυννος, Ψαμαθή. C.Brixhe, *BE* (1996) no. 436, offers a series of linguistic remarks: dialectal features occur in otherwise koine texts; in no. 4 Ὠλίαν Πυθιάδα = Αὐλίαν Πυθιάδα; in no. 13 μνήμην may

be due to phonetic confusion: μνημεῖον 〉 μνημῖν, rendered as μνήμην; comment on ὄρρος in no. 70: perhaps one should read ΟΡΒΟΣ = ὄρϝος.

In addition to the inscriptions (ch. 2) the volume contains general Testimonia (ch. 3) and the fragments of Memnon (ch. 4). The volume contains 85 texts. There are twenty new Greek texts and one new Latin. For some comment on the Christian texts cf. D.Feissel, *BE* (1995) no. 736: especially on nos. 34 (new reading of Ll. 1-4; 9th cent. A.D.) and 58 (b) where F. restores ὑπ[ὲρ ἀναπ]άψεος (= ἀναπαύσεως) instead of ὑπ[ὲρ ἀναλ]άψεος.

New texts: nos. 13 (ph.; epitaph of Κλαύδιος Εὐρώτας († 65) and his wife Κλαυδία Χάρα († 55), with imprecation: ὥλη πανώλη ἀπόλοιτο μετὰ τῆς γενεᾶς ὅλ[ης]; cf. J.Strubbe, *Arai Epitymbioi* 109 no. 150), 16 (epitaph of Λούκιος, son of Τρύφων († 43), his wife Χρυσέα († 65 !!) and Πρόκλα, wife of Ἴλαρος († 19)), 18 (ph.; epitaph of Ἀπολλώνι(ο)ς ὁ καὶ Μοσχί(ο)ν, † 75; the relief shows a reclining woman holding a wreath in her right hand, and a seated woman !!), 19 (ph.; epitaph of Βάκχος († 93 [ργ′; J. gives 103 and refers to his no. 17 = *SEG* XXIX 1361, where the deceased is not 93 (so J.) but 37 (λζ′), Pleket]), 20 (epitaph of Dionysios, son of Δημύλος († 60), and Ἑρμάφιλος († 25)) , 21 (ph.; epitaph of Σαμανδρίδας († 24)), 36 (re-worked Corinthian capital, with Maria and Jesus; Σωτήρ, Ἁγία), 40-42 and 44 (insignificant fragments), 47 (cf. our lemma no. 1013), 48 (fragment), 62 (inscription illegible), 67 (ph.; epitaph of Alexandros and his wife Βασίλισσα († 41)), 68 (ph.; epitaph of Κούλιος and Βασιλίς, daughter of Πονπήϊος († 33)), 75 (epitaph of Γενυσία, daughter of Γενύσιος γυνὰ δὲ Χαμμίου (?) Δαματρίου († 17)), 76 (epitaph of Ποντικὸς Λευκονδόlρου († 67) [the photo shows in L. 2 initio ιιΟΥ: so rather Λευκονδοl[ρ]ίου; a mu seems excluded, Pleket; cf. now C.Brixhe, *BE* (1996) no. 436 in fine: Λευκονδορίου, genitive of Λευκοδώριος = Λευκόδωρος], 77 (epitaph), 78 (epitaph of Κάλα, wife of Κονώνιος († 73)).

For the old texts we give a comparatio numerorum with Corpora, *SEG* and well-known collections of inscriptions.

IG XIV	Jonnes
2417.3	79
CIG	
4150	72
6991	24
8545 (b)	79
8748	39
SEG XV 781	70
SEG XXIX	
1361	17
1362	30
1363	71
1364	64
1365 (where ἐτῶν κε′ instead of κ′ should be read)	22

SEG XXXI	Jonnes
1072	9
SEG XXXV	
1333-1335	64-66
SEG XXXVI	
1142	83
1164	6
1165	61
1166	12
IGR I 525	79
IGR III	
78	51
79	3
81	2
1428	58
Peek, *GV* 506	33

Pfuhl-Möbius	Jonnes	Pfuhl-Möbius	Jonnes
188	27	888	24
541	25	1319	63

1013. Herakleia Pontica. Funerary epigram for Kratippos. Two white marble fragments of a stele; each fragment has pieces of feet on the top of the stone. Ed.pr. L.Jonnes, *op.cit.* (cf. our lemma no. 1012) 29 no. 47 (ph.; translation).

[....]μον [...] ἐρατὸν παῖδα [..]ων ἐθέμαν
[...]μεν ἐνὶ τρισσαῖς δέκα[.] μει ΝΑΝΔΑΡΕΝ[..]
[.. δ]όμασιν · λοιπὰν δ' ἐλπίδ' ἐ[μ]ῶν μελάθρων
4 [δ]αίμων πικρὸς ἐμεῖο φέρων [υἱ]ὸν εἶλε Κράτιππον·
[τ]οὕνεκα τἀμὰ πάθη, ξεῖν', ἐπι[δ]ερκόμενος
[θ]νατὸς ἐὼν μηδὲν λέξῃς [μ]έγα· τὰν γὰρ ἀλαθῆ
οὐθεὶς οἶδε τύχας οἷμον ὅ[πᾳ] φέρεται

Undated by ed.pr. ‖ [2. On the photo I read ΚΕΙΝΑΝΔΑΡΕΝΕΠ, Pleket].

1014. Herakleia Pontica ? Amphora stamps, 3rd/2nd cent. B.C. N.Jefremow, *Klio* 76 (1994) 263-270 (dr.), (re)publishes a small group of 14 amphora stamps mainly found in various cities on the Black Sea coast and bearing the name Μυρσίλος in the genitive (Μυρσιλείας; Μυρσιλεῦς) followed by another name in the nominative or genitive. J. argues that they come from a city on the south coast of the Black Sea, possibly Herakleia Pontike, rather than from Colchis as held by earlier scholars, and that they should be dated to the 3rd/2nd cent. B.C. Among the edita are *IOSPE* III 579-586; two stamps were not published before: 269 no. 3 'Ε[.....] | Θίων (L. 1 sinistrorsum); from Tschajka, north west Crimea) and 270 no. 10 ([Μυρ]σιλεία] | [Μά]νιος (L. 2 sinistrorsum; from Witino, north west Crimea), now both in the Museum in Eupatoria.

1015. Kavak köy. Epitaph of Ioannes, late Roman Imperial period. Rectangular white marble plaque found in a farmhouse in Kavak Köy, North of the road from Kastamonu to Araç; now in the Museum in Kastamonu. Briefly presented by C.Marek, *Araştirma Sonuçlari Toplantisi* 11 (1993) 85/86 and 105 (ph.; translation).

† Θέσις Ἰωάννου μαγιστριανοῦ καὶ Μαρίλας τῆς τούτου
ἀνεψιᾶς | καὶ Μαρκιανοῦ γνησίῳ (sic) ἀνlδρὸς large cross αὐτῆς †

1-2. 'Beamten im Stab des magister officiorum', M. ‖ 4. γνεσίῳ, M. [but on the photo an eta seems clear, followed by a cursive sigma, Pleket; on γνήσιος as 'épithète sentimentale' see L.Robert, *Hellenica* XIII 218-222; *OMS* VI 11 and 99, Herrmann].

1016. Sinope. Inscriptions concerning cults and divinities. D.H.French, *EA* 23 (1994) 99-108, presents a catalogue of all the texts from Sinope which record a cult and a divinity. They are all in Greek except for nos. 9 and 16 (2) (Latin). The catalogue has been arranged chronologically and within each period (4th/3rd cent. B.C.; 1st-3rd cent. A.D.) according to deities. For published texts, not refound by him, F. gives the bibliography; for those refound, he gives bibliography and text. We give a comparatio numerorum for all old texts for which F. gives no new readings; texts refound by F. are indicated by an asterisk. New texts and old texts, for which F. gives significant new readings, are presented in separate lemmata: nos. 1017-1022.

French	
p. 100 no. 1	D.M.Robinson, *AJA* 9 (1905) 312 no. 40
pp. 100/101 no. 2	*Syll.*^{3} 1017
p. 101 no. 3	D.M.Robinson, *AJA* 9 (1905) 302 no. 24
pp. 102 no. 5*(ph.)	D.M.Robinson, *AJA* 9 (1905) 306 no. 28
pp. 102/103 no. 7	D.M.Robinson, *AJA* 9 (1905) 305 no. 27
p. 103 no. 8	*CIG* 4157 (+ Add. p. 1114); *IGR* III 95; D.M.Robinson, *AJA* 9 (1905) 311 no. 39
p. 104 no. 11 (1)	*IGR* III 93
p. 104 no. 11 (2)	*CIG* 4159 (+ Add. p. 1114); *IGR* III 96; D.M.Robinson, *AJA* 9 (1905) 315 no. 48; *SEG* XIV 777; XXXV 1357
p. 104 no. 12 (1)*	D.M.Robinson, *AJA* 9 (1905) 306 no. 29
p. 105 no. 12 (3)	D.M.Robinson, *AJA* 9 (1905) 304 no. 26; cf. *SEG* XXXI 1080
p. 106 no. 14	D.M.Robinson, *AJA* 9 (1905) 303 no. 25
p. 106 no. 15	D.M.Robinson, *AJA* 9 (1905) 323 no. 64
p. 106 no. 16 (3)	D.M.Robinson, *AJA* 9 (1905) 327 no. 74

1017. Sinope (area of). Two Justininian boundary stones. D.M.Robinson, *AJA* 9 (1905) 325 nos. 70/71. D.H.French, *EA* 23 (1994) 109-111 (map), comments on the provenance given by R. as Prophitis Ilias, two hours from Sinope. He identifies it with the village of Hacioğlu, 2/3 km. inland from Agatsoli (= Çiftlik) and ca. 10 km. Southwest from Sinope. The two boundary stones may have to be connected with the basilica recently studied by British and Turkish archaeologists on a site ca. 1 km. North of Çiftlik. F. reproduces the text of R.'s no. 70:

† Ἀνενεώθησα[ν] | οἱ ὅροι ἐπὶ τοῦ εὐσεβεστάτου καὶ φιλοχρίστου ἡμῶν ‖ βασιλέως Ἰουστινιανοῦ τοῦ αἰωνίου Αὐγούστου καὶ | Αὐτοκράτορος | παρὰ Φαύστου τοῦ ‖ ἐνδοξοτάτου ἰλλουστρίου † ❦

1018-1021. Sinope. New dedications. D.H.French, *art.cit.* (cf. our lemma no. 1016) 99-108, presents the following texts.

1018: 102 no. 6 (ph.). **Dedication to Athena Polias and Soteira, 1st-2nd cent. A.D.** Limestone altar moulded above and below; now in Sinop Museum.

Ἀγαθῇ Τύχῃ · | Ἀθηνᾷ Πολιάδι καὶ Σωτείρῃ Μ.
Ὀφίλλιος Αἰμιλ[[ια]νὸς χαριστήριον ?]

1019: 103/104 no. 10. **Dedication to the Mother of the Gods, 1st/2nd cent. A.D.** White marble statuette of Kybele seated on a throne; on her head a polos; on each side lions; inscription on bottom edge; now in Sinop Museum.

Μητρὶ Θεῶν καὶτ' εὐχὴν Πρεῖσκος Σαβεῖνι vacat ος vacat ἀνέθηκεν

1020: 104/105 no. 12 (2) (ph.). **Dedication to Theos Hypsistos, 1st/2nd cent. A.D.** Gray limestone altar with mouldings around top edge; now in Sinop Museum.

Ἀγαθῇ Τύχῃ · | Θεῷ Ὑψίστῳ | vacat | Ὀνησίτειμος ||
καὶ ὁ υἱὸς αὐτοῦ | Ἀγαθήμερος | v v εὐχήν v v

4. In fine M°⊏ , lapis || 5. initio KAI°; in fine ToY, lapis; originally the mason engraved To ⊏ in fine but he corrected the ⊏ into Y || 6. in fine Po⊏ , lapis.

1021: 105/106 no. 13 (ph.). **Dedication to Zeus Helios Sarapis and Isis, 1st/2nd cent. A.D.** Limestone altar; mouldings above and below; akroteria in relief; now in Sinop Museum.

Διὶ Ἡλίῳ Σαράπιδι | κὲ Εἴσιδι μυριωνύμῳ | Στρατόνεικος |
Εὐαρέστου Τιανὸς || ὁ καὶ Τομείτης εὐι v v ξάμενος vacat

4. 'Citizen of Tius', ed.pr. [rather citizen of Tieion; for Tieion cf. L.Robert, *Études Anatoliennes* (Paris 1937) 266-291; *BCH* 101 (1977) 59-64 = *Documents d'Asie Mineure* (Paris 1987) 17-22, Pleket] || 5. initio °KAI, lapis.

1022. Sinope. Epitaph and funerary epigram of Saitta, priestess of Leukothea, 2nd/1st cent. B.C.? Limestone stele broken above and below; inscription on a sunken panel with flat, raised border. Published by J.C.F.Hind, *SA* (1964) 3, 180 note 40 no. 12 (LL. 1/2 only) and B.Lifshitz, *Grazer Beiträge* 2 (1974) 100 note 12 (same text as Hind). Refound by D.H.French in Sinop Museum and republished in *EA* 23 (1994) 101 no. 4.

[Σαιττ]α Νυμφοδώρου | Καλλιστράτου γυνή | vacat
Λευκοθέας ἱέρεια Σαιττα τῆιδε | τέθαμμαι vacat || - - -

The remainder of the text (LL. 5 ff.; a verse inscription) is worn and damaged, F. || [3-4. a hexameter, Pleket].

PAPHLAGONIA

1023. Kaisareia/Hadrianopolis. Cf. our lemma no. 1000 app. cr.

1024. Pompeiopolis. Inscribed amphora ?, late Roman period. N.Çakir, *Müze* 5 (1994) 44 (text in majuscule; no commentary) and 53 (ph.), briefly presents a dipinto on the neck of an amphora (?): Γ | ΜΕΡΙΟΥ. Non vidimus. Cf. C.Brixhe, *BE* (1996) no. 442: Γ perhaps indicates the capacity ?; Μερίου: genitive of the owner's name (cf. the woman's name Μερίη).

GALATIA

1025. Ankyra. Honorary inscription for C.Iulius Severus, 2nd cent. A.D. *OGIS* 544. Cf. our lemma no. 1113 app. cr. ad L. 6.

1026. Pessinus (area of: Sıvrıhısar). Letters of Eumenes II and Attalos II to the priest ('Attis'), 163-156 B.C. *RC* 55-61 (*OGIS* 315; *SEG* XXXI 1088). In an article on Attis on Greek votive monuments, L.E.Roller, *Hesperia* 63 (1994) 254, points out that a personal name Ates/Atas is on record in several Paleo-Phrygian inscriptions. She argues that the priest's title Ἄττις was originally the name of a prominent member of the Phrygian ruling class, perhaps the king himself. After the disappearance of the king under Lydian, Persian and Greek rule, his priestly function may have survived and his name may have been commemorated by its use as the title of the mother goddess' chief priest. Cf. also our lemma no. 160.

PHRYGIA

1027. Alioi (area of: Kızılca). Epitaph of Hymes or Hymen, early 3rd cent. A.D. Rectangular door-stone stele; in the upper register within an arch two relief busts representing a bearded man and a veiled woman clad in chiton and himation, both with their right hands protruding from their garments; two relief corner akroteria; the frame of the arch is decorated with two dolphins (bottom), and two stars flanking a central rosette (top); at left a diptychon and two writing utensils, at right a mirror, hair-pin, comb and two perfume bottles; in the lower register a door with four panels, three of which preserve their decoration: at left a writing-case and a plough, at right a basket; central column; frames and a protruding architrave with ivy-decorations; inscriptions on the front of the arch (L. 1), the architrave (L. 2), the upper door frame (L.

3) and the base (L. 4); now in the Museum of Kütahya. Edd.pr. M.Türktüzün - M.Wörrle, *Chiron* 24 (1994) 95-101 (ph.).

'Ασινία Χρυσὶς 'Ασίνιον 'Υμῆ τὸν σύμβιον ἐτείμησεν
μνήμης χάριν σὺν καὶ 'Υμῆ τῷ υἱῷ· τὶς ἂν δὲ
προσάξει χεῖρα τὴν βαρύφθ[ονον ἔστω κ]α-
4 τηραμένος ὑπό τε Δία, Γῆν, Ἥλιον

For Alioi see *SEG* XXX 1472, 1485 and XLI 1174 (with app.cr. in fine) || punctuation (dots) after the following words: ΧΡΥΣΙΣ and ΕΤΕΙΜΗΣΕΝ (L. 1), ΚΑΙ, ΤΩ and ΥΙΩ (L. 2), ΔΙΑ, ΓΗΝ and ΗΛΙΟΝ (L. 4) || the style of the monument closely resembles that of M.Waelkens, *Die kleinasiatischen Türsteine* (Mainz 1986) nos. 249 and 393; possibly the three stelai were made by the same sculptor, edd.pr. || 1-2. the Asinii were a prominent family also attested on coins from Alioi [cf. also *SEG* XLIII 865/866 for Asin(n)ii in Sardis, and our lemma no. 1117]; the name of father and son is either *'Υμῆς (Ionian abbreviation of 'Υμέναιος) or 'Υμήν (like the divine name), edd.pr. || 3-4. the formula is unusual for imprecations, since only Helios is a common protector of tombs; Zeus, Ge and Helios are the old triad of 'Schwurgötter' on record inter alia in manumissions from Aitolia (*IG* IX^2 1 82 = *Syll.*^{3} 1212), Egypt and the Bosporos (*CIRB* 74, 1123 and 1126); whether the mention of this triad reflects a specific religiosity remains unclear, edd.pr. [cf. J.Strubbe, *Arai Epitymbioi* 151/152 no. 218]

1028. Amorion (area of: Hisarköy). Dedication to Meter Orene, Roman imperial period. Square creamy limestone altar; plain moulding above and base below; incised pediment with akroteria; inscription on the shaft; used as a step in a house in Hamzahacılı and said to come from a field close to Hisarköy. Edd.pr. C.S.Lightfoot et alii, *AS* 44 (1994) 124/125 (ph.): Νεικομήδης | Μητρὶ Ὀρηνῆ || εὐχή

3-4. Cf. Μήτηρ 'Ορινή on record in *MAMA* X 307 (from Ortaca, between Aizanoi and Kotiaion); the epithet recalls that of Ζεὺς 'Οροχωρείτης: cf. *SEG* XL 1184 and 1234, edd.pr. Cf. also *AS* 45 (1995) 133 for another dedication to Μήτηρ 'Ορινή; the dedication *MAMA* X 307 is to Μήτηρ 'Οριηνή (cf. 133 note 55).

1029. Apollonia (area of: Ilek). Milestone, 198 A.D. *L'Année Épigraphique* (1986) no. 683. M.Christol, T.Drew-Bear, *Bulletin de la Société* --- (cf. our lemma no. 1421) 346/347 (ph.), point out that just left of the letter V in the last line of this Latin milestone one sees the letters CΛΓ; they suggest interpreting these letters as an abbreviation of Σαγαλασσέων and argue that they were added much later, when the cities of Apollonia and Sagalassos became part of the new province of Pisidia in the period of the Tetrarchs. The letters show that Sagalassos financed repair-work along the Via Sebaste far North up to the territory of Apollonia.

1030. Apollonia. Dedicatory epigram for Zeus, 162/163 A.D. *MAMA* IV 140; *SEG* XXX 1473. Cf. B.W.Winter in D.W.J.Gill - C.Gempf, *op. cit.* (cf. our lemma no. 499

initio), for brief comment on LL. 4-6 (extent of the famine: regional rather than universal or world-wide because the cattle appear to have been safe in Galatia).

1031-1032. Attouda (Hisarköy). Two new inscriptions. H.Malay, *Arkeoloji Dergisi* 2 (1994) 178/179 no. 13/14 (ph.), publishes the following two texts now in the Museum in Denizli.

1031: 178/179 no. 13. **Epitaph of Aur.Dionysi(o)s and his wife Tryphoniane.** Quadrangular marble funerary altar with moulding above and below.

Αὐρ(ήλιος) Διοlνύσις καlτεσκεύαlσα τὸ ἡρῷον ‖ ἐμαυτῷ καὶ | τῇ συνβίῳ μοlυ Τρυφωνιlανῇ· ἐτέρ[ῳ | δὲ οὐδενὶ ?] ‖ [- -

Undated by ed.pr. [late 2nd/3rd cent. A.D.: Αὐρ(ήλιος), Pleket].

1032: 179 no. 14. **Post mortem honors for an anonymous person.** Upper right fragment of a marble slab with moulding above.

[Ἡ βουλὴ καὶ ὁ δῆ]μος ἐκήδευσεν
[- - - - - - - - - π]όλεως καὶ ἐτί[μη]-
[σεν τὸν δεῖνα - - - - - - - - -- - - -]

Undated by ed.pr. ‖ 2. was the deceased πατὴρ τῆς π]όλεως ?, ed.pr.

1033. Dokimeion. Jewish epitaph. T.Drew-Bear, *Araştirma Sonuçlari Toplantisi* 11 (1993) 114 and 121 (ph.), briefly presents a Jewish epitaph (no transcription) and a photo (upper part of an arched stele; representation of a large menorah, a trumpet and a palm branch). We read on the photo: Κυμητήριν Ἰουσούα | κε Σαμοὴλ υἱῶν Ἰακώβ

Undated; square sigma;)Γ(.

1034-1068. Dorylaion (area of). Dedications, 2nd/3rd cent. A.D. Thirty-five new inscriptions from the territory of Dorylaion; now in the Museum of Eskişehir. Ed.pr. M.Ricl, *ZAnt* 44 (1994) 157-174 nos. 1-35 (ph. of all stones, except of that in our lemma no. 1043).

1034: 157/158 no. 1. **Dedication to Apollo, 2nd cent. A.D.** Rectangular white marble altar moulded above and below; palmette akroteria in relief; on the shaft a relief representing a man on horseback clad in a tunic and carrying a double axe on his left shoulder; small dog below; inscription below the relief on the shaft (L. 1) and on the lower moulding.

'Αττίκιλλα ἱέρε[ια] | ὑπὲρ τῶν ἰδίων 'Α|[π]όλλωνι εὐχή|ν

For rider gods with the double axe see L.Robert, *Hellenica* III (Paris 1946) 61; T.Drew-Bear, *GRBS* 17 (1976) 261 note 52; T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1934-1945 (cf. *SEG* XL 1190).

1035: 158 no. 2. **Area of: Avlusun (near Mihalıççık). Dedication to Apollo, 2nd cent. A.D.** Rectangular grayish marble altar with upper moulding and small base; relief akroteria; inscription on the upper moulding.

Οὐαλέριος Μεν[έ]|φρονος 'Απόλλωνι εὐχήν

1036: 158 no. 3. **Dedication to Asklepios, 2nd cent. A.D.** Rectangular white marble altar with mouldings above and below; large rosette in the center on the shaft; on the left and right side serpents in relief; their heads rest in a relief bowl on top of the altar; inscription on the upper moulding (L. 1), on the shaft (LL. 2-5) and on the lower moulding. Brought to the Museum from the collection in the primary school at Dumlupinar, without indication of provenance.

Νουναις Μηνοφίλου 'Ασκλ||ηπιῷ ὑπὲρ τῶν ἰδίω(ν) | εὐχήν

7. ἰδίω, lapis.

1037: 159 no. 4. **Area of: Süpren Köyü. Dedication to Zeus, Men and the Mother of Men, after 212 A.D.** Rectangular gray marble altar with mouldings above and below; on the upper moulding relief akroteria at all sides, and a wreath on the front; relief garland above the inscription on the shaft.

Αὐρ(ήλιος) 'Ασκληπᾶς
Μηνοφίλου, ἱερεὺς
κωμητικός, εὐξάμε-
4 νος ὑπὲρ τῶν ἰδίων
κὲ κώμης σωτηρίας
Διεὶ κὲ Μηνὶ κὲ Μητρὶ
Μηνὸς εὐχήν

2-3. For another village priest see *SEG* XXXVIII 1307; for the cult of Ζεὺς Κωματικός see L.Robert, *Hellenica* X (Paris 1955) 38-46; for κωμητικαὶ θυσίαι see *SEG* XXXVIII 1462 L. 80, ed.pr. ll 6-7. Μήτηρ Μηνός: first attestation in this form of the goddess already known as Μηνὸς τεκοῦσα in Maionia: E.Schwertheim, *MDAI(I)* 25 (1975) 358-365; *SEG* XXXIX 1275 and 1278, ed.pr.

1038: 159/160 no. 5. **Area of: Aşağı Çavlan Köyü. Dedication to Zeus Abozenos, 2nd cent. A.D.** White marble altar of irregular shape; protruding triangular pediment with central rosette and akroteria; protruding base with tenon; inscription on the shaft.

[Φί]λων Δι[δυ]-
[μι]ανοῦ ὑπὲ-
[ρ] ἑαυτοῦ κ-
4 αὶ τῶν ἰδί-
ων πάν(των) Δὶ Ἀ-
βοζηνῷ ε-
ὐχήν

For Zeus Abozenos see *SEG* XL 1226, ed.pr. [cf. also *SEG* XLIII 936].

1039: 160 no. 6. **Area of: Mihalıççık. Dedication to Zeus Akreinenos, 2nd cent. A.D.** Rectangular grayish marble altar with tapering sides and mouldings above and below; inscription on the shaft.

Διὶ Ἀκρει-
ν⟨η⟩νῷ Σαιτ-
α καὶ Δαδης
4 ΑΔΥΟΕΝΝΟΙ
καὶ Νανας Π-
ετρωνίου ε-
ὐχήν

1-2. Our dedications to Zeus Akreinenos (cf. also the next lemma) may come from the same sanctuary as the only other one recording this deity: J.G.C.Anderson, *JHS* 19 (1899) 72 no. 22, ed.pr. ‖ 2. И, lapis ‖ 2-3. Σαιτα rather than Σαπα, ed.pr. ‖ 4. either an ethnic or another divine epithet (ΑΔΥΟΕΝΝΩ), ed.pr.

1040: 161 no. 7. **Area of: Mihalıççık. Dedication to Zeus Akreinenos, 2nd cent. A.D.** Rectangular grayish marble altar with tapering sides and mouldings above and below; inscription on the upper moulding (L. 1) and on the shaft.

Φιλόχορ[ος]
Ἀσκλᾶς ΑΛΙ
ΛΟΥ Δὶ Ἀκ[ρει]-
4 ν⟨η⟩νῷ vacat
καὶ ΤΩΘ[..]
ῳ κατὰ [τὴν]
εὐχὴν vacat
8 CYNON vacat

2-3. Patronymic: Ἀλίλου, Ἀλίδου, Ἀδίλου or Ἀδίδου, ed.pr. ‖ 4. 2. И, lapis ‖ 5-6. another divine epithet or another deity (τῷ θ[εί]ῳ ?), ed.pr. ‖ 8. perhaps συνόν(τες), to be connected with κατὰ τὴν εὐχήν, ed.pr.

1041: 161/162 no. 8. **Dedication to Zeus of Apphias, 2nd cent. A.D.** Rectangular white marble altar with mouldings above and below; on the shaft a relief bust of a bearded male (Zeus ?), his right hand protruding from his garment; on the lower moulding at the base a comb, a wool-basket, a spindle and a mirror; inscription under the bust on the shaft (LL. 1/2) and on the lower moulding (L. 3).

[M]άξιμος Παπα | [σ]ὺν τέκνοις Διὶ | Ἀφφιαδος εὐχήν

2-3. Zeus Aphphiados: not attested before; Apphias is the founder of this cult, ed.pr.

1042: 162/163 no. 9. **Area of: Inönü. Dedication to Zeus Bronton, after 212 A.D.** Rectangular white limestone altar with mouldings above and below; relief palmette akroteria on the upper moulding; between them a relief representing the bearded head of Zeus; inscription on the shaft.

Ἀγα[θῇ] τύχῃ·
Διὶ Βροντῶντι Αὐρ(ήλιος)
Τειμόθεος Φίλιππ-
4 ος ἐγδημήσσας ἰς Δα-
κίαν κὲ Ἀλεξανδρία-
ν ἦλθα ἰς τὴν πατρίδ-
α· ἀνέστησα εὐχὴν σὺ⟨ν⟩
8 τοῖς ἰδίοις πᾶσι ΟΚΛΑΤΙΝ-
ΚΟ̣Ι

2. For Zeus Bronton see *SEG* XL 1184, 1221, 1236-1239 and 1250; for the dedicant see our next lemma, ed.pr. || 3-4. Φίλιππος: perhaps an error for Φιλίππου, ed.pr. || 7. ΣΥ, lapis || 8. ΣΙ engraved above the A; in fine: either a new ethnic or a word indicating a profession; it seems that an I is engraved above K and Λ, ed.pr.

1043: 163 no. 10. **Area of: Inönü. Dedication to Zeus Bronton, after 212 A.D.** Rectangular white limestone altar with mouldings above and below; relief palmette akroteria; between them a relief representing the bearded head of Zeus; on the left side an eagle on the shaft and three ears of corn at top; on the right side a boukranion and a plough on the shaft and a pine-apple (?) at top; on the back a wreath; inscription on the upper moulding (L. 1) and the shaft.

Ἀγαθῇ τύχῃ·
[Α]ὐρή(λιοι) Διομᾶς καὶ
[Γε]ντιανὸς καὶ Διο-
4 μᾶς καὶ Τειμόθεο-
ος οἱ ἐξάδελφοι
Διὶ Βροντῶντι περὶ
αὑτῶν καὶ τῶν ἰδίων
8 ἀνέστησαν εὐχήν

3. Or [Πο]ντιανός, ed.pr. || [3-5. Diomas and Teimotheos are cousins (ἐξάδελφοι) of the two gentlemen mentioned in LL. 2/3; for ἐξάδελφος cf. *SEG* XXXI 1316 on p. 345 L. 13 from below and XLI 1387 L. 3, Pleket] || this altar comes from the same sanctuary, was manufactured in the same workshop and was dedicated by members of the same family as the altar presented in the preceding lemma, ed.pr.

1044: 163/164 no. 11. **Area of: Ayvacık. Dedication to Zeus Bronton, 2nd cent. A.D.** Rectangular white marble pedimental stele with akroteria; rosette in the tympanon; inscription on the shaft.

Διογᾶς Διογᾶ|δος περὶ βοῶ|ν κ̮ὲ τῶν ἰδίων | πάντων Διὶ || Βροντῶντ[ι] | εὐχήν

B in the form of R.

1045: 164 no. 12. **Area of: Buldukpınar Köyü. Dedication to Zeus Bronton, 2nd/3rd cent. A.D.** Rectangular limestone pedimental stele with akroteria; rosette in the tympanon; inscription in the recessed central field between two pilasters surmounted by capitals.

Ἀγαθῇ τύχῃ· Σεουλῆρα Ταταλδος Δεὶ Βρ||[οντῶντι | εὐχήν]

1046: 164 no. 13. **Dedication to Zeus Bronton, 2nd cent. A.D.** Rectangular white marble pedimental altar; a bunch of grapes in the tympanon and akroteria at left and right in relief; traces of a relief bust (Zeus ?) on the shaft; inscription above it; on the other sides rosettes and palmettes; on the left side a bunch of grapes (?).

Ἀγαθῇ τύχῃ· | Στρατόνικος | Διὶ Βροντῶντι | ἐξ ἐπιταγῆς [ἀ]||νέσ[τησε]

1047: 164/165 no. 14. **Dedication to Zeus Bronton, 2nd cent. A.D.** Rectangular white marble stele; inscription in the recessed central field between two pilasters with capitals; two boukrania in relief above it.

Τειμαῖος Διοφάνου ὑπὲρ | ἑαυτοῦ Διὶ Βροντῶντι || εὐ̣[χ]ή̣ν̣

1048: 165 no. 15. **Area of: Karahöyük Köyü. Dedication to Zeus Bronton, 2nd cent. A.D.** Rectangular limestone stele with base and pediment; two leaves flanking a rosette in the tympanon; inscription in the recessed central field between two pilasters with capitals and bases.

Τεύθρας β΄ | ὑπὲρ ἑαυτοῦ κὲ τῶν | ἰδίων πάν||των Διὶ | Βροντῶν|τι εὐχήν

1049: 165/166 no. 16. **Dedication to Zeus Eutyches, 2nd cent. A.D.** Rectangular white marble altar with mouldings above and below; inscription on the shaft under an erased relief wreath; on the back a bunch of grapes.

⟦ Πό̣ρ̣κ̣ι̣ο̣ς̣ Σ̣ά̣ν̣κ̣τ̣ι̣ος Διὶ Ε̣ὐ̣τ̣ύ̣χ̣ι̣η̣ ε̣ὐ̣χ̣ή̣ν̣ ⟧

2-3. The epithet is not attested for Zeus so far, ed.pr.

1050: 166 no. 17. **Area of: Yukarı Iğdeağaç Köyü (West of Mihalıççık). Dedication to Zeus Ilarenos, 2nd/3rd cent. A.D.** Rectangular white marble stele; traces of a relief decoration (wreath ?) above the inscription.

Μαμμη̣ | ὑπὲρ παιδίου Διὶ Ιλ|αρηνῷ̣

3-4. The epithet is not attested for Zeus so far, and is derived from a toponym Ιλαρα, Ιλαρος or Ιλαρον, ed.pr.

1051: 166 no. 18. **Dedication to Zeus Kapetolios, 2nd cent. A.D.** Rectangular gray marble stele with base; inscription in the recessed central field between two pilasters with capitals; relief representing an eagle above it.

Ἀγαθῇ τύχῃ·
Ὀνήσιμος Ἀπολ-
λωνίου πρῶτ-
ος ἱερεὺς Διὶ
Καπετωλίῳ
εὐχήν

4-5. First attestation of the cult of Zeus Kapetolios (= Iuppiter Capitoli(n)us) in Phrygia, ed.pr.

1052: 167 no. 19. **Area of: Karapazar Köyü. Dedication to Zeus Laginos, 2nd cent. A.D.** Rectangular white marble pedimental stele with akroteria; rosette in the tympanon: Καρικὸς | Διὶ Λαγινῳ ὡς ἐνηξιάμην ὑπὲρ | [-------]

2-3. Local toponym of the territory of Dorylaion, ed.pr. || [3-4. ἐνηξάμην = ἐνηυξάμην, Pleket].

1053: 167 no. 20. **Area of Kadıkuyu Köyü. Dedication to Zeus Oloimetes, 2nd cent. A.D.** Rectangular white marble altar with mouldings above and below and palmette akroteria; on the left side a relief representing either a bunch of grapes or a boukranion and on the back a large vase; inscription on the front on the crowning member (LL. 1/2) and on the shaft.

Ὀνήσιμος κὲ Διοιμήδης Ἰσκύμνου | Διὶ Ὀλοιμετῃ εὐιχήν

2. Ἰσκύμνου = Σκύμνου with prothetic iota, ed.pr. || 3. the epithet is not attested for Zeus so far, and is derived from a toponym, ed.pr., who adduces another unpublished dedication in the Museum of Eskişehir as a parallel: Ἀγαθῇ τύχῃ· Αὐρ(ήλιος) Τερτιανὸς β′ Διὶ Ὀλεμελανῷ εὐχήν.

1054: 167/168 no. 21. **Dedication to Zeus Petarenos, 2nd cent. A.D.** Rectangular white marble stele with pediment, akroteria and tenon; inscription in the central field above (L. 1) and at left and right of a small male figure with widely opened arms in relief: Ἑρμησίων | Δεὶ Πεταλ[ρ]ηνῷ εὐιχήν

Probably from the sanctuary in Yanal Mevkii near Kurudere (S.W. of Amorion) on the territory of the Appolenoi; see T.Drew-Bear, C.Naour, *ANRW* II 18.3 (1990) 1920 and note 34, ed.pr.

1055: 168 no. 22. **Dedication to Zeus Petarenos, 2nd cent. A.D.** Rectangular white marble relief with tympanon and akroteria; rosette in the tympanon; inscription below: Ἔρως Διὶ Π[ε]ιταρην[ῷ εὐιχήν]

Probably from the same sanctuary as the stele of the preceding lemma, ed.pr.

1056: 168 no. 23. **Area of: Agaş hisar Köyü. Dedication to Zeus Sarnendos, 2nd cent. A.D.** Rectangular white marble altar; inscription on the crowning member; below a boukranion in relief; on the left side a bunch of grapes and on the right side a worn relief, perhaps also a bunch of grapes.

Αππας Δεὶ Σαρνενδῷ εὐχήν

1-2. Ζεὺς Σαρνενδός is probably identical with Ζεὺς Σαρνενδηνός on record in four dedications: J.G.C.Anderson, *JHS* 19 (1899) 73 no. 22 (Iki kilisse); *I.Iznik* 1128 (unknown provenance; now in Göynük, north of the Sangarius); *Inscripţiile Daciei Romanae* III 3 (1984) no. 400 (Alburnus Maior); *CIL* III 7765 (Apulum), ed.pr. [cf. S.Mitchell, *Anatolia* II (cf. *SEG* XLIII 1207) 23 with note 99, Herrmann] ‖ on 169 note 4 ed.pr. presents the texts of three other dedications to Zeus now in the Museum of Eskişehir: **1)** Δ[ιὶ] Καρνανδηῷ εὐχήν; **2)** Δ[ιὶ] Κορηνῷ εὐχήν; **3)** Δὶ Ἀλσηνῷ εὐχήν.

1057: 169 no. 24. **Dedication to the Theoi Epekooi, undated.** Gray marble altar with base and crowning member; on the latter a vase and two akroteria in relief; inscription on the shaft.

Αὐρήλιοι | [Ε]ὐτύχης κὲ Κόσμος | κὲ Θεόφιλλος θεοῖς ἐπηκόοι[ς] | εὐχήν

1058: 169 no. 25. **Area of: Aşağı Çavlan Köyü. Dedication to Theos Hypsistos, 2nd cent. A.D.** Small rectangular limestone altar with base and crowning member; on the latter an ear of corn and palmette akroteria in relief; inscription, with guide-lines, on the shaft: Νεῖλος | Δημοσθένου | [Θ]εῷ Ὑψί[σ]τῳ εὐχήν

For Theos Hypsistos cf. *SEG* XL 1184, 1188, 1196, 1227, 1235 and 1251, ed.pr.

1059: 170/171 no. 26. **Area of: Osmanlı Gümele Köyü. Imprecation with invocation of Helios and all gods, 3rd cent. cent. A.D.** Rectangular white marble stele with base and pediment; inscription in the central field between two pilasters (with capitals and bases (LL. 1-8)) and on the base; two raised hands in relief above it.

Αὐ(ρήλιοι)
Ἥλιος κὲ Τα-
τεις δούλῳ
ἀώρῳ τήν-
δε ἀνέθηκ-
αν, μαρτυ-
ρόμενο(ι) τὸ
ν Ἥλιον [κὲ]
πάντας
θεοὺς ἵν' ἐγ[δική]-
σουσιν ἡμ[ᾶς]

1-2. Or Αὐ⟨ρ⟩ήλιος, ed.pr. ‖ 7. MENO, lapis ‖ Helios and Tateis erected this stele on the grave of their (anonymous) slave, who died prematurely and probably violently; the two raised hands support their call for divine vengeance, ed.pr.

1060: 171 no. 27. **Dedication to Men, 2nd/3rd cent. A.D.** Rectangular white marble stele with base and arched top with akroteria; in the recessed central field between two pilasters with bases and capitals a relief representing Men on horseback, with a Phrygian cap and holding an unidentified object in his raised right hand; inscription under the relief (LL. 1-4) and on the base.

Ἀπολώνιος ὑπὲρ ἀἰνυψιοῦ | Μηνὶ ‖ εὐχήν

1061: 171/172 no. 28. **Dedication to Men Nannos (?), 2nd cent. A.D.** Rectangular white marble stele with pediment; large relief representing Men on horseback, clad in chiton and himation and with lunar crescent behind his shoulders and a double axe over his left shoulder; inscription under the relief.

Γλαῦκο̣[ς] | [M]ανου Μηνὶ Να̣ι[ν]νῳ εὐχήν

2-3. First attestation of this epithet for Men, ed.pr.

1062: 172 no. 29. **Area of: Ahiler Köyü. Dedication to Meter Beddyton, 2nd/3rd cent. A.D.** Rectangular white limestone stele with base and pediment with akroteria; pineapple in the tympanon; inscription in the central field.

Φιλλῆς καὶ | [Ἀ]πας ⟨ἀ⟩δελφοὶ | Μητρὶ Βεδδυ̣ι τῶν εὐχήν

2. ΛΔΕΛΦΟΙ, lapis ‖ 3-4. Βεδδυτῶν (or Βοδδυτῶν): new ethnic, ed.pr.

1063: 172 no. 30. **Area of: Süleymaniye Köyü. Dedication to Meter of Nounnos, 2nd cent. A.D.** Limestone stele with base.

[Λο]γγεῖν-
ος Ἀλεξ-
άνδρου ὑ-
4 πὲρ τῆς συ-
νοδίας Μ-
ητρὶ Νουν-
νου εὐχη-
8 ν

4-5. συνοδία = σύνοδος, ed.pr. ‖ Νουννος: the founder of this cult, ed.pr.

1064: 173 no. 31. **Area of: Güce Köyü (near Mihalıççık). Dedication to Meter Paitaene and Meter Eissindene, 3rd cent. A.D.** Marble stele with arched top and relief representing the two goddesses with long curled hair and clad in chiton and himation; inscription above (LL. 1/2), at right (LL. 3-6) and under the relief.

ΥΡΑ[----]ΙΥΝ Ι ΙΙΙΙΙ Η Μηlτρὶ Ι Παlιταlηνῇ Ι καὶ Εἰσσινδηνῇ Ι εὐχήν

1-2. Probably the name of the dedicant, ed.pr. ‖ 4-6. Παιταηνή: new ethnic, ed.pr. ‖ 7. Ἰσινδα is known as the name of villages in Pisidia, Lycia and Ionia, but here a local Isinda is on record, ed.pr.

1065: 173 no. 32. **Area of: Güce Köyü. Dedication to Meter, 2nd/3rd cent. A.D.** Limestone stele with concave sides and pediment with akroteria; inscription under the pediment: Εἰρήνη Ι Μητρὶ εl[ὐ]χήν

Found in the same place as the stele of the preceding lemma, ed.pr.

1066: 173/174 no. 33. **Area of: Güce Köyü. Dedication to Meter, 2nd cent. A.D.** Limestone stele with arched pediment and base; inscription on the shaft.

Ἡνάνlθη Ἀπολλωνίολυ Μητllρὶ εὐχlήν

Found in the same place as the stele of the preceding lemma, ed.pr.

1067: 174 no. 34. **Dedication to Meter Theon, 2nd cent. A.D.** Marble stele with base; inscription on the shaft (LL. 1-3) and on the base.

---- lίου εὐξάlμενος Μηltρὶ θεῶν Ι εὐχήν· ‖ Ἠτοκωμήτης

5. Or Ιητοκωμήτης; new ethnic, ed.pr.

1068: 174 no. 35. **Dedication to Zeus and Hosios, 2nd/3rd cent. A.D.** Marble altar with mouldings above and below; inscription on the upper moulding (LL. 1/2) and on the shaft: Διὶ κὲ Ὁσίῳ[..l...]Ν [περὶ αὐ]τῶν κὲ τῶν ἰδί[ων]

1069. Dorylaion. Dedications to Zeus Bronton, 2nd/3rd cent. A.D. M.Ricl, *art. cit.* (cf. our lemmata 1034-1068) 165 note 3, mentions the following dedications to Zeus Bronton in the Museum of Eskişehir:

1) Kıravdan Köyü: Ἑρμῆς Ἀττανlου Ἀπολλωνlίῳ θρεπτῷ κὲ Διlὶ Βροντῶντι ‖ εὐχήν
2) Yunus Emre: Σωκράτης Ι [μη]τρὶ [...] Ι καὶ ἀδελφῷ Διονυllσίῳ κὲ Δὶ Δαγlουστῃ εὐχήν
3) Şarüyük: Ἀγαθῇ τύχῃ· Ι Οὐω κὲ Πλῶτις Θελμίσωνος ὑπὲρ τετραlπόδων κὲ τῶν ἰδίων ‖ πάντων Διὶ Βροντῶνlτι Δαγουστῃ εὐχήν
4) Şarüyük: Ἑρμῆς ὑπὲρ Θέlαντος Στρατ[ο]lνείκου κὲ ἑαυτοῦ κὲ Ι τῶν ἰδίων πάντllων [----] Διὶ Βροντῶνl[τι] εὐχήν

5) Bahçecik Köyü: [...]κὸς μετὰ | ἀδελφῶν | εἰδίῳ πατ|ρὶ Καρικῷ || μνίας ἕνε|κον [κὲ] Διὶ Βρ|οντῶντι εὐχήν
6) Aşağı Çavlan Köyü: Ὀνήσιμος | Ἑρμῆδος | Διὶ Βρον|τῶντι εὐχήν
7) Sivirhisar: [...]α περ[ὶ τῶν ἰ]|δίων πάντω|ν Διὶ Βροντῶ|ντι εὐχήν
8) Unknown provenance: Τατας Ἀπόλωνο[ς Δι]ὶ Βρον[τῶντι] [perhaps rather Ἀπολωνίο[υ ?, Herrmann].

1070. Dorylaion (area of: Keskin). Dedication to Zeus Patrikos and Syngenikos Biaderianos, 3rd cent. A.D. White marble altar with representations of a krater (left side), a seated eagle (right side) and a small nude person holding a grape in his right and a kerykeion in his left hand, with a cloak around his neck; next to him a bust and under it an inscription (front); now in a private Collection in Eskişehir. Briefly presented by P.Frei, *Araştirma Sonuçlari Toplantisi* 11 (1993) 124-126 and 128 (ph.).

Ἀγαθῇ τύχῃ · | Αὐρ(ήλιος) Ἀρισ[τόνι]κος στρατιώτης | πραιτωριανὸς Διὶ | Πατρικῷ κὲ Συνγε|νικῷ | Βιαδηριανῷ ὑπὲρ ὑγίας κὲ σωτηρίας μετὰ τῶν ἰδίων | εὐχῆς χ|άριν ἀνέστησεν | τὸν βωμόν

2-4. Aurelius Aristonikos: a veteran of the Praetorian Guard who after retirement settled down in his home-country, together with his family, or an active soldier (cf. στρατιώτης)?, ed.pr., who adds that in the latter case a dedication to the *family*-god Zeus, together with his ἴδιοι (L. 9), is not easily conceivable || 5-7. Πατρικός: 'paternal, inherited from the ancestors', ed.pr., who for Συνγενικός refers to a text from the same area (a dedication to the Mother Goddess) and tends to identify the epithet with the former ('Zugehörigkeit zu einer Familie') [for Ζεὺς Συνγενικός cf. also *I.Iznik* 1130, Pleket; see also *TAM* V 1 449 L. 5: Ἀναεῖτις τῆς συνγενικῆς θεοῦ, Herrmann]; Βιαδηριανός: epithet probably derived from an otherwise unknown toponym.

1070bis. Eşme (area of: Güllü(köy)). Fragment. Fragment of a marble stele broken on all sides; in a recessed field representation of the upper part of a standing man holding a whip in his right hand (perhaps a *diogmites* ?); inscription above the relief; now in the Museum in Denizli. Ed.pr. H.Malay, *Arkeoloji Dergisi* 2 (1994) 180 no. 17 (ph.).

[- - - -]ΩΤΟΣ τοῦ [- - -]
[- - - -] ΥΟΣ vacat ΕΝ[- - -]

Undated by ed.pr.

1071. Hierapolis. Epitaph of Maiandrios and Philtes, Roman period. S.Yilmaz, *Müze* 5 (1994) 131 and 139 (ph.), briefly presents a majuscule copy of an epitaph on a stele found near the Southern Gate. Non vidimus. Cf. C.Brixhe, *BE* (1996) no. 430 ('sous réserve de l'exactitude de la transcription'): Μαιάνδριος Αἰνέου | Φιλτῆς Μαιανδρίου.

1072. Hieropolis (Koshisar). Fragment of a honorary inscription, undated. *BCH* 17 (1893) 276/277 no. 77. F.Gschnitzer in *E fontibus haurire* --- (cf. our lemma no. 1008) 285 note 9, suggests restoring in LL. 9/10 κα[ὶ ἀπὸ κλ]ήρου δογματογρα[φησάντων ?].

1073-1076. Laodikeia on the Lykos. New inscriptions. A.Ceylan - T.Corsten, *EA* 25 (1995) 89-92 nos. 1-4 (ph.), publish the following texts found in the past few years in the surroundings of Laodikeia, and brought to the Archaeological Museum of Denizli in Pamukkale.

1073: 89/90 no. 1. **Epitaph of Piste and Menophilos, 2nd/3rd cent. A.D.** White marble funerary base with mouldings above and below; L. 1 of the inscription on the moulding [Now *I.Laodikeia am Lykos* 108 (ph.)].

Οὗτος ὁ πλά[τος] | ἐστὶν Μηνοφείλου τοῦ | Ἀττάλου Λαοδι-
κεύς φυλῆς Ἀπολλωνιείδος · κεῖται δὲ ἐνθάδε Πίστη καὶ || Θεῷ
πιστή· | ὃς ἂν δὲ ἐπιτηδεύσι ἢ κατεάξει, θήσι τῷ ταμείῳ * φ΄

1. For οὗτος ὁ πλάτος ἐστίν cf. *MAMA* VI 17 (from Laodikeia); πλάτος: platform on which sarcophagi were placed, edd.pr. [but the meaning 'tomb' is also possible: cf. T.Drew-Bear, *Glotta* 50 (1972) 213/214, Herrmann] || 4-5. Λαοδικεύς = Λαοδικέως, edd.pr. [in that case Λαοδικεῦς should be printed; however, a nominative Λαοδικεύς, grammatically incorrect, is not to be excluded, Pleket] || 5-6. the tribe Ἀπολλωνίς was already known from other inscriptions; other tribes were Ἰάς, Ἀθηναΐς, Ἀτταλίς and Λαοδικίς, edd.pr. || 7-10. the buried woman was called Πίστη and actually was also πιστὴ Θεῷ ('faithful to God'), edd.pr., who reject a reading Θεωπίστη and surmise that the deceased was either Jewish or Christian || 11-14. ἐπιτηδεύσι = ἐπιτηδεύσῃ, sc. 'to bury' vel sim., or a mistake for ἐπι⟨κ⟩ηδεύσῃ [the photo shows no traces of T; one has the impression that a small K has been added between I and H, Herrmann]; κατεάξει (= κατεάξῃ) is a late form for κατάξει, with a wrong augment, taken from the indicative aorist κατέαξα [cf. C.Naour, *Travaux et Recherches en Turquie* II (1984) 47 with note 46, Herrmann]; in L. 11 initio the sigma of ὅς was added later in small (and lunate) shape; the other sigmas are all Σ.

1074: 90/91 no. 2. **Epitaph of Zosimos, 2nd cent. A.D.** Upper part of a white marble pedimental stele with akroteria; in the pediment a round shield; inscription in a recessed field under an arch [Now *I.Laodikeia am Lykos* 120 (ph.)].

Ζώσιμος | Μενάνδρου [ἥ]ρως χρη[στός], | [χαῖρε ?]

2-3. ἥρως χρηστός is a common expression in epitaphs from Laodikeia, edd.pr., who add that it is not certain that L. 4 was added.

1075: 91/92 no. 3. **Epitaph of the Jew Lucius Noneius Glykon, 2nd/3rd cent. A.D.** Yellowish sandstone sarcophagus found in Gümüşler/Gümüşçay, ca. 8 km. Southwest of Laodikeia [Now *I.Laodikeia am Lykos* 111 (ph.)].

Τὴν σορὸν Λούκιος Νόνειος Γλύκων ὠνήσατο · μετὰ δὲ vacat | κηδευθῆναι τὸν Γλύκωνα μὴ ἐξέστω τινὶ ἄλῳ (= ἄλλῳ) κηδευθῆναι · | εἰ δέ τις ἀνύξει καὶ κηδεύσει τινὰ ἢ ἐκχαράξει τὰ γεγραμμένα, | Ε Ι Ι Σ Χ Ι Ι ΛΥΤΩ τὰς ἀρὰς τὰς γεγραμμένας ἐν τῷ Δευτερολνομίῳ vacat

1. Νόνειος: may go back to L.Nonius Asprenas, governor of Asia in ca. 107/108 A.D., edd.pr. || 4. for (Jewish rather than Christian) curses from Deuteronomy (especially 28 vs 15-68) cf. Strubbe's article, mentioned in our lemma no. 1750, edd.pr., who expect a form of ἔχω governing the accusative τὰς ἀράς; ΛΥΤΩ: perhaps αὐτῷ or [ἑ]αυτῷ, edd.pr.

1076: 92 no. 4. **Fragment of an epitaph, 2nd/3rd cent. A.D.** Yellowish sandstone block re-used and cut to a capital; inscription on the underside of the capital [Now *I.Laodikeia am Lykos* 126 (ph.)].

```
- - - - - - - - - - - - - -
[- - - - ] Λ [ - - - - -
[ - - - ]α γυνε[κί - - -
[ - - ἔτ]ερος δὲ οὐδ[εὶς - -
4 [- - -κ]ηδεύσι τινὰ ἕτ[ερον - -
[ - - - ] ἐπεὶ ἀποδώσε[ι τῷ (ἱερωτάτῳ ?)]
[φίσ]κῳ προστεί[μου δηνάρια - - - - - ]
```

1077-1086. Laodikeia on the Lykos. New inscriptions. H.Malay, *Arkeoloji Dergisi* 2 (1994) 173-177 nos. 1-10 (ph., except for nos. 5 and 6), publishes the following inscriptions, all copied in the Denizli Museum, except for the texts in our lemmata nos. 1081 and 1082 which were found on the site of Laodikeia. M. assigns the texts in our lemmata nos. 1084 and 1085 to Laodikeia because of the formula ἥρως παροδείταις χαίρειν, which is common in inscriptions from that city.

1077: 173 no. 1. **Epitaph of Satorn(e)ilos.** Upper part of a pedimental marble stele; in the pediment a rosette; inscription in a recessed and framed field; from Karakova, North of Denizli [Now *I.Laodikeia am Lykos* 113].

Σατορlνεῖλος | ἥρως | χρηστ[ὸς] || π[αροδ--|- χαίρειν]

Undated by ed.pr. [Λ; cursive epsilon, sigma, omega: Roman Imperial period] || 1. Σατορνεῖλος: equivalent of Latin Saturninus, ed.pr. || 5-6. π[αροδείταις or π[αρόδοις |

1078: 173/174 no. 2. **Epitaph of Attalos.** Pedimental marble stele with tenon; in an arched recess representation of four standing persons: a man, a woman and two children; inscription under the relief; found in Kınıklı, South of Denizli [Now *I.Laodikeia am Lykos* 92 (ph.)].

vacat Κολοκυνθίνῳ vacat
οἱ υἱοὶ Ἀττάλῳ τῷ πατρὶ μνείαν
vacat ἐπόησαν vacat

Undated by ed.pr. || 1. Κολοκυνθίνῳ: perhaps a later addition (different shape of nu and omega), ed.pr., who interprets it as a signum of Attalos, refers to the surname Κολοκυνθιανός of the president of a phratra in Thiounta and argues that both names testify to the production of gourds (cucurbita) around Laodikeia.

1079: 174 no. 3. **Epitaph of Lucius, Marcellina and their children.** Fragment of a limestone column [Now *I.Laodikeia am Lykos* 103].

Λούκιος
Μενίσκου
ἑαυτῷ ζῶν
κατεσκεύασεν
τὸ ἡρῷον καὶ τῇ γ[υ]-
ναικί μου Μαρκελλεί-
νῃ καὶ τοῖς τέκνοις
μου· εἰ δέ τις ἄλλος
ἐπιχειρήσει ἕτερον
βαλεῖν, θήσει ποσ-
τείμου ἰς τὸν
[φ]ίσκον * φ´

Undated by ed.pr. || 10-11. ποστείμου = προστείμου, ed.pr., who refers to C.Brixhe, *Essai sur le Grec Anatolien au début de notre ère* (Nancy 1987[2]) 113/114.

1080: 174/175 no. 4. **End of an epitaph.** Marble tabula ansata; inscription in a slightly recessed and framed field; the first preserved line on the band above the field [Now *I.Laodikeia am Lykos* 123].

[- - - - - - - - - - - - - - - - συνε]-
χώρησα[- - - - - - - - - - - - -]
κηδεῦσαι [- ca. 6-7-] οὐδέ τινι
ἐξέσται [ταφῆναι ἢ ἀνῦξ]αι τὸ ἡ-
ρῶον· ἐὰν δέ τις ὑπεναντίον τι
ποιήσῃ, ἀπόδωσει τῇ Λαοδι-
κέων γερουσίᾳ * αφ´ · τῆς ἐπι-
γραφῆς ἀντίγραφον ἐπετέ-
θη εἰς τὸ ἀρχεῖον

Undated by ed.pr. || 1. perhaps καθὼς συνε]|χώρησα[ν] (or -σα) plus datives, ed.pr. || 3. or possibly ἐν]|κηδεῦσαι, ed.pr. || [4. or perhaps [ἐνθάψαι], Pleket] || 8-9. ἐπετέθη for ἀπετέθη, ed.pr. [cf. now also *SEG* XLIII 824, Pleket].

1081: 175 no. 5 (dr.). **Epitaph of Hermokrates and others.** Lower part of a marble stele found on the slope of the hill in front of the theater[Now *I.Laodikeia am Lykos* 99 (ph.)].

Ἑρμοκρά[της - - -] Ẹ [- -]
Ἑρμόλαος καὶ Ἄριστος
οἱ Μενάνδρου τοῦ Πλιστίου
4 vacat χαίρετε vacat

Undated by ed.pr.

1082: 175/176 no. 6 (dr.). **Dedication of a building, 1st cent. A.D.** Fragment of a marble architrave found in the water-tower near the Southeast corner of the gymnasion [Now *I.Laodikeia am Lykos* 12 (ph.)].

- - - τὸ] ἐγδοχῖον ἐκ τῶν ἰδίων ἐποίη
- - -] [- - - - - - - - - - - - - -] [- - -

1. Or τὸ ὑδρ]εγδοχῖον, ed.pr., who interprets ἐποίη as ἐποίει (cf. our lemma no. 1086). Cf. M. Sève, *BE* (1995) no. 81: neither ὑδρ]εγδοχῖον nor ἐποίη = ἐποίει 's'impose' [why not ἐποίη[σε] in fine ?, Pleket].

1083: 176 no. 7. **Epitaph of Zenon.** Lower part of a marble stele; in a recessed panel above the inscription remains of a reclining person, who with his right hand puts a wreath on the head of a standing person left of him; the latter wears an apron with a double belt in which a short sword is inserted; in his right hand he holds a spear; his left arm is protected by a cuirass; in front of the couch a three-legged table. [T.Corsten (per ep.) kindly confirmed my suggestion that the standing person is a gladiator (retiarius), Pleket]; ed.pr. considered him a soldier with spear and parma [Now *I.Laodikeia am Lykos* 74].

Μᾶρκο⟨ς⟩ τῷ πατρὶ[--] | Ζήνωνι μνίας χά[ριν - -]

Undated by ed.pr. || 1. OZ, lapis || 2. in fine a verb may have to be restored: ἐποίησεν or ἀνέθηκεν, ed.pr. || Corsten points out that the deceased crowns his son, who was a gladiator; parallels for the habit of crowning surviving relatives on funerary reliefs occur in the Thracian-Bithynian region.

1084: 176 no. 8. **Epitaph of Hermogenes.** Upper part of a pedimental marble stele; in the pediment a rosette; in a recessed field under an arched moulding representation of a male bust; inscription on the band above the arch.

Ἑρμογένης ἥρως παροδείταις
bust
[χαίρειν]

Undated by ed.pr.

1085: 177 no. 9. **Epitaph of Meltine.** Marble pedimental stele; in the pediment a gorgoneion and in the corners dolphins; inscription on the band below the pediment; under the inscription in a recessed field topped by an arch two standing figures: a man and a woman; in the background a mirror and a comb; on the columns which support the pediment floral motives.

Μελτίνη Μοσχᾶ ἡρωΐς παροδείταις
vacat χαίρειν vacat

Undated by ed.pr.

1086: 177 no. 10. **Dedication (?) by Androneikos.** Marble slab with mouldings above and below and representation of a large standing Zeus holding a sceptre in his left and an eagle in his right hand; on top of the sceptre another eagle; in the left corner a small Hermes standing on a rounded platform and holding a kerykeion in his left and an unidentifiable object (a purse ?) in his right hand; inscription on the lower moulding [Now *I.Laodikeia am Lykos* 63 (ph.)].

[Ἀ]νδρόνεικος τῶν Ψαφαρῶν Ο̣[- ca. 3-]
[.]ΛΩΕΙΡΕ καὶ γαματεύων ἐπύη

Undated by ed.pr. ‖ 1. for Ψαφαρός/ψαφαρός cf. L.Robert, *Noms indigènes* 255: 'friable, powdery, sandy'; the Ψαφαροί are a group or people to which Androneikos belonged; Androneikos dedicated the monument to a deity whose name begins with Ο̣ and ends in ΛΩ, ed.pr. [the photo shows Ω; I am not sure that other triangular letters are to be excluded, Pleket] ‖ 2. ΕΙΡΕ: instead of ἱερεύς ?, ed.pr. [perhaps the mason forgot to engrave εἰρε⟨ύων⟩, having set his eye already on the ending ευων of the next word, Pleket]; γαματεύων = γ⟨ρ⟩αμ(μ)ατεύων and ἐπύη = ἐποίει, ed.pr.

1087. Thiounta (Gözler). Dedication (?) by Eutychos, Iollas and Diodoros. Fragment of a marble stele; in two registers the figures of six standing persons are partly preserved: four in the upper, two in the lower register; inscription on the band between the two reg-

isters; now in the Museum in Denizli. Ed.pr. H.Malay, *Arkeoloji Dergisi* 2 (1994) 179/180 no. 15 (ph.).

[Εὔ]τυχος	Ἰόλλας	Διόδω[ρος]
[..] ʽανοῦ	Διονυσίου	Μελιγα[--]

Undated by ed.pr. ‖ 'The fragment obviously belongs to a dedication of the series set up for (the) θεοὶ Μοταλέων', ed.pr., who refers to *SEG* XXXIII 1138.

1088. Upper Tembris Valley. Christian inscriptions. G.J.Johnson, *VChr* 48 (1994) 341-366, focuses on thirteen stelai assigned to the same atelier (active ca. 250-300 A.D.) by E. Gibson, *The 'Christians for Christians' Inscriptions of Phrygia* (cf. *SEG* XXVIII 1078) 41/42: G. nos. 3-15 [3 = *SEG* XXVIII 1096; 5 = XXVIII 1107; 6 = VI 164; 7 = XXVIII 1108; 8 = XXVIII 1104; 9-11 = XXVIII 1097-1099; 13 = XV 797; 14 = VI 163; J. reprints G.'s plates of nos. 8, 10/11, 15 and 16 (= XXVIII 1101)]. Except for no. 15, all were made for Christian burials as is clear from crosses and mostly also from the inscriptions (Χριστιανοὶ Χριστιανοῖς vel sim.; Χριστιανός/-οί). Apparently the workshop sold primarily but not exclusively (erasure of the cross on no. 15) to Christians; probably it consisted of Christians itself. The standardized motives for male and female burials show that the stelai were prefabricated. Consequently the stone-cutters played a more significant role in the design than did the purchasers. The active role of the workshop may also have included the formulation of the epitaphs (use of phrasebooks ?). J. argues that the Χριστιανοὶ Χριστιανοῖς formula, in which the nominative may also refer to the stonecutters themselves, should be considered a professional signature and trademark (cf. its peripheral placement at or very near the end of the epitaphs) rather than a religious proclamation specific of a strong regional church. The presence of the latter would have resulted in liturgical expressions of community identity, which are absent from the epitaphs; the frequency of funerary curses shows that most Phrygian Christians were unwilling to share their tombs with non-family members, including fellow Christians. The monuments reflect more directly the Christian identity of the stonecutters than that of their customers.

J.E.Grubbs, *Journal of early Christian studies* 2 (1994) 409-411, discusses the 'Christian for Christian' stelai in an article on pagan and Christian marriage ideology (361-412) mainly based on literary sources. He argues that there is a much greater degree of continuity with pre-Christian values than the writings of Christian authors imply. The epitaphs show the traditional language of praise for men and women; also the relief decoration continues pre-existing customs. Discussion of the composition of families: many have four to eight children, which is an indicator of the prosperity of the area; the fact that other Christian inscriptions from Phrygia do not offer equally large numbers of offspring is probably due to different patterns of commemoration rather than to actual differences in family size.

1089. Vacat.

1090. Uzunpınar. Epitaph of Menandros. Fragment of a marble sarcophagus of Asiatic type showing the upper part of two arches supported by a column; between the arches an inscription; at the back a cross, showing that the stone was re-used by Christians; now in the Museum in Denizli. Ed.pr. H.Malay, *Arkeoloji Dergisi* 2 (1994) 180 no. 16 (ph.): Μένανδρος.

1091-1100. Unknown provenance. New inscriptions, undated. H.Malay, *Arkeoloji Dergisi* 2 (1994) 180-183 nos. 18-27 (ph.), publishes the following texts, now all in the Museum in Denizli.

1091: 180/181 no. 18. **Epitaph of Andragathos.** Marble stele with arched pediment, akroteria and tenon; in the pediment a bust of Apollo ?; in a recessed field flanked by two columns a funerary banquet; a man and a woman both reclining on a couch, a seated girl on the left, a standing boy on the right; a three-leg table with dishes in the middle; LL. 1/2 of the inscription engraved between the legs of the tripod; LL. 3/4 below the relief.

Τὸν table ἀδ[ε]-
λφὸ̣ table ν
ΛΑΜΨΑΝΑΔΕΣ Ἀνδραγάθῳ μνίας χάριν ·
4 ὁ πλάτος ἐστὶν Λ..ΙΑ. τοῦ Ἀνδραγάθο[υ]

3. Initio: does the plural ending in -αδες denote a group who erected the stele ?, ed.pr. ‖ 4. for πλάτος see our lemma no. 1073 app. crit. ad L. 1.

1092: 181 no. 19. **Epitaph of Charmides.** Upper part of a pedimental marble stele; in the pediment a round dish; in a recessed field, topped by an arch, representation of a standing person dressed in an apron with a double belt in which a short sword is inserted; in his right hand he holds what appears to be a trident; at left a shield (?). Ed.pr. interprets this person as a soldier with spear and parma; [but T.Corsten (per ep.) kindly confirmed my suggestion that he is a gladiator (retiarius), Pleket]. Inscription below the pediment and above the arch.

Γαειανὴ τῷ ἀνδρὶ Χαρμίδῃ | στήλην παρ' ἑαυτῆς ἀνέθηκε

1093: 181 no. 20. **Fragment of an epitaph.** Lower left fragment of a marble stele with representation of a funerary banquet flanked by two columns; on the left a seated woman near a three-leg table, holding a bowl; inscription below the relief.

Ἄδραστο[- - - - -]
ΤΕΑΛΑΔΙ[- - - - -]
Ἀδραστ[- - - - - -]

2. γραμμα]τέα Λαδι[κέων ??, ed.pr.

1094: 181/182 no. 21. **Fragment of an epitaph.** Lower left fragment of a marble stele representing two seated men and a three-leg table with dishes; inscription below the relief.

[Ἄδρ]αστος Ἀδράσ[του (or-τῳ ?)]
[- - - - - - -]INI[- - - - - - -]

1095: 182 no. 22. **Fragment of an epitaph.** Marble stele; in a recessed field, curved above, a standing woman; inscription below the relief: [- -]λλας καὶ Τατ[- - -]

The second lambda was added later above the line, ed.pr., who suggests [Ἀπο]λλᾶς or [Ἰό]λλας

1096: 182 no. 23. **Epitaph of Philetos.** Lower fragment of a marble stele; in a recessed field a standing person with spear and parma ('soldier or policeman ?'); at right a dog; at left an unidentified animal; inscription below the relief.

vacat Φίλητος το⟨ῖ⟩ς πα-
ρόδοις χαίρειν · ὁ ὑὸς τὸν π[α]-
[τέρα ?] . O . PC . ΥΛΙ[- - - -]

1097: 182 no. 24. **Fragment of an epitaph.** Marble pedimental stele with tenon; in a curved niche below the pediment representation of a standing man; L. 1 between pediment and standing man; the other lines left of the man; the inscription was largely erased later.

[- - - - - - -]
figure
T O C
Γ E N . . N

4 C . . . . H
. . μνίας
χάριν

1098: 182 no. 25. **Fragment of the epitaph for [- -]igenos.** Rectangular marble altar with mouldings above and below; on a protruding platform three standing figures: man, woman and a small child; inscription above the relief.

[- - - - - - - - - - -]
[. . .]ιγένῳ [Με]νίσ-
κου vacat

1099: 183 no. 26. **Dedication of an altar, 41-54 A.D.** Upper part of a rounded marble altar with inscription in two lines.

Line 1: ὑπὲρ Σεβαστῶν * καὶ Αὐτοκράτορος
Κλαυδίου Γερμανικοῦ * Καίσαρος * Σεβαστοῦ *

* Ṃ . . . ΑΣΚΥ̣ . . ΕΥ . . . . ΤΩ
Line 2: Σ[- -ca. 13- -]Σ̣ Ἀνδρωνος τοῦ Ἐπικράτους φιλόθεος, εὐσεβὴς τὸν βωμὸν ἀνέθηκε καὶ τοῦ δήμου

In L. 2 ἀνέθηκε was added in smaller script; κε was engraved under νε || ed.pr. offers the following running text: Ṃ...ΑΣΚΥ̣..ΕΥ....ΤΩΣ [--ca. 13--]Σ̣ Ἀνδρωνος τοῦ Ἐπικράτους φιλόθεος, εὐσεβὴς τὸν βωμὸν ὑπὲρ Σεβαστῶν καὶ Αὐτοκράτορος Κλαυδίου Γερμανικοῦ Καίσαρος Σεβαστοῦ καὶ τοῦ δήμου ἀνέθηκε

1100: 183 no. 27. **Epitaph of Eubiotos.** Pedimental marble stele; in a recessed field with a curved top representation of a male bust; LL. 1/2 of the inscription below the pediment; L. 3 on the curved top.

[- -]ΟΝ τὸν κατακείμενον π[λά]-
[τ]ᾰν Εὐβίοτον οἱ γονεῖς ἀρετῆ[ς]
[ἕ]ν̣[ε]κα καὶ [φι]λοστοργίας ἐπόησα[ν]

1. Initio perhaps [τοῦτ]ον ?, ed.pr. || 1-2. π[λάἰτ]ᾰν: 'platform on which tombs were placed' (πλάτος or πλάτας), ed.pr., who adds that one would expect Εὐβιότῳ [perhaps π[αῖἰδ]ᾰν, accusative of παῖς: παῖδα ⟩ παῖδαν like ἄνδρα ⟩ ἄνδραν; anyhow, the stele with the bust of a standing boy does not fit the epitaph which mentions a 'reclining' deceased, Pleket].

PISIDIA

1101. Cretopolis. Honorary inscription, 100-250 A.D. *SEG* XIX 830. S.Mitchell, *AS* 44 (1994) 129-136 (text; translation; maps), argues that the two home cities of the honorand mentioned in LL. 8 and 11/12 are Cretopolis and Komama respectively rather than the reverse (so ed.pr. G.E.Bean; cf. *SEG* XIX); his first two benefactions concerned his native city Cretopolis (cf. L. 10: τοῦ ἐν Κρητωπόλει βαλανείου), and a later one Komama, where at the time the inscription was issued he had held the leading municipal offices (LL. 1-3, appropriate to a Roman colony, evidently *Colonia Iulia Augusta Prima Fida Comama*). He rejects Bean's view that the inscription was brought from Komama; consequently Cretopolis should be localized at its find spot Yüreğil. According to recent local information, the block was brought to the village from Büğduz, 1 km. to the south-east; ancient remains in this area confirm the existence of a city. This location of Cretopolis fits in with indications in Diod. 18.44 (march of Antigonos Monophthalmos from Cappadocia to Cretopolis) and Polyb. 5.72-77 (Seleukid campaign against Selge), both implying that it was on or close to a main strategic route. Cretopolis/Yüreğil, apparently a foundation including Cretan settlers, perhaps soldiers of Alexander or one of his associates, lies at a key road junction where the way from the Milyas towards Sagalassos and thence

north or east to Phrygia or Lykaonia/Cappadocia branches off from the main road from western Asia Minor and the Maeander valley to Pamphylia. It was absorbed into the life of Komama, where the wealthy inhabitants made their careers, but not completely submerged: our text shows that it had a bath-house of its own and that one of its leading inhabitants still looked on it as his πατρίς, on a par with Komama; a similar situation in Pisidia is known for Keraitai and the Augustan colony of Kremna.

1102. Isinda. Site and inscriptions. D.French in *op.cit.* (cf. our lemma no. 1162) 54-86, discusses and describes the site of Pisidian Isinda, located at Alaeddin Mahallesi (previously: Kişla), near Korkuteli; geography (roads), climate, transhumance, divinities (Θεοὶ Σκληροί; Θεοὶ Ἄγριοι); further cities in the area and their territories (maps): Andeda, Pogla, Sibidunda, Termessos, Verbe; reports by earlier travellers; coins and cults.

On 62-69 Corpus of the inscriptions known so far from (the district of) Korkuteli (twenty-three items; N.B.: stones from Korkuteli are not necessarily all from Isinda; they may also have been carried from Andeda, Pogla or Sibidunda). They were all published before except for nos. 22/23 (for which cf. our lemmata nos. 1105/1106); no. 10 was rediscovered by F. and republished, with some new readings (cf. our lemma no. 1103). No. 14 (a dedication to Ἄρτεμις Λαγβηνή) was found in Alifahrettin and belongs to Lagbe. Republication of *SEG* VI 405 (F.: no. 21) and XVII 550, 553/554 and 688-690 (F.: nos. 15-20). Worthy of note is F.'s no. 13: a dedication to Ἀπόλλων Ἐλαιβάριος by a δημιουργός (with the ethnikon Ἐλαιβάριος) and the χρεοφύλακες (cf. *JÖAI* 18, 1915 Beibl., 6/7 = S.Şahin, *EA* 25, 1995, 3, Dok. 2).

On 69-70 a list of Isindans attested abroad. Pisidian Isinda is clearly to be distinguished from its Ionian and Lycian homonyms (85/86).

1103. Isinda. Honorary inscription for two athletes, 3rd cent. A.D. Woodward-Ormerod, *ABSA* 16 (1909/1910) 113 no. 4 (cf. L.Robert, *BCH* 107, 1983, 594 note 2 = id., *Documents d'Asie Mineure*, Paris 1987, 438 note 2). Rediscovered and republished by D.French in *op.cit.* (cf. our lemma no. 1162) 64/65 no. 10 (ph.; translation).

- - - - - - - - - - - - - -
[ο]ἱ συνστεφανω̣[θέ]-
[ντε]ς ἀγῶνα Κλάρι[ον]
[π]ενταετηρικὸν [..]
4 [ἐ]κ̣ φ̣ι̣λ̣ο̣τ̣ε̣ι̣μ̣ί̣ας Τ̣Ι̣[..]
⟦[.. ca. 14 ..]⟧
⟦[..]ι̣δ̣ο̣ς̣ [- ca.5-6 -] ἐ[πὶ]⟧
[ἀγ]ωνοθετοῦντο̣[ς]
8 [Αὐ]ρ· Τρωϊλιανοῦ Αἰ[.]-
[.]ο̣υ ἱερέως διὰ βίο̣[υ]
[Θ]ε̣οῦ Ἀπόλλω̣ν̣ος vacat

[1. συνστεφανωθέντες: the decision remained undecided so that the two finalists were both crowned, Pleket] ‖ 2. Robert referred to coins with Ἰσινδέων Ἰώνων, issued in the decade 240-250 A.D., and suggested that the pentaeteric Klarian agon was founded under Philippus Arabs and with his permission (δωρεά) ‖ 4. W.-O. recognized individual letters: Φ, Π instead of T and Ι̣Σ̣Τ̣Ι̣ instead of ΙΑΣΤΙ, F. ‖ 4-6. e.g. τῆ[ς] | ⟦[δοθείσης ὑπὸ Μελε-|αγρ]ί̣δ̣ο̣ς̣ Π̣α̣π̣ᾶ̣ γ' ἐ[πὶ]⟧, F. [But φιλοτειμία δοθείσα is unusual, and it is either ἐπὶ ἀγωνοθέτου or simply

ἀγωνοθετοῦντος; and why should we have Meleagreia here, in a place rather far away from Oinoanda ?; after φιλοτειμίας one expects the name of the philotimoumenos, Pleket; cf. *SEG* XLI 1255, Herrmann] ‖ 6. ΔΟΣΙ, W.-O. ‖ 7. ΟΥΝΤ[ΟΣ], W.-O. ‖ 8. ΦΤΡΟΙΛΙΑΝΟΥΑΡ, W.-O. ‖ 8-9. Αἰ[λί]ου ?, F. ‖ 9. ΧΙΕΡΕΩΣΔΙΑΒ, W.-O. ‖ 10. ΟΥ ΑΠΟΛΛΩΝΟΣ, W.-O.

1104. Isinda. Epitaph of Allous and relatives, 1st/2nd cent. A.D. Woodward-Ormerod, *ABSA* 16 (1909/1910) 114 no. 6. Republished by D.French in *op.cit.* (cf. our lemma no. 1162) 65/66 no. 12 (translation), who reports that N.Milner suggests reading in L. 6 τὸ μνημεῖον (ΤΟΜΝΚΑΕΙΩΝ, W.-O.).

1105-1106. Isinda. Two epitaphs. D.French in *op.cit.* (cf. our lemma no. 1162) 68 nos. 22/23, publishes the following epitaphs.

1105: 68 no. 22. **Epitaph of Koiranos' parents, 1st-2nd cent. A.D.** Limestone gravestone in the form of a simple capital; in the courtyard of a house in Alaeddin Mahallesi (cf. our lemma no. 1102).

Κοίρανος τρὶς γονεῖσιν | ἰδίοις ἀνέθηκε μνήμης | vacat χάριν ❦

Straight-barred alpha; lunate epsilon and sigma, ed.pr. ‖ 1. 'Koiranos, the third', ed.pr. [or should we read (or emend) τοῖς (τ⟨ο⟩ῖς) ?, Pleket].

1106: 68 no. 23. **Epitaph, 3rd cent. A.D.** Limestone gravestone in the form of a column; found in the cemetery of Taşkesigi.

Αὐρ. ΙΜΗ[--]ΙΒΑΡΟΥΤΩ[--] | ἀνέστησεν | τὸν κείονα ‖ μνήμης χάριν· | χαίρετε, παῤῥάοδοι (sic)

Broken-barred alpha; lunate epsilon and sigma, ed.pr.

1107. Kodrula (?; Çaykenarı). Honorary inscription for Antoninus Pius, 138-161 A.D. Rectangular limestone statue base with mouldings above; inscription on the shaft; now opposite the mosque of the Yeni Mahalle. Ed.pr. S.Mitchell, *AS* 44 (1994) 144-148 (ph.; maps).

Αὐτοκράτορι Καίσ[σ]αρι Τίτῳ Αἰλίῳ Ἁδρι[ι]ανῷ Ἀντωνείνῳ | Εὐσεβεῖ Σεβαστῷ ‖ σωτῆρι τῆς οἰκουμένης ἡ βουλὴ καὶ | vacat ὁ δῆμος vacat

Probably the same inscription as one copied by a Greek from Antalya and published by A.M.Woodward, *ABSA* 17 (1910/1911) 205 no. 1 (the Turkish cemetery where it was found is about 2.5 km. west of the village; it still

contains several ancient remains), ed.pr., who describes further archaeological traces of an ancient city at Çaykenarı (in the plain called Bozova) and suggests that this site rather than an unidentified city at Asar near Melli (so G.E.Bean, *AS* 10, 1960, 79/80) may be identified with Kodrula, known from literary sources and coins.

1108. Olbasa. Honorary decree for Sotas and covering letter of Attalos II, 159 B.C. Rectangular limestone stele with a pediment and palmette akroteria; eagle in relief in the tympanon; below the entablature a filleted garland, the bottom of which intrudes into L. 1; moulded base; now in the Archaeological Museum at Burdur. Ed.pr. R.A.Kearsley, *AS* 44 (1994) 47-57 (ph.; translation).

Ἔδοξεν τῆι βουλῆι καὶ τῶι δή vacat μωι, στρατηγῶν γνώ-
μῃ Ἑρμογένου Θεαρίδου, Μολητος Μενάνδρου, Ἀρτιμου Ἀ-
ραπιου, Εὐμένου Μενάνδρου γραμματέως
δήμου· ἐπεὶ Σωτ⟨ᾶ⟩ς Πατρόκλου πρότερόν τε γει-
τνιῶν τῆι πόλει ἐγένετο τοῖς πολίταις εὔχρηστος
ἐν τοῖς περιστᾶσι καιροῖς κατὰ τὸν Πισιδικὸν πό-
λεμον, ἀποδεχόμενος ἀεὶ τοὺς καταφεύγον-
τας τῶν ἀνασῳζομένων πολιτῶν ἐκ τῶν
πολεμίων, ποι vacat ούμενος καὶ μετα-
δόσεις τοῖς ἐκπεπτωκόσιν τοῖς τε τοῦ βασι-
λέως πράγμασιν εὔνους γενόμενος,
φανερὰν ἐποίησεν ἣν εἶχε [αἵρεσιν ?]
---------- break in stone ----------
[------ ca. 22 ------].ΟΝΚΑΛ[- ca. 5 -]ΝΩΝΤ
[---- ca. 12 ---- τὸ] ἐσόμενον ἀνήλωμα εἰς ταῦτα
[διατάξ]ασθαι τὸν ταμίαν ἀπὸ τῶν δημοσίων
[προσό]δων, τῆς δὲ ἀναστάσεως αὐτῆς ποιή-
[σα]σ[θ]αι τ⟨ὴ⟩ν ἐπιμέλειαν τοὺς τῆς πόλεως στρα-
[τ]ηγοὺς, ἐλέσθαι δὲ καὶ πρεσβευτὰς πρὸς τὸν βα-
σιλέα οἵτινες ἀφικόμενοι πρὸς αὐτὸν τό τε
ψήφισμα ἀποδώσουσιν καὶ παρακαλέσου-
[σι]ν τὰ ἐψηφισμένα κυρῶσαι· vacat
vacat καὶ ἠρέθησ⟨αν⟩ Μῆνις, Πισδης· vacat
[β]ασιλεὺς Ἄτταλος Ὀλβασέων τῆι βουλῆι καὶ τῶι
δήμωι χαίρειν· Μῆνις κ vacat αἱ Πισδης οὓς ἀπεστάλκει-
τε πρεσβευτὰς ἀνέδωκάμ μοι δύο ψηφίσματα
[ἐ]ν οἷς ἐγεγράφειτε βουλόμενοι τιμῆσαι Ἀρίσταρχον τε
τὸν στρατηγὸν καὶ Σωτᾶν τὸν ἐπὶ τῆς πόλεως
ὑμῶν καὶ ἠξιοῦτε συγχωρῆσαι ὑμῖν· ἐπεὶ οὖν καὶ αὐτ[οὶ]
κρίνομεν εἶναι αὐτοὺς ἀξίους συντελεῖτε τὰ δε-
δογμένα καθ' ἃ προλέ[γετέ μοι]· vacat ἔρρωσθε·
α΄,
κ΄ Δίου

vacat

3. Or, less likely, Εὐμέλου, ed.pr. || 4. ΣΩΤΑΣ, lapis || 4-5. γειτνιῶν: living nearby, but not a citizen, ed.pr. || 12. φανεράν: probably qualified by e.g. εὔνοια, ἐκτένεια, ἀπόδειξις, αἵρεσις (traces of three letters: I or Φ; Γ, E, Σ, Π or T; Y or N) ed.pr. || 14. ἀνήλωμα = ἀνάλωμα; *SEG* XXXVII 1006 LL. 29-34 (Adramyttion; 168-160/159 B.C.), provides a likely example of the manner in which the arrangements for the recording and displaying of the city's decision were originally set out; the immediately preceding lines of our text may probably also be reconstructed along lines similar to the Adramyttion decree, LL. 20-27, where the demos decided to praise the honorand, crown him with a gold crown, and honor him by a bronze statue to be set up in the agora and with the announcement of these honors by the agonothete in the festal assembly; cf. also *RC* 18/19 and 45 for similar honors, ed.pr. || 15. [διατάξ]ασθαι: or, less likely, a form of μερίζω or καταχωρίζω, ed.pr. [Since we have here a non-recurrent expense, it does not make much sense to restore a form of the verb διατάσσω which designates the establishing of a budget and the earmarking of a specific sum of money for specific, recurring aims in the future: cf. L.Robert, *Hellenica* IX (Paris 1950) 14-18 (with examples of διατάσσειν/ἀποτάσσειν ἐκ τῶν προσόδων); why not simply [ποιήσ]ασθαι ?, Pleket; or perhaps [τελέσ]ασθαι, Herrmann] || 17. TNN, lapis || 31-32. 'Year 1 [sc. of Attalos II, i.e. 159 B.C.], 20th of Dios': unusual formulation of the date: *RC* provides no parallel for this arrangement of letters, ed.pr. || first pre-Roman document from Olbasa, a city belonging to the Milyas (area adjacent to Pisidia on its western side; cf. *SEG* XXXVI 1207, app. crit.). The decree (LL. 1-22) shows that a conflict had arisen between the Pisidians and the citizens of Olbasa; the latter were supported during their troubles by the honorand (LL. 4-10). The conflict was probably related to the mid 2nd cent. B.C. Pergamene campaigns in Pisidia: attack on Olbasa by a city revolting against Pergamene forces ?; cf. the letter of Attalos II to Amlada *RC* 54, to be dated ca. 160 B.C.; our letter (LL. 23-32) can also be assigned to Attalos II, which implies that the Pergamene campaigns had begun before 159 B.C. and that there was an Attalid administrative system in the Milyas as early as that year; Olbasa was apparently among the cities which remained loyal to the Attalids during the Pisidian uprising. Aristarchos the strategos (LL. 26/27) is likely to have been the royal provincial governor, Sotas the city-governor (ὁ ἐπὶ τῆς πόλεως; L. 27); the description of the latter as πρότερόν τε γειτνιῶν (LL. 4/5: Sotas' estate, probably granted by the king, was near the city) was probably followed by a phrase in the now lost part introduced by e.g. νῦν δέ and referring to his subsequent appointment as ὁ ἐπὶ τῆς πόλεως. The eagle in the tympanon suggests that our stele was a funerary monument for Sotas; in that case we have a posthumous collection of his honors rather than the original city decree [but nothing in this document points to a funerary setting; the eagle may have been the city's parasēmon or the symbol of the main deity of the city, Pleket]. The new document also provides information on Hellenization in the Milyas. Olbasa has a standard democratic Greek polis constitution, and of the thirteen names on record nine are Greek and four (Μολης, 'Αρτιμης, 'Αραπιας, Πισ(ι)δης) are Pisidian: Olbasa's elite seems to be a heterogeneous group of Greeks and locals, with a strong degree of Hellenic influence. Hellenization must have started well before 159 B.C. and prior to Attalid influence in the area. Settlements in the Lysis valley like the Seleukid one on record in *SEG* XXXVI 1207 may have stimulated this process, ed.pr.

1109-1110. Panemoteichos. Two honorary inscriptions, 193-211 and ca. 240-270 A.D. Two statue bases found when laying the foundations for a new mosque in Boğazköy. Ed.pr. S.Mitchell, *AS* 44 (1994) 136-144 (ph.; maps).

1109: 139. **Statue of Septimius Severus, 193-211 A.D.** Rectangular base with moulding above; inscription on the shaft; found in situ and now set up close to the find spot in the center of the village.

Αὐτοκράτορα | Καίσαρα Λούκιον | Σεπτίμιον Σεουῆ|ρον Περτίνακα Σε||βαστὸν Εὐσεβῆ | vacat | ἡ βουλὴ καὶ ὁ δῆμος

[6. there seem to be traces of a rasura, Herrmann].

1110: 139 (translation). **Statue of C. -- Sempronius Visellius, ca. 240-270 A.D.** Rectangular base; inscription on the shaft; now transported to a waste dump on the outskirts of the village.

'Αρχιέρα τῶ[ν] Σ[ε]-
βαστῶν Γάϊον Ο.
..ΙΟΝ Σεμπρώνιον
Οὐισέλλιον οὐετρα-
νὸν ἀπὸ β(ενε)φ(ικιαρίου), ὑὸν πόλεως, δεκάπρωτον, γένους ἀρχαίου, σ[υ]νγενῆ ὑπατικῶν καὶ ν συνκλητικῶν, ν ὁ δῆμος ὁ Πανεμοτειχειτῶν τῆς εἰς αὐτὸν εὐνοίας ἕνεκεν, τὸν φιλόπατριν καὶ ἀvacat γωνοθέτην vacat

[2-3. Perhaps O[ὑἱ]βιον, Pleket; in *L'Année Épigraphique* (1994) [1997] no. 1743 O[ὔλ]ι̣πιον is suggested || 5. rather ἀπὸ β(ενε)φ(ικιαρίων): see N.Lewis, *AJPh* 81 (1960) 186, Herrmann] || 1-9. the Roman nomenclature of the honorand suggests that his family descended from the military colonists who had settled in Pisidia under Augustus; the family, as the claim to be 'of ancient stock' shows, was well entrenched locally. Visellius is an example of upward mobility in Pamphylia and Pisidia typical of the middle and later 3rd cent. A.D., when emperors and high officials were quartered in the major cities and members of the local civic gentry succeeded in finding their way into the old governing elite of the empire (cf. LL. 7-9), ed.pr., who adduces parallels (i.a. *SEG* XXVII 902, with *Chiron* 11, 1981, 196 note 38) || 10-11. these lines settle the dispute concerning the location of Panemoteichos, a city known from literary sources and 3rd cent. A.D. coins, ed.pr., who gives a survey of earlier opinions and describes the ancient ruins in and near Boğazköy confirming the existence of a city || the base was found together with fragments of the honorand's statue (ph.), the style of which suits the date assigned to the inscription on historical grounds; the statue represents Visellius as a priest (crown or diadem); it was undoubtedly erected on the occasion of his high-priesthood of the cult of the emperors, ed.pr., who also reports on blocks of a podium temple, which is probably the sanctuary where he officiated.

1111. Sagalassos. Inscription on a plate, 5th/6th cent. A.D. Large plate with inscription on the rim; found in a chapel incorporating the north-western extremity of the portico in

the upper agora. Reported by M.Waelkens, *AS* 44 (1994) 179/160 (dr.). We read the text from the drawing: † Νικᾷ ἡ τύχη Μιχαιλιτῶν κατὰ πᾶσαν πόλιν κὲ χώραν

Μιχαιλῖται: 'devotees of St. Michael', C.Laga apud W. Perhaps this identifies the chapel as serving the cult of St. Michael, which was especially popular in the 5th/6th cent. A.D. and originated in not too distant Honai (Honaz near Denizli), W., who translates κατὰ πᾶσαν πόλιν κὲ χώραν as 'in the city and all of its territory'; contra D.Feissel, *BE* (1995) no. 740: 'Ce souhait ne vise pas seulement à des succès locaux ----; il faut comprendre "en toute cité et toute province", selon le sens de χώρα habituel au Bas-Empire'.

1112. Takina (Yarışlı). Rescript of Caracalla concerning illegal actions of soldiers (with accompanying letters of the governor and imperial procurators), between July 212-October 213 A.D. *SEG* XXXVII 1186 (cf. XL 1696; XLII 1126). G.Marasco, *Mnemosyne* 47 (1994) 495-511, argues that this rescript, alleviating the troubles of farmers caused by soldiers who prepared the passage of the provincial governors, contradicts the negative image, based mainly on Dio Cassius (inter alia 78.9), of Caracalla as a tyrant supported by and in his turn supporting only the military at the expense of civilians of all other classes. The plurals τῶν ἀνθυπάτων and τὰς πόλεις (LL. 6/7) show that the rescript did not apply merely to the proconsul of Asia and Takina, but to cities in other provinces as well. For the requisitioning of oxen and carts (LL. 8-10) M. refers to Tiberius' edict on requisitioned transport from Sagalassos (*SEG* XXVI 1392); κατὰ καιρόν in L. 10 indicates the moment when the oxen were needed for work in the fields [but κατὰ καιρόν has the simple meaning of ἐκάστοτε: see *Laodicée du Lycos* 250 note 1; *OMS* V 323 note 360; ed.pr.'s translation 'rechtzeitig' is erroneous, Herrmann]. Another document showing that Caracalla's favors to the military were limited is the edict *SEG* XIII 492 from Euhippe in Caria dealing with complaints concerning soldiers leaving the highways, issued shortly before our rescript: between December 211 (murder of Geta, who is not mentioned) and July 212 A.D. (beginning of the proconsulate of Gavius Tranquillus, Takina rescript LL. 19/20, whereas *SEG* XIII 492 was still issued under C.Gabinius Barbarus Pompeianus). Both documents date from the period immediately after the murder of Geta, when Caracalla's rule was still unstable and unrestrained support to the army would have been expected, had the latter actually been his sole power-base. The emperor's concern about the interests of rural communities and the lower classes is also apparent from papyrological evidence. New taxes were imposed on more categories of the wealthy (cf. e.g. Caracalla's letter from Apollonia-on-the-Salbake L. and J.Robert, *La Carie* II (Paris 1954) 274-276 no. 149: not only the Ἡρακλεῶται, but also the κεκτημένοι πα[ρ' ὑμεῖν] (LL. 11/12; i.e. land-owners who were not citizens) had to fulfil certain obligations), but the less well-off were exempted. The Constitutio Antoniniana had a similar fiscal impact: raise of tax-revenues by the inclusion of financially strong peregrini, with exemptions for the poor.

1113. Termessos (area of: Bayat, ca. 10 km. East of Korkuteli). Honorary post mortem inscription for the Termessian Trokondas, 36-25 B.C. Rectangular limestone block, probably supporting a statue; upper edge damaged; built into a house to the right

of the front door. Ed.pr. S.Mitchell in *op.cit.* (cf. our lemma no. 1162) 95-105 (ph.; translation); cf. also id. in E.Schwertheim (ed.), *Forschungen in Galatien* (Asia Minor Studien Band 12; Bonn 1994) 97-103 (ph.).

[-]
vacat ἥρωα vacat
Τυπαλλιωτῶν ἡ πόλις ἐτείμησεν
[Τ]ροκόνδαν Ὀβριμότου, τὸν ἑαυτῶν σωτῆρα καὶ εὐεργέτην,
[τ]ὸν πεμφθ⟨έ⟩ντα κατὰ συμμαχίαν ὑπὸ τοῦ δήμου τοῦ Τερμησσέω[ν]
[πρ]ὸς βασιλέα Ἀμύνταν Δυιτάλου υἱὸν καὶ Γαλατῶν τετράρχην ἐπὶ [τὸν]
[κ]ατὰ Σανδαλιωτῶν πόλεμον, πολλὰ καὶ ἄξια μνήμης διαπραξάμενόν [τε]
[κ]αὶ ἐν τοῖς τοῦ πολέμου ἀριστείοις ἀποθανόντα καὶ τειμηθέντα ὑ[πὸ]
[τ]οῦ βασιλέως ἐπὶ τῇ ἀρετῇ τοῖς μεγίστοις ἀριστείοις κα[ὶ] ἀνδριάντι
vacat ἐπιχρύσῳ vacat

The block may have been part of a larger monument, ed.pr., who offers drawings of two possible reconstructions || 1. restored by ed.pr. as follows: [ὁ δῆμος Τροκόνδαν Ὀβριμότου Τερμησσέα] || 2. Τυπαλλιῶται: unattested before; the city name was Τυπάλλιον or Τυπαλλία, ed.pr., who suggests locating this city near the war zone, i.e. between Termessos and Sandalion; the latter has been located at a site called Sandal Asar, near the village of Harmancık, ca. 20 km. ESE of Sagalassos, between the latter and Kremna; ed.pr. suggests locating the Typalliotai at the ruins of Kapıkaya, near Güneyce and argues that Bayat, where our inscription was found, was part of Termessos' territory and perhaps the site of the honorand's country-estate and his burial place; he adduces *TAM* III 1 7, a honorary decree of Sagalassos for the Termessian Manesas and found in Termessian territory, as a parallel and suggests that the civil unrest and warfare at Sagalassos, mentioned by this text, arose in the context of Amyntas' Pisidian wars: Manesas and Trokondas may have been 'colleagues', so to speak || 5. κατὰ συμμαχίαν: our text shows that, when Pisidian Termessos became part of Amyntas' client-kingdom in the thirties, the city continued to enjoy the status of free city awarded by the Romans in 91 B.C. and renewed in 72-68 B.C., ed.pr. || 5-6. Amyntas had been installed as king of the Pisidians by Antonius in 39 B.C. and was given the additional charge of Galatia, Lykaonia and part of Pamphylia after 36 B.C.; he is known from literary sources to have conducted a Pisidian war, to have captured Kremna but not Sandalion which may have remained unsubdued when he died ca. 25 B.C. (Strabo 12.6.4, 569) || 6. Δυιτάλου: this shows that in *OGIS* 544, listing the ancestors of Ancyra's renowned citizen Iulius Severus in the 2nd cent. A.D., one should now read in L. 5 Δυιτάλου (and not Δυριάλου or Δυ[τ]ι⟨λά⟩ου; Mommsen's original copy, showing two vertical hastae between Y and A, came close to the truth: IṬ; the formula Δυιτάλου υἱὸν betrays Latin influence among the Galatian aristocracy), ed.pr. || 8. 'was killed in the course of heroic action', ed.pr. || 8-9. 'honoured --- with the greatest tokens of heroism', ed.pr., with references to the ἀριστεῖος στέφανος and an ἀριστεῖον in the form of a silver bracelet (*SEG* XXXI 1590) || 9-10. ed.pr. quotes parallels of Attalid and Seleukid kings who honor deserving commanders with statues to be erected in their cities or in renowned sanctuaries.

1114. Termessos. Honorary inscription for Aurelius Hermaios, ca. 230 A.D. (at the latest). Limestone base moulded above and below; inscription in a recessed, framed field. Ed.pr. in *Termessos* III A 11/12 no. 1.

Αὐρ(ήλιον) Ἑρμαῖον | τὸν καὶ Θεόδω|ρον Αὐρ(ήλιος) Ἑρμαῖος Αἰλίου Πλά||τωνος, ὁ πατήρ

1-3. For the honorand cf. *TAM* III 1 p. 310; during his life-time the son was called M. Αὐρ. Ἑρμαῖος ὁ καὶ Θεόδωρος (*TAM* III 1 141 and 156/157); after his death he was styled (M. Αὐρ.) Θεόδωρος (*TAM* III 1 165 and 169), edd.pr. || 3-5. the akmē of the father dates to ca. 180 A.D.; for one of his freedmen cf. *TAM* III 1 310.

1115-1141. Termessos. Epitaphs. B.Iplikçioğlu - G.Çelgin - A.Vedat Çelgin in *Termessos* III A, publish 34 new epitaphs and republish *TAM* III 1 753 (cf. our lemma no. 1142). Seven texts were already included in *SEG* XLI 1296-1302 (= nos. 2, 5/6, 13, 20 and 26/27). The others are presented below.

1115: 12/13 no. 3 (ph.). **Epitaph of Apollonios, his wife and daughter, before 212 A.D.** Limestone sarcophagus; inscription (from L. 4) in a tabula ansata, flanked by a round shield and a lance.

Ἀπολλώνιος Σωτιδίου · τὴν σωματοθή|κην | ἑαυτῷ καὶ ἱερείᾳ Ἀρτέμει Ἑρμαίου Μάνου | τῇ γυναικὶ αὐτοῦ || καὶ τῇ γλυκυτάτῃ | αὐτῶν θυγατρὶ | Μανονῃ · ἄλλῳ δὲ | οὐδενὶ ἐξέσται | ἐπικηδεῦσαι, ἐ||πεὶ ὁ πειράσας | ❦ ἐκτείσει τῇ ἱερᾷ | βουλῇ ∗ ,γ

All persons are unattested before, edd.pr.

1116: 13/14 no. 4 (ph.). **Epitaph of Artemeis and other slaves, probably before 212 A.D.** Limestone sarcophagus; inscription in a tabula ansata.

Αὐρ(ηλία) Γη, Ἑρμοῦ θυ(γάτηρ), τὴν σωματοθήκην | Ἀρτέμει, τῇ θρεπτῇ, καὶ Αρμαστᾳ | καὶ Ἡρακλεῖ καὶ Ἀγοράστῳ · ἄλλῳ δὲ οὐδενὶ | ἐξέστε ἐπιθάψε τινά, ἐπεὶ ἐκτείσει || vacat τῷ δήμῳ ∗ φ΄

1. For Αὐρ(ηλία) Γη cf. *TAM* III 1 385; for her husband cf. *TAM* III 1 139 LL. 10/11, edd.pr. || [3. for Ἀγόραστος see *BE* (1955) no. 261, Herrmann].

1117: 16 no. 7 (ph.). **Epitaph of Marcus Asinnius Kallistos, undated.** Limestone sarcophagus; inscription in a tabula ansata; left of the tabula representation of a quadrangular altar and a patera; at right an urceus.

Ἱερεὺς Μᾶρ|κος Ἀσίννιος Κάλλιστος κατεσ|κεύασε τὴν || θήκην ἑαυτῷ

[For Asinnii in Asia Minor cf. *SEG* XLIII 865/866 and our lemma no. 1027, Pleket].

1118: 16/17 no. 8 (ph.). **Epitaph of Aurelia Armasta and her husband, after 212 A.D.** Limestone sarcophagus; inscription in a polished field.

Αὐρ(ηλία) Αρμαστα, θυ(γάτηρ) Ἑρμαδίωνος, τὴ⟨ν⟩ σωματοθήκην ἑαυτῇ καὶ Αὐρ(ηλίῳ) Ὀρέστῃ | Σάξᾳ, τῷ ἀνδρί · ἑτέρῳ δὲ οὐδενὶ ἐξέ⟨σ⟩ται ἐπικηδεῦσαι μετ' αὐτούς, ἐπεὶ ὁ {π} | vacat πειράσας ἐκτείσει Διὶ Σολυμεῖ ∗ ,α vacat

1-2. Aur. Orestes' father Saxas is probably identical with Αὐρ. Σάξας, on record in *TAM* III 1 802 as son of an Orestes, edd.pr. (with stemma); ΤΗΣΩΜ and ΕΞΕΤΑΙ, lapis.

1119: 17/18 no. 9 (ph.; dr.). **Epitaph of Aurelia Artemeis, after 212 A.D.** Limestone sarcophagus; inscription (LL. 4-8) in a tabula ansata; at left and right of the latter a round shield.

Ἡ σωματοθήκη Αὐρ(ηλίας) Ἀρτέμειτος Μουσίωνος τοῦ καὶ [----|------ ---|----- · τὸ δὲ μετὰ] | τοῦτο οὐδενὶ ἐξέσ||ται ἐπιθάψε τινά, | ἐπεὶ ἐνσχεθήσε|ται ἐνκλήματι | τυμβωρυχίας

1120: 18 no. 10 (ph.). **Epitaph of Aurelia Artemeis, after 212 A.D.** Limestone sarcophagus; inscription in a polished field; at right part of a round shield.

Αὐ(ρηλίας) Ἀρτέμειτος Τροκ(ονδου) ἡ σω|ματοθήκη vacat

1. $T^{PO}K$, lapis.

1121: 18 no. 11 (ph.). **Epitaph of Aurelius Abaskantos and his mother, after 212 A.D.** Limestone sarcophagus; inscription (LL. 2-9) in a tabula ansata flanked by round shields.

Αὐρ(ήλιος) Ἀβάσκαντος δὶς [.....] τὴν σωματοθήκην ἑαυτῷ καὶ | τῇ γενομένῃ αὐ|τοῦ μητρὶ Τροφίμῃ · οὐδενὶ δὲ ἐξέσ||ται μετὰ τὴν ἀπο|βίωσιν αὐτοῦ ἐπι|θάψαι τινά, ἐπεὶ | ἐκτείσει ὁ τοῦτο | τολμήσας Διὶ Σολυμεῖ || ∗ ,α

1. Either ca. six missing letters or a vacat, edd.pr.

1122: 19 no. 12 (ph.; dr.). **Epitaph of Aurelius Artemidoros and his wife, after 212 A.D.** Three joining fragments of a limestone sarcophagus; inscription (LL. 2-6) in a tabula ansata.

[---------- κ]αὶ Ἑρμαῖος καὶ Ἀρτεμίδωρος | Αὐρ(ηλίῳ) Ἀρτεμιδώ|ρῳ Ἰανουαρίου | καὶ Αὐρ(ηλίᾳ) Ἀρτέμει || Ἐρ(μαίου) Μο(λεους), τοῖς γονεῦ|σιν αὐτῶν

1123: 20/21 no. 14 (ph.; dr.). **Epitaph of Aurelius Hermaios and relatives, after 212 A.D.** Limestone sarcophagus; inscription (LL. 4-8) in a tabula ansata flanked by round shields.

Αὐρ(ήλιος) Ἑρμαῖος Ἀγαίου τὴν σωματοθήκην ἑαυτῷ καὶ τῇ πρ[οενούσῃ αὐ]τοῦ γυ|ναικὶ Αὐρ(ηλίᾳ) Αρμαστᾳ, Εἰρηναίου θυγατρί, καὶ τῇ μητρὶ αὐτ[οῦ Αρ]μαστᾳ | Θόαντος · ἑτέρῳ δὲ μηδενὶ ἐξεῖναι ἐπιθάψαι, ἐπεὶ ὁ πει-[ράσας] | ἐκτείσει Διὶ Σο||λυμεῖ προστείμου ∗ ,αφ΄, ἐξουσίαν ἔχοντος πανι|τὸς ἐπεκδικεῖν | ἐπὶ τῷ τρίτῳ μέρει

None of the persons is attested before, edd.pr.

1124: 21 no. 15 (ph.). **Epitaph of Aurelius Konon, after 212 A.D.** Limestone sarcophagus; tabula ansata flanked by round shields and a large flower; inscription above the tabula ansata: Αὐρ(ήλιος) Κόνων Μολεους Ἀρτειμου Πιλλακοου

Edd.pr. refer to *TAM* III 1 352, 525 and 709 for the names in various combinations.

1125: 21/22 no. 16 (ph.; dr.). **Epitaph of Marcus Aurelius Molianos and relatives, after 212 A.D.** Limestone sarcophagus; tabula ansata flanked by round shields; inscription above the tabula ansata.

Μᾶρ(κος) Αὐρ(ήλιος) Μολιανὸς Σωκράτους τὴν σωματοθήκην ἐμαυτῷ καὶ τοῖς προενοῦσι, τῷ [π]ατρί | μου Σωκράτει καὶ τῇ γυ(ναικί) μου Αὐρ(ηλίᾳ) Ναννῃλιδι [--ca. 12--]ρι καὶ [---ca. 25---] |, ἐὰν βουληθῶσιν, μόνον · ἑτέρῳ δὲ [e.g. οὐδενί, ἐπεὶ ὁ πειράσας ἐκτείσει --ca. 10-12--]

The persons on record in this epitaph are unattested so far, edd.pr.

1126: 22 no. 17 (ph.). **Epitaph of Marcus Aurelius Mollianos and relatives, after 212 A.D.** Limestone sarcophagus; inscription in a polished field; uninscribed tabula ansata and round shields.

Μ(ᾶρκος) Αὐρ(ήλιος) Μολλιανὸς Δημητρίου Μουσίωνος τὴν σωματοθήκην ἑαυτῷ κὲ | Μάρ(κῳ) Αὐρ(ηλίῳ) Ἑρμαίῳ Σωα[....] καὶ τοῖς προενοῦσιν αὐτοῦ γονεῦσιν μόνον · ἑτέρῳ δὲ | οὐδενὶ ἐξέστε ἐπιθάψε τινά, ἐπεὶ ἐκτείσει τῷ ταμείῳ ∗ ,β

2. Σ̣ωακ̣λ̣ο̣ῦ ?, edd.pr., who refer for Σωακλῆς to *TAM* III 1 872 and add that K and Λ could be right but that O and Y are doubtful; αὐτοῦ, viz. of Mollianos, edd.pr.

1127: 22/23 no. 18 (ph.). **Epitaph of Aurelius Philokyri(o)s and Aurelia Armasta, after 212 A.D.** Limestone sarcophagus; in a framed field a tabula ansata flanked by two round shields; L. 1 of the inscription above the frame, L. 2 between frame and tabula ansata.

Αὐρ(ήλιος) Φιλοκύρι(ο)ς Δημητρίου τὴν σωματοθήκην | ἑαυτῷ καὶ τῇ γυναικὶ αὐτοῦ Αὐρ(ηλίᾳ) Αρμαστᾳ

1128: 23 no. 19 (ph.). **Epitaph of Marcus Aurelius Tiberinus Zokos and relatives, after 212 A.D.** Limestone sarcophagus; LL. 3-7 of the inscription in a tabula ansata flanked by round shields; LL. 1/2 and 8 above and below the tabula ansata respectively.

[Μ(ᾶρκος)] Αὐρ(ήλιος) Τιβερῖνος Ζῶκος, υἱὸς Κλ(αυδίου) Κίρκου, τὴν σωματοθήκην ἑαυτῷ | καὶ τῇ προενούσῃ αὐτοῦ μητρὶ Ῥοδόπῃ καὶ τῷ υἱῷ | αὐτοῦ Κίρκῳ μόλνον · ἑτέρῳ δὲ || οὐδενὶ ἐξέσται | ἀνοῖξαι ἢ ἐπιθάψαι αὐτοῖς τινά, | ἐπεὶ ὁ πειράσας ἐκτείσει ἀπαραιτήτους προστείμου Διὶ Σολυμεῖ ⁎ [.]

1. Ζῶκος: cf. the attested form Σῶκος, edd.pr.; a Κλαύδιος Κίρκος is on record as the father of Αὐρ(ηλία) Ἀθανασία ἡ καὶ Ἄρτεμεις in *TAM* III 1 234, edd.pr., who on the assumption that the two homonyms are identical, give a stemma of the family || [8. for ἀπαραίτητος cf. C.P.Jones, *Phoenix* 43 (1989) 327; G.Petzl, *EA* 26 (1996) 14, Herrmann].

1129: 24/25 no. 21 (ph.). **Epitaph of Aurelius Zosimos and relatives, after 212 A.D.** Limestone sarcophagus; inscription in a polished field.

Αὐρ(ήλιος) Ζώσιμος τὴν σωματοθήκην | τῇ γυ(ναικὶ) αὐτοῦ Ἀρτέμει καὶ ἑαυτῷ καὶ | τῇ προγόνῃ αὐτοῦ Ἑρμειόνῃ · ἄλλῳ [δὲ] | οὐδενὶ ἐξέσται ἐπιθάψε τινά, || ἐπεὶ ὁ πειράσας ἐκτείσει τῷ δήμῳ | ⁎ ,α · καὶ αἴστε αὐτῷ κὲ πρὸς τοὺς | κατοιχομένους

6. αἴστε = ἔσται [for this imprecation cf. *SEG* XLI 1299/1300 and J.Strubbe, *Arai Epitymbioi* 209-219 nos. 304-328. In nearly all these texts, from Pisidian Termessos, there is question of the desecrator who ἐνσχεθήσεται (or ἔνοχος ἔσται) ἐνκλήματι τυμβωρυχίας καὶ ταῖς εἰς (or ἐπὶ) τοὺς κατοιχομένους ἀραῖς (or ἀραῖς ταῖς εἰς τοὺς κατοιχομένους). One may assume that the formula in the present inscription is shorthand for the more elaborate versions in S.'s nos. 304-328 or for the versions of *SEG* XLI 1300 (τῇ εἰς τοὺς κατοιχομένους ἀσεβείᾳ) and *SEG* XLI 1269 (ὑποκεισθήσεται καὶ τοῖς κατοιχομένοις), Pleket].

1130: 25 no. 22 (ph.; dr.). **Epitaph of Claudia Amazon, undated.** Limestone sarcophagus; inscription (LL. 4-7) in a tabula ansata flanked by two round shields; LL. 1-3 above the tabula ansata.

Κλ(αυδία) Ἀμαζὼν τὴν σωματοθήκην [--ca. 15-16--] μόνῃ · | ἄλλῳ δὲ οὐδενὶ ἐ[ξ]έσται ἐπιθάψαι [----], | vacat ἐπεὶ ὁ πειράσας τι τούτων | ἐκτείσει || Διὶ Σολυμεῖ | ∗ χείλια πεν|τακόσια

1. Perhaps [- ca. 7/8 - καὶ ἑαυτῇ] μόνῃ ?, edd.pr.

1131: 25/26 no. 23 (ph.). **Epitaph of Claudia Armasta and her husband, undated.** Several joining fragments of a limestone sarcophagus; inscription (LL. 3-10) in a tabula ansata flanked by two round shields.

Κλαυδία Αρμαστα, γυνὴ Ἡρακλέω|νος Σόλωνος, τὴν σωματοθήκην ἑαυ|τῇ κα[ὶ] τῷ ἀνδρὶ Ἡρακλέ|ωνι · καὶ μετ' αὐτοὺς οὐ||δενὶ ἐξέσται ἀνῦξαι | ἢ ἀποθ[έσθ]α[ι τ]ινά, εἰ δὲ | μή, ὁ πειράσας ὑπεύθυ|νος ἔσται Διὶ [Σο]λυμεῖ | ∗ ,β καὶ τυμβωρυ[χ]ίας || [ἐνκλήματι ἔ]νοχος

1 (and 3). Herakleon, son of Solon, is identical with the homonymous person who together with his brother Ἀρτέμων erects a sarcophagus for his father Σόλων (*TAM* III 1 517), edd.pr.

1132: 26/27 no. 24 (ph.). **Epitaph of Claudia Armasta and her son Mousoni(o)s, undated.** Limestone sarcophagus; inscription (LL. 3-10) in a tabula ansata flanked by two round shields.

Κλαυδία Αρμαστα, θυ(γάτηρ), χή(ρα), καὶ Μουσώνις Μουσαίου, ὁ υἱός, | vacat τὴν σωματοθήκην vacat | εἰς τὸ λοιπὸν ἑαυτ|οῖς μόνοις · καὶ οὐκ ἐξέσται || οὐδενὶ ἀνοῖξαι μετὰ | αὐτοὺς ἢ κηδεῦσαί τι|να, ἐπεὶ ἐκτείσει Διεὶ | Σολυμεῖ ∗ ,βφ΄, παντὸς | ἔχοντος ἐξουσίαν πρᾶσ||σειν ἐπὶ τῷ τρίτῳ μέρει

1. Edd.pr. wonder whether M. Αὐρ. Μουσαῖος, son of Μουσώνιος Ἐμβρόμου and πρόβουλος (*TAM* III 1 150), is the father of our Μουσώνι(ο)ς, son of Mousaios.

1133: 27/28 no. 25 (ph.). **Epitaph of Claudius Axios, Claudia Oa and Claudius Axios junior, ca. 120 A.D.** Limestone sarcophagus; inscription on one side.

Κλ(αύδιος) Μολης, υἱὸς Κλ(αυδίου) Ἀξίου, | τὴν σωματοθήκην τῷ παιτρὶ καὶ μητρὶ Κλ(αυδίᾳ) Οᾳ καὶ υἱῷ | Κλ(αυδίῳ) Ἀξίῳ · ἄλλῳ δὲ οὐκ ἐξέσ||ται ἐπιθάψαι τινά, ἐπεὶ δώ|σει προστείμου Διὶ Σολυ|μεῖ ∗ ,α

Our Claudius Moles may be identical with the homonym, also son of Claudius Axios, on record in *TAM* III 1 610; his wife is Flavia Armasta; in the same text a προενειμένος υἱὸς Κλ(αύδιος) Πλάντας is mentioned; another son may have been Τι(βέριος) Κλ(αύδιος) Μολιανός (*TAM* III 1 136), edd.pr.

1134: 30 no. 28 (ph.). **Epitaph of Helene, probably before 212 A.D.** Limestone sarcophagus; inscription in a polished field.

❦ Ἑλένη ΣΑΤΗΡΑΣ ἡ ❦ι καὶ Εἰρήνη, ἀπ(ελευθέρα) καὶ πά(ροικος), ι ἑαυτῇ τὴν θήκην

1. Probably Σατηρα{ς}, genitive of Σατηρας, edd.pr., who refer to the name Σαταρας.

1135: 30 no. 29 (ph.). **Epitaph of Hermaios, probably before 212 A.D.** Six fragments of a limestone sarcophagus; inscription in a polished field.

[--ca. 9-10--] τὴν σωματοθήκην Ἑρμαίῳ Διογένους · ἑτέρῳ ι [δὲ οὐ]δενὶ ἐξόν ἐστιν ἐπενθάψαι, ἐπεὶ ὁ πειράσας τι τούτων ι ἐκτείσει Διὶ Σολυμεῖ ∗ ,α

Edd.pr. refer to *TAM* III 1 396, which records the wife of a Κόνων γ' Ἑρμαίου Διογένους Σύρου.

1136: 30/31 no. 30 (ph.). **Epitaph of the freedman Hermaios and the freedwoman Anna, 1st cent. A.D. ?** Limestone sarcophagus; inscription in a polished field.

Ἑρμαῖος Ὀρέστου, ἀπ(ελεύθερος) καὶ π(άροικος), ι καὶ Ἄννα Ἑρμοῦ, ἀπε(λευθέρα) καὶ πά(ροικος), καιτασκεύασαν θήκην ἑαυτοῖ[ς] ι μόνοις · καὶ μηδενὶ ἐκξεῖναι (sic) ‖ ἀνῦξαι ἢ ἀποτεινάτω τῷ ι δήμῳ ∗ χειλίας

1. π: in most cases πα = πά(ροικος); cf. *TAM* III 1 381 and 557 for π(άροικος), edd.pr. ‖ 2-3. κατασκεύασαν = κατεσκεύασαν, edd.pr. ‖ 5. ἀποτεινάτω for ἀποτεισάτω, edd.pr.

1137: 31 no. 31 (ph.). **Epitaph of the freedman Hermes, before 212 A.D.** Limestone sarcophagus; inscription in a tabula ansata.

Ἑρμῆς Ὀνησίμου, ι ἀπε(λεύθερος) καὶ πά(ροικος), τὴν σωμαιτοθήκην ἑαυτῷ ι μόνῳ · ἕτερος δὲ ὁ πειιράσας ἐκτείσει ταμείῳ Καίσαρος ∗ μύ(ρια) ❦

Edd.pr. date the text before 212 A.D. (lettering; no Aurelius); therefore, the high fine (L. 6) does not necessarily reflect the 3rd cent. A.D. inflation; for other texts mentioning a fine of 10,000 den. cf. *TAM* III 1 537 (2nd cent. A.D.) and *SEG* XLI 1271 (after 212 A.D.).

1138: 32 no. 32 (ph.). **Epitaph of Homeros and relatives, undated.** Limestone sarcophagus; inscription in a tabula ansata flanked by two round shields.

Ὅμηρος καὶ Ἑρ(μαῖος), οἱ Ἀρ(τειμου) Ἑρ(μαίου) τοῦ | καὶ Σπένδοντος, τὴν σω|ματοθήκην τῇ καὶ μητρὶ | Ἀμμίᾳ κὲ ἑαυτοῖς κὲ τοῖς || ἐξ αὐτῶν · ἑτέρῳ δὲ μηδεἰνὶ ἐξέσται, ἐπεὶ ἐκτείσει | τῇ πόλει ∗ [.]

Edd.pr. refer to *TAM* III 1 673 (Αὐρη(λία) Οα erects a sarcophagus for herself and her husband Αὐρ(ήλιος) Ἑρμαῖος Αρ(τειμου) ⟨Σ⟩πένδοντος) and 245 (an Αὐρ(ηλία) Ἀμμία erects a sarcophagus for a slave).

1139: 32/33 no. 33 (ph.). **Epitaph of Mousion, son of the freedman Hermaios, before 212 A.D.** Limestone sarcophagus; inscription in a tabula ansata; at left a round shield.

Ἑρμαῖος Ζωσ[ί]|μου, ἀπε(λεύθερος) καὶ πά(ροικος) | Μουσίωνι υἱ[ῷ] | τὴν θήκην

1140: 33 no. 34 (ph.). **Epitaph of the priest Troilos and relatives, probably before 212 A.D.** Limestone sarcophagus; inscription in a tabula ansata; at right a patera and two 'Sprünge', at left an urceus.

Ἱερεὺς Τρωΐλος | Μουσίωνος καὶ | Οα Πο(πλίου), ἡ γυνὴ αὐτοῦ, | Ἀρτέμει τῇ θυγα||τρὶ καὶ ἑαυτοῖς

Edd.pr. refer to *TAM* III 1 731 (ἱερεὺς Δικεοσύνης Πό(πλιος) Τρωΐλου: a son of our priest ?).

1141: 33/34 no. 35 (ph.). **Epitaph of Trokondas and his wife Koroke, probably before 212 A.D.** Limestone sarcophagus; inscription (LL. 3-9) in a tabula ansata flanked by two round shields.

Τροκονδας Τροφίμου Τρο(κονδου) τὴν σωμα|vacat τοθήκην ἑαυτῷ καὶ vacat | τῇ γενομένῃ αὐ|τοῦ γυνεκὶ Κο||ρόκῃ · μετὰ δὲ | τὴν θέσιν αὐ|τῶν μηδενὶ | ἐξεῖναι ἐπιθά|ψαι τινά, ἐπεὶ || ❦ ἐκτείσει τῇ ἱερωτάτῃ | βουλῇ ∗ ,γ ❦

Edd.pr. refer to *TAM* III 1 104 LL. 15/16 (Τρόφιμος τρὶς Τροκονδου).

1142. Termessos. Epitaph of Semnotasis and relatives, undated. *TAM* III 1 753. B.Iplikçioğlu (et alii), *Termessos* III A 34 no. 36, re-examined the stone and read in L. 2 Κόμοδος Τρ(οκονδου) τὴν σω (*TAM*: Κόμοδος τὴν σω).

PAMPHYLIA

1143. Pamphylia. Onomastics. G.Neumann, *Glotta* 72 (1994) [1995] 1-4, studies three Pamphylian names attested in inscriptions: Πελώρας (personal name derived from the divine name Ἀπέλλων, like Πελλαυρυις and Ἀπελαιρυνις; a development Ἀπελ(λ)ωνίδας > *Ἀπελώνδας > *Ἀπελώδας > Πελώρας should be supposed) and two forms partly derived from ἐλαία (Pamphylian dialect form *Ἐλαίϝα): Ἐλαιβάριος (epithet of Apollo and toponym; cf. Robert, *Noms indigènes* 402; from a toponym *Ἐλαίβαρ//α//, older form *Ἐλαίβαδα [cf. S.Şahin, *EA* 25 (1995) 20-22: from ἐλαία and βᾶρις ('Burg, befestigtes Gut')]) and the related ethnic Ἐλαιβάβης (*IGR* III 796).

1144. Sillyon. The family of Menodora. R.van Bremen, *ZPE* 104 (1994) 43-56, attempts to reconstruct the family relationships between the individuals on record in the five inscriptions that make up the dossier: K.Lanckoronski, *Städte Pamphyliens und Pisidiens* I (Wien 1890) nos. 58-60 (= *IGR* III 800-802; cf. *SEG* XL 1263 and 1645, XLII 1827) and 61, and G.E.Bean, *Side Kitabeleri* (Ankara 1965) 191 with J. and L. Robert, *BE* (1967) no. 606. The text of the more important passages is cited in the Appendix on 54-56. Firstly vB. points to differences in the published versions and summarizes the contents of the inscriptions, especially the functions held by Menodora and her son Megakles and the substantial benefactions offered by them to the city. Subsequently vB. proposes a new reconstruction of the stemma of the family. Menodora may have married her uncle Apollonios; their son Megakles was adopted by Menodora's father Megakles sr. upon Apollonios' death. When Megakles sr. died, Menodora became the guardian of her son's property. The benefactions given by Megakles jr. were offered to the city through Menodora, not from Menodora's own money. When Megakles jr. died prematurely, Menodora undertook to hold public offices: demiurgy, gymnasiarchy and dekaproty, which were traditionally held in her family. The public role of Menodora is thus best explained by family strategy (survival and status), not by emancipation. See now eadem, *The Limits of Participation. Women and Civic Life in the Greek East in the Hellenistic and Roman Periods* (Amsterdam 1996) 108-112. Cf. also our lemma no. 1780.

LYCIA

1145. Lycia. Governors under the Severi. Cf. G.Camodeca, *Ostraka* 3 (1994) 467-471, for a study of Tarius Titianus, Gavius Tranquillus and M.Iunius Concessus Aemilianus, who in C.'s view were praetorian governors of Lycia (and not of Asia [but cf. our lemma no. 899]) in 202-205, 212/213 and 213/214 A.D. respectively. Gavius Tranquillus is not to be related to the senatorial family of the Gavii from Verona but rather to the Gavii from Caiatia; one of the

latter is attested as senator, carries the cognomen Tranquillus (*CIL* X 4580) and probably was the father of the governor. Non vidimus. Cf. *L'Année Épigraphique* (1994) [1997] no. 1725.

1146. Lycia. The twelve Gods. Cf. *SEG* XXXVII 1841 and XL 1266. B.Freyer-Schauenburg (mit Beiträgen zu den Inschriften von Georg Petzl), *Die lykischen Zwölfgötter-Reliefs* (Asia Minor Studien, Band 13; Bonn 1994), presents a catalogue of 49 reliefs dedicated to and representing the Δώδεκα Θεοί from Lycia, followed by analytical chapters on the various iconographical groups and their workshops, the lettering of the inscriptions (G.Petzl), the representation of clothing, arms and animals, the geographical distribution of the reliefs and their meaning and date (2nd/3rd cent. A.D.).

All reliefs are made from local yellowish Lycian limestone. The standard-type is a rectangular plaque with two registers: the upper one shows two series of six male hunting (rather than warrior) deities, flanking a central thirteenth person placed in a sort of niche (in most cases the Father of the Gods; perhaps in origin the Lycian weather-god Trrqas); the lower two series of hunting dogs equally flanking a central person (in most cases Artemis); inscriptions on the band between the two registers and on the socle below the lower register. The standard-reliefs are subdivided into three sub-groups (A, B and C) on the basis of iconographical variations. Special reliefs deviating from the standard are grouped in one rubric (S(onderformen)). Lost pieces are placed in the rubric V(erschollene Stücke).

There are, at least, two cult centers: one in Central-North Lycia, the other in the coastal area. Of the 34 documents whose provenance is known, eleven are from Central Lycia, twenty-three from the coastal area between Kaş and Finike (cf. the map on p. 109 (Abbildung 9)). F.-S. rejects the view that the Twelve Gods are a Lycian version of the Olympic Pantheon, and opts for Luwian-Hittite roots. On one relief (S 7 on pp. 6/7) the word Ἑρμῆ, inscribed under the first of the left series of six Gods, has been taken to imply that at least one of the Twelve Gods was assimilated to a God from the Greek Pantheon. F.-S., however, argues that Ἑρμῆ does not denote this specific figure but is a deity which, together with Artemis and the Πατήρ, has been added to the Twelve Gods.

The catalogue is arranged according to iconographical groups: S 1-11; A 1-5; B 1-13; C 1-13 and V 1-7. Below we briefly mention the unpublished inscriptions (no description of the reliefs) and give a comparatio numerorum for the edita.

New: S 3 (ph.; Megiste; [--- κατ' ἐπιτ]αγήν vacat), 5 (ph.; Megiste; [Δώδεκα Θεοῖς κατ' ἐπι]ταγή[ν]), 8 (ph.; Teimiussa (Üşağic); Δώδ⟨ε⟩κ⟨α⟩ Θεοῖς κατ' ἐπιταγήν), 9 (ph.; Teimiussa (Üşağic); ['Αρτέμ]ιδι Κυνηγέτιδι καὶ ⟨Δώδε⟩κα Θεοῖς καὶ τ⟨ῷ⟩ πατρί, κατ' ἐπιταγὴν | [---]ΤΟΓΑΛΟCΑΙΟΤΟΥΑΟ[--|---]ΚΡΑΤΟΥΙ vacat), 10 (ph.; Teimiussa (Üşağic); ['Αρτ]έμιδι Κυνηγέτιδι καὶ [Δώ]δεκ[α | Θ]εοῖς καὶ τ⟨ῷ⟩ πατρ⟨ὶ⟩ αὐτ⟨ῶν⟩ κατ' [ἐ]πιταγ[ὴ]ν | Ζώσιμος); **B** 1 (ph.; unknown provenance; [Δώδεκ]α Θεο⟨ῖς κα⟩τὰ ἐπ[ιταγὴν | ---]δρονε[ικ- ?]), 3 (ph.; unknown provenance; Δώδεκα Θε[οῖς κ]ατ' ἐπιταγὴν | Νέαρχος); 4 (ph.; Antiphellos; Δώδεκα Θεοῖς κατ' ἐπ[ιτ]αγὴν | [---] Λ[...]ου), 5 (ph.; unknown provenance; Δώδεκα Θεοῖς κατ' ἐπιταγὴν | Τροκονδας), 7 (ph.; Antiphellos; Δώδεκα Θεοῖς κατ' ἐπιταγὴν | Ἀρτεμει⟨ς⟩), 8 (ph.; Teimiussa (Üşağic); Δώδεκα Θεοῖς κατ' ἐπιταγὴν | 'Ερμαίου), 9 (ph.; unknown provenance; Δώδεκα Θεοῖς κατ' ἐπιταγὴν | Γη), 10

(ph.; unknown provenance; [Δώδεκα Θεοῖς κα]τ' ἐπιτ[αγὴν]), 11 (unknown provenance; Δώδεκα Θεοῖς κατ' ἐπιταγὴν | Ὀνησύλος εὐχήν), 12 (unknown provenance; Δώδεκα Θεοῖς κατ' ἐπιταγὴν | Μασας), 13 (ph.; Teimiussa (Üşağic); Δώδεκα Θεοῖς κατ' ἐπιτα⟨γ⟩ὴν | Καλλικλῆς), C 7 (ph.; unknown provenance; Δώδεκα Θεοῖς κατ' ἐπιταγὴν | Μουσαροῦς (so C.Brixhe, *BE*, 1995, no. 542)), 8 (ph.; unknown provenance; [Δ]ώδεκα Θεοῖς κατ' ἐπιταγὴν | Ἀπολλώνιος), 10 (ph.; unknown provenance; [Δώδεκ]α Θεοῖς κατ' ἐπιταγὴν | [---]δος), 11 (ph.; Gömbe; [Δώ]δεκα Θεοῖς κατ'` ἐπιταγὴν | Καλλικλῆς), 13 (ph.; unknown provenance; Δώδεκα Θεοῖς κ[ατ' ἐπιταγὴν | ---]Α[--]Δ[--]).

Comparatio numerorum:

IG	F.-S.nos.:
XII 1 785	C 4
***SEG* I**	
468	B 6
469	S 4
XVII	
678	S 2 (cf. C.Brixhe, *BE*, 1995, no. 542: in L.1 a double name (the first indigenous + the second Greek: Θέρμης ?) followed by Φιλέου τοῦ Αυσασου (or Δυσασου))
679	C 12
682	B 6
686	A 1
687	B2
688	C 3
XXVIII	
1572	A 4

SEG	F.-S.nos.:
XXXIII	
1174	S 7 (cf. C.Brixhe, *loc.cit.*: Ἐνδαδις followed by the patronymic Ἐρμ(--))
XXXVIII	
1456	A 3/4
1457	C 5
XLIII	
976	S 11
***TAM* II 3**	
724	C 1
725	V 4
726	V 5
727	B 6
728	V 1
729	S 6
730	S 4
731	V 3
732	V 2
733	V 6
733*	C 4

1147. Arykanda. S.Şahin, *Die Inschriften von Arykanda* (IGSK Band 48; Bonn 1994), published the Corpus of Greek inscriptions from this city. It contains 316 numbers (315 + one (a)-number: 110 a); there are, however, 45 vacat numbers, so that in fact this Corpus contains 271 texts; 234 of these are new; among these there are 124 insignificant fragments (nos. 175-221, 224-226, 228-244, 246-251 and 253-303). In *EA* 24 (1995) 97 Şahin publishes another new text (cf. our lemma no. 1149); in the same fascicle of *EA* Ş. publishes the preface and the indices of the Corpus.

On 97 note 4 he announces the publication by M.Wörrle of an altar found in Yeşilköy (Kilepe) in the Southwestern part of Arykanda's territory and dedicated to the imperial Τύχη by a certain Ἱέρων δὶς τοῦ Κιλλόρτου Ἀρυ(κανδεύς).

In his commentary on no. 41 Ş. deals with *TAM* II 915/916. For no. 162 cf. now S.Dmitriev, *EA* 26 (1996) 109 [cf., however, our lemma no. 1153 app. crit. ad L. 5].

Below we briefly mention a number of texts which seem worthy of note, list some remarkable names and words and give a comparatio numerorum for the old texts. In separate lemmata we present the full text of a number of interesting texts.

New texts: nos. 2 (1st cent. B.C.; sale of confiscated property), 15 (dedication to Vespasian), 16 (restoration and dedication of a ναός; M.Sève, *BE*, 1995, no. 80, rejects the restoration of the governor, with κα[θιεροῦντος], in L. 3; cf. also *L'Année Épigrapique* (1994) [1997] no. 1733), 17 (dedication to Trajan; in *L'Année Épigrapique* (1994) [1997] no. 1734 it is suggested to read εἰ̣[ερώ|σ]υ̣νο̣ς in LL. 4/5), 18 (dedication to the Severi and τῇ γλυκυτάτῃ πατρίδι; for L. 3 cf. the doubts on the restoration χρή[ματα] of M.Sève, *ibidem*: 'on attend ici la mention de bâtiments ou de décors'), 24 (construction of a βαλανεῖον), 26 (honorary inscription for τὸν κράτιστον λ̣[ογιστὴν ? M.] Αὐρ(ήλιον) Οὐρσίωνα[- - ἀπὸ] πραιτωριανῶν, πάτρωνα καὶ εὐεργέτην of the city), 35 (honorary inscription for an anonymous person: πεπολιτευ[ομένον] ἐν πᾶσι σωφρόνως καὶ ἐνδόξως καὶ [γυμνα]σ̣ιαρχήσαντα ---), 41 (honorary inscription for the wife of a high-priest, niece of Opramoas), 42 (honorary inscription for an ἀρχιέρεια, συναρχιερασαμένη with her husband; provides θέσις ἐλαίου in the gymnasion), 54 (φυλὴ ἀστικῶν; for ἀστικός as designation of a subdivision of the city cf. *SEG* XLII 1235 and our lemma no. 1218 L. 4), 76 (honorary inscription for an athlete: ἀμεσολάβητος and victor in the πάλην θέμεως [τ]ῆς καταλιφθεί[σ]ης ἀξιομνημο(νεύτου) [Α]ὐ̣ρ. Ἐμβρομιανῆς [Ἀ]ρ̣υκανδίδος), 79 (topos inscription from the theatre: individual names engraved on the seats in the highest row), 82 (μεγίστῳ ἐπηκόῳ θεῷ Σομ̣ε̣ν̣δε̣[ῖ]), 85/86 (Ἄρτεμις Κομβική (85 [cf. our lemma no. 1213]); Ἄρτεμις Θαρσηνική and Θερσηνική (86); epithet derived from a toponym Θερσηνός [cf. *SEG* XXXVIII 1462 L. 72]; not a new text but published in an inaccessible Turkish periodical), 88/89 ((Θεὸς) Ἥλιος), 91 (a woman γυμνασιαρχοῦσα with her husband), 122 (epitaph; fine: χρυσοῦ ⌈ο̅ ς′: 'Goldunzen': late 3rd cent. A.D.), 129 (limestone sarcophagus of Ἡρακλίου τέκτο(νος); Byzantine period), 138 (θρεπτὴ Γαμική buries Γ.Ἰούλιος Φρόντων, οὐετρανὸς ἥρως, [εὐ]χαριστίας καὶ φ̣[ιλ]|α̣ν̣δ̣ρ̣ί̣α̣ς̣ ἕν[εκεν] [qualities which qualify Gamike, not the deceased. Gamike had quite an appropriate name !, Pleket]).

Names: Εμβρομος, [Θα]ρσίμυθος (or [Θε]ρσίμυθος; cf. C.Brixhe, *BE*, 1996, no. 421), Κιλλορτης, Κα(λ)λιδαρσασις, Κ̣ο̣υαυα, Μεριμαοσσα, Μεριμυθος (or Μελίμυθος ?, C.Brixhe, *BE*, 1996, no. 421), Νεικοστέφης, Οσσυμμας, Ου(ι)δεπειμις, Παραμυθία, Παυα, Περπενδυβερις, Περπεννυνεμις, Πινταυσις, Ρικομμας, Συρτίων.

Words: ἀπογόνη, ἀριστεύσαντα [πρὸς τὸ πλ]ῆθος [but this is a misreading for ἀριστ[ί]σαντ[α τὸ πλῆ]θος, Herrmann in *EA* 28, forthcoming], ἀρχιφύλαξ (cf. our lemma no. 1150), ἔνθεμα [cf. *I.Ilion* 52 L. 13: 'Grundkapital', Herrmann], ἐξάδελφος, ἐξεκγόνη, ἐξεύρεμα, ἐπάνδρως, εὐεπίγνωτος, μνημόδουλος (no. 147; cf. *SEG* XLII 1235), πατρόθειος, προμάμμη, συναθροίζω, ταφόδουλος (in comm. ad no. 147).

CIG	*I.Arykanda*	*CIG*	*I.Arykanda*
4316	110 (a)	4316 (e)	123
4316 (b)	143	4316 (f)	147
4316 (c)	39	4316 (g)	168
4316 (d)	167	4316 (h)	108

CIG	*I.Arykanda*
4316 (i)	141
4316 (k)	112
4317	30
8924	313
8925	311
***SEG* VI**	
759	11
760	123
761	152
762	146
763/764	25
765	101
***SEG* XXXIV** 1309	25
***SEG* XXXVIII** 1443	12
SEG XLI 1341	108
***TAM* II**	
784/785	11/12
786/787	25 (a-d)
788	14
789	32
790 (probably to be combined with *I.Arykanda* no. 51)	50
791	39
792	143
793	144
794	147
795	113
796	146
797/798 (in L. 1 read now καὶ Μενδεδαρισοις Θεοῖς and in L. 4 Κενδηρᾶς; C.Brixhe, *BE*, 1996 no. 421, suggests in L. 1 ἐν Δεδαρισοις Θεοῖς)	101

TAM II	*I.Arykanda*
799	108
800	112
801	29
802	123
803	142
804	150
805	110 (a)
807	165
808	167
809	168
810	166
811	153
812	145
813	141
814	152
815	151
816	30
817	245
818	227
819/820	222/223
821	314
822	311
823	313
915/916	cf. commentary on no. 41
***IGR* III** 643	11
OGIS 569	12
Peek, *GV* 687	108
***CIL* III**	
12132	12
13625 (b)	12

1148. Arykanda. Fragment of a sympoliteia and symmachia treaty between Arykanda and Tragalassos, ca. 200 B.C.(before 188-167 B.C.). Fragment of a limestone plaque. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 1 (ph.).

- -
[.....]βουλωι[- - - - - - - - - - - - - - - -]
[...]άρου, Δαίδαλο[ς - - - - - - - - - - - -]
[..] Καλλικράτου, Ὀβρα[ωγελ - - - ἐπὶ τοῖς]
4 [α]ὐτοῖς δὲ προσέθεντ[ο - - - ὁ δεῖνα τοῦ δεῖνος]

[.].μάρχης Ἀρυκανδέων̣ [- - - - - - - - - - -]
[.]οις, ἐφ' ᾧι ὑπάρξει Τραγαλασσε[ῦσι ( )- - - -]
[.]ων καὶ τἆλλα φιλάνθρωπα, ὅσα κ̣[αὶ - - - - -]
8 συγκεχώρηται νομίζοντες Τραγα̣[λασσεῖς τὸν αὐ]-
τὸν φίλον καὶ πολέμιον, ὃν ἂν καὶ Ἀρυκ[ανδεῖς νομίζω]-
σι · ὑπάρξι δὲ καὶ τοῖς ἐξ αὐτῶν στρα[τιώταις τοῖς]
ἐν Συρίαι, ἐὰν ἐπανέλθωσιν, τὰ αὐτὰ [φιλάνθρω]-
12 πα· ἔστωσαν δὲ πρόξενοι καὶ ἀδελφοὶ κ̣[αὶ σύμμα]-
χοι Τραγαλασσεῖς Ἀρυκανδέων καὶ τ[ῶν ὑπ' αὐ]-
τοὺς τεταγμένων κωμῶν καὶ τω[- - - - - -]
[- -]σ̣ωντα̣ι· ἐὰν δέ τισιν συ̣[μμαχ- (?)- - - - -]
16 [- - - - - - -]ε̣ν̣[- -]ι̣ο̣ι̣ν̣ε̣τ̣[- - - - - - - - - - -]

I-3. Probably list of the names of the military commanders, ed.pr. || 1. e.g. Ἀγαθο]βούλωι or [Ἀριστο]βούλωι, ed.pr. || 3. Ὀβραωγελης in *TAM* II 3 905 VII E, 1064 and 1098, ed.pr. || 5. either πολ]ε̣μάρχης or [δ]η̣μάρχης, ed.pr., who tends to regard this official either as the military or as the civilian top-official; for δήμαρχος/δημαρχέω he refers to *TAM* II 2 539 (early Imperial period) and *SEG* XXXVIII 1462 LL. 80 and 82 (Hadrian's reign; in Oinoanda the demarchoi were heads of the communities in the countryside) || 5-6. τοῖς συμμά|χ]οις ?, ed.pr. || 6-8. privileges for the Tragalasseans on the basis of the symmachia with Arykanda; so far Tragalassos is only known from a Byzantine source (Life of Hagios Nikolaos from Sion) from Justinian's reign: a village situated between Myra and Arneai; perhaps identical with the ancient site at Karabel; in the Hellenistic period obviously an independent town, ed.pr., who points out that in that case Tragalassos is separated from A. by a huge mountain-range || 7-8. the subject of συγκεχώρηται is the person who also defines the privileges for Tragalassos, ed.pr., who opts for a Seleukid king, possibly Mithridates, son of Antiochos III (cf. below ad LL. 10-12) || 9. the formula is known from συμμαχία-agreements and from συμπολιτεία-treaties; the borderline between these two categories is often hard to draw || 10-12. the Lykians probably had an alliance with the Seleukids; both cities may have sent a combined contingent under the command of the polemarch or demarch of Arykanda, in the context of the Syrian wars between Seleukids and Ptolemies; in 197 B.C. Arykanda surrendered to Mithridates, son of Antiochos III (cf. *SEG* XXXVIII 859 A L. 3), who may have acknowledged territorial claims of Arykanda along the coast near Finike (cf. the demotikon Πεδιεύς in *I.Arykanda* no. 43).

1149. Arykanda. Honorary inscription for Demetrios, late Hellenistic period. Large limestone block; inscription in two columns. Ed.pr. S.Şahin, *EA* 24 (1995) 97 (ph.).

Column I: Ὁ δῆμος ὁ Ἀρυκανδέων ἐτείμησεν
Δημήτριον Ἐμβρόμου Πεδιέα ἐπαίνῳ,
χρυσῷ στεφάνῳ ἀριστείῳ καὶ εἰκόνι χαλ-
4 κῇ, προεδρίᾳ, σειτήσει ἐν πρυτανείῳ,
ἄνδρα ἀγαθὸν γενόμενον διὰ προ-
γόνω̣ν̣ καὶ [- - - - -] ἀρετῆς ἕνε-
[κεν καὶ εὐνοίας, ἧς ἔχων] διατελεῖ
8 [εἰς τὸν δῆμον τῶν Ἀρυκανδ]έων
vacat

2. For Πεδιεύς cf. *I.Arykanda* no. 43, ed.pr. || 3. χρυσὸς στέφανος ἀριστεῖος (and not ἀριστεῖον: 'mit dem goldenen Kranz Aristeion') indicates military activities of the honorand, ed.pr. [cf. our lemma no. 1113 for (στέφανος) ἀριστεῖος: 'crowns usually made of thin beaten gold' (Mitchell), as a reward for τὰ τοῦ πολέμου ἀριστεῖα ('(in the course of) heroic action'), Pleket].

Column II: Κτασαδας Διογέν[ους - - -]
Δαφνιεὺς καὶ Ορ[- - - - -]
Δύναμις καὶ Μερ[- - - - -]
4 πειμις οἱ Κτασα[δου - - - -]
ος καὶ Ποττεις Οι̣[- - - - -]
Κτασαδας Μεν[- - - - - -]
φην̣ Μερινδαση[- - - - - -]
8 θος δὲ καὶ Κλαδυν̣[- - - -]
καὶ Ουιδεπειμις κ[αὶ - - - -]
Ποττεις τὴν ε[ἰκόνα ? - - -]
φιλοστοργίας [ἕνεκεν]
vacat

Probably a list of family-members or friends, who paid for the erection of the bronze eikon, ed.pr. || 2. Δαφνιεύς: see *I.Arykanda* no. 34 || 9. cf. Ουδεπειμις in our lemma no. 1156.

1150. Arykanda. Honorary inscription for an anonymous dignitary, 2nd cent. A.D.? Limestone block. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 52 (ph.).

- -
[πρεσβεύσα]ντα εἰς τὴν βασιλίδα Ῥώ[μην] ΛΟ.Ο̣[..]
[- - - - - -]ν ὑπὲρ τοῦ Λυκίων ἔθνους καὶ τ̣ῆ̣[ς]
[πατρίδ]ος προῖκα, ἀρχιφυλακήσαντα καὶ τειμη-
4 [θέντα ὑπὸ] τοῦ ἔθνους καὶ ταῖς δευτέραις τειμαῖς,
[ἀγωνοθετ]ήσαντα μετὰ πάσης φιλοτειμίας, ἀ̣[ρ]χι (?)-
[ερασάμενον] μετὰ καὶ τῆς σεμνοτάτης γυναικὸς αὐτοῦ
[- - - - -]ς τῆς Πίγρητος ἐν πανηγύρεσι πενταετη-
8 [ρικαῖς -]γικ̣ῇ τε καὶ ἐθνικ̣ῇ καὶ τετειμημένον ὑπὸ τ̣ῶ̣[ν]
[τῆς θυμελι]κ̣ῆς καὶ ξυστικ̣ῆς συνόδων vacat

3. [δὲ πατρίδ]ος, ed.pr.; for the ἀρχιφύλαξ cf. our lemmata nos. 1186B L. 17 and 1199 L. 14, and M.Wörrle, *Chiron* 27 (1997) 413 || 5. in fine Λ.Α̣Υ̣; if there was a letter between the final sigma of φιλοτειμίας and the first Λ, one could try [κ]α̣[ὶ] λυ|[κιαρχήσαντα], ed.pr. || 7. or]στης, e.g. 'Αρί]στης, Εὐαρί]στης κτλ. , but since the gap in L. 7 initio contains at least ten letters, ---]ς τῆς is preferable, ed.pr. || 8. πολει]⟨τ⟩ικ̣ῇ, ed.pr., who rejects δημιουρ]γικ̣ῇ and refers to *SEG* XXXVIII 1462 LL. 21-23 and 105/106: the honorand was agonothetes in two categories of pentaeteric contests: the urban (πολειτικοί) and the federal (ἐθνικοί) ἀγῶνες; as to *SEG* XXXVIII 1462 LL. 21-23, he interprets the χωρὶς τῶν πενταετηρικῶν-clause as meaning that within the cate-

gory of poleitikoi agones there are pentaeteric (and more expensive) contests and contests of a different frequency (with lower prizes); he considers the Δημοσθένεια a πολιτικὸς ἀγών [but what if we regard the Demostheneia as a *private* agōn, neither organized nor financed by the city; in that case Demosthenes states in LL. 21-23 that he wants the prizes in his private agōn to be the same as those in the contests organized by the cities in Lycia, i.e. the politikoi agōnes (ὑπὸ τοῦ ἔθνους in L. 22 is synonym of ἐν τῷ ἔθνει in L. 106), except for the pentaeteric ones; the latter were probably more prestigious than the other politikoi agōnes held with a different frequency and therefore awarded higher prizes which D. wanted to avoid. The higher prestige may derive from the fact that in the perception of the ordinary citizens *pentaeteric politikai* agōnes were associated with *pentaeteric federal* agōnes. Our text shows that both categories apparently were (equally ?) prestigious and were mentioned in one and the same breath, Pleket] || 9. initio [τῆς θυμελι]κῆς, ed.pr., who refers to *TAM* II 2 496: ὑπὸ τῶν ἱερῶν ξυστικῆς τε καὶ θυμελικῆς συνόδων.

In a digression on pp. 71/72 Ş. suggests that no. 53 may well join no. 52 at the left side. No. 53 is a limestone block inscribed in two columns; the last three lines of column II may well have joined the last lines of no. 52. If that is the case the text of LL. 7-9 runs as follows:

'Αριστ̣αιν̣[έτη]ς τῆς Πίγρητος ἐν πανηγύρεσι πενταετη-
ρικαῖς πολ[ει]τ̣ικῇ τε καὶ ἐθνικῇ καὶ τετειμημένον ὑπὸ τῶ̣[ν]
τῆς θυμε[λι]κῆς καὶ ξυστικῆς συνόδων vacat

[9. τῆς, clearly visible in the drawing of col. II of no. 53 is clumsy, after τῶ̣[ν] in L. 8 in fine, Pleket] || col. I of no. 53 probably contained a honorary text for Aristainete, the wife of the honorand of the second column.

1151. Arykanda. Epitaph of Symadipylis and his wife Tedimonis, with imprecation, Hellenistic period. Limestone block. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 107 (ph.).

Τοῦτον τὸν τάφον κατεσκευάσατο Συμαδι̣πυλι̣ς Συ̣ρίου αὐτῶι καὶ
τῆι γυναικὶ αὐτοῦ Τεδιμόνει· ὅταν δὲ οὗτοι τι̣θῶ̣σι̣ν̣ εἰς τὸν τά-
φον, μηκέτι ἐξέστω μηθενὶ ἀνοῖξαι μηδὲ ἐπεισενέγκαι ἄλλο
σῶμα· ἐὰν δέ τις ἀνοίξει ἢ ἐπεισενέγκῃ ἢ ἀδικήσηι τὸν τάφον
ἢ τὸν περίβολον ἢ τὰ περιέχοντα τῶι περιβόλωι ἢ τὰ γράμματα ἀφανίσηι
καθ' ὁντινοῦν τρόπον, μήτε γῆ ἐνέγκαι αὐτῶι μήτε δένδρη καρπὸν
μήτε παιδίων ὄνησις εἴη, καὶ ἁμαρτωλὸς ἔστω εἰς τοὺς θεοὺς
πάντας καὶ πάσας vacat

1. Συμαδι̣πυλι̣ς: new name; cf. the man's name Συμμασις (*TAM* II 2 604 LL. 9 and 13/14), ed.pr. || 2. τι̣θῶ̣σι̣ν̣: 'nachdem diese ins Grab gelegt sind' [in that case one expects a passive form: τε̣θῶ̣σι̣ν̣ ?, Pleket; on the photo of the squeeze E can be seen, Herrmann] || [6-8. for the curse cf. J.Strubbe, *Arai Epitymbioi* 244/245 no. 369].

1152. Arykanda. Epitaph of Pintausis and his wife Pia, Hellenistic period. Pedimental limestone stele with akroteria and tenon. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 161 (ph.).

Τειμάνθης καὶ Πλάτων οἱ
Πινταυσιος Πινταυσει Μαραν-
διος καὶ Πιᾳ Πιλλακοου τοῖς
ἀτῶ⟨ν⟩ γόνευσιν ἥρωσιν

2-3. Μαρανδις: unattested before, ed.pr. || 3. Πιαπιλλᾳ Κοου: preferred by ed.pr. to Πιᾳ Πιλλακοου, though Πιλλακοας is attested; ed.pr.'s main argument is the absence of parallels for Πια; but cf. C.Brixhe, *BE* (1996) no. 421, who points to Hittite Piya and rejects the argumentum e silentio in this case; we give B.'s version in the text.

1153. Arykanda. The heroon of Hermaios, 1st/2nd cent. A.D. White limestone stele with relief representing a small Herakles with club (cf. L. 15), a herm (cf. L. 16), an oil-vessel on a tripod and a large amphora between a Ionian and a Corinthian column; on top of the latter two small jars; to the right of the Ionian column, remains of another column (?) and the lower left corner of another relief; inscription below the relief in a framed field. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 162 (ph.; dr.).

Τὸ ἡρῶον Ἑρμαίου τοῦ Τοαλλιο[ς]
[πε]πρυτανευκότος καὶ τὰς ἄλλα[ς ἀρ]-
[χὰς τετε]λεκότος ἐπισήμως καὶ εἰε[ρα]-
τευκό̣τ[ο]ς καὶ κεχρυσοφορηκότος τρὶ[ς]
καὶ ἐπαν[γ]ελίας καὶ ἐπίδοσεις ἀργυρικὰ[ς]
πεποιημ[ένο]υ τ[ῷ δ]ήμῳ καὶ τῇ γερουσίᾳ,
πάλιν δὲ κ[αὶ το]ῖς [γυ]μνασιάρχοις καὶ ὑπὸ-
γυμνασι[άρχοις, καὶ] δεδειπνικότος τὴ[ν]
γερουσί[αν πολλάκ]ις, καὶ γεγυμνασια[ρ]-
χηκότος [- - - -]ουσίας καὶ τεθει-
κότος το[ὺς ἀγῶνας] ἔν τε τῷ γυμνασί[ῳ]
καὶ ἐν τῷ [δρόμῳ· καὶ] πρώτου τεθεικότο[ς]
δὲ κατὰ Ι[- - - - - -]ν τοῖς Ἡρακλείοις κα[ὶ]
Ἑρμαείοι[ς - - - - -] καὶ ἐστεφανωμένο[υ]
ὑπὸ τῶν [τῆς Λυκίας ἐ]πισήμων δήμων καὶ [ὑ]-
πὸ τοῦ [Λυκίων ἔθν]ους, ὑπὸ δὲ τοῦ δήμου
τὸ τέτ[αρτον - - -]οις καὶ χρυσοῖ⟨ς⟩ στεφά-
νοις [καὶ εἰκόσιν ἐπιχ]ρύσοις· τετειμημέ-
[νου - - - - - - - -].υν καὶ τῇ τοῦ σύνπαν-
[τος - - - - - - πά]λιν δὲ καὶ ὑπὸ τῆς γε[ρου]-
[σίας ἐστεφανωμέ]νου χρυσοῖς στεφάν[οις]
[- - - - - - - - - - -]ετει... πανοπλίας [

[- - - - - - - - - - -].ọπ..... [- - -
- -

1. For Τοαλ(λ)ις cf. our lemma no. 1171 ‖ 5. initio: S.Dmitriev, *EA* 26 (1996) 109, suggests reading κατ' ἐπαν[γ]ελίας and connecting it with the preceding κεχρυσοφορηκότος τρί[ς] [impossible, since KAI is clear and the connection of ἐπαγγελίαι and ἐπιδόσεις is common, Herrmann, *EA* 28 (forthcoming) note 11] ‖ 10. the epsilon before ουσιας is clear; perhaps [τρὶς τῆς γ]ε⟨ρ⟩ουσίας ?, ed.pr. ‖ 12. or ἐν τῷ [θεάτρῳ], ed.pr. ‖ 13. κατὰ μ[ῆνα ἕκαστο]ν, ed.pr. ‖ 14. Ἑρμαείοι[ς τὰ ἆθλα], ed.pr.; in LL. 12-14 the contests in the gymnasion are referred to, Herakles and Hermes being the patrons par excellence of that institution, ed.pr. ‖ 17. τὸ τέτ[αρτον θαλλ]οῖς, ed.pr. [[θαλλ]οῖς instead of [θαλλίν]οις would be strange; the examples of θαλλῷ στεφάνῳ collected by G.Daux, *REG* 54 (1941) 218, do not fit here, Herrmann].

1154. Arykanda. Epitaph of Eutyches and his wife Artemeis, 2nd cent. A.D. Limestone sarcophagus without lid; inscription in a circular tabula ansata on the front; on the ansae indication of a hole: 'anscheinend hat man hier durch Bemalung eine tabula aus Metall imitiert'. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 120 (ph.).

Τὸ ἀνγεῖον
κατε[σκ]εύασεν
Εὐτύχης ὁ ἐλευθε-
ρωμένος ὑπὸ Κιλ-
λορτου ἑαυτῷ καὶ γυ-
ναικὶ αὐτοῦ Ἀρτέμειτι
τῇ ἐλευθερωμένῃ ὑπὸ
Παυας· ἑτέρῳ δὲ οὐδε-
νὶ {ενι} ἐξέστω ταφῆναι,
ἢ ὀφειλέσει Ἀρυκανδέ-
ων τῷ δήμῳ * φν΄
καὶ τῷ φίσκῳ
* ,αφ΄

4-5. For the manumittor Κιλλορτης cf. ed.pr.'s no. 111 ‖ 9. initially ἔνεστιν was to be inscribed, ed.pr. [rather dittography from preceding οὐδενί, Herrmann].

1155. Arykanda. Funerary altar erected by Aristainete for her daughter, 2nd cent. A.D. ? Limestone altar with mouldings and akroteria; on the altar a circular 'Aufsatz' on which a sacrificial dish is placed with omphalos. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 136 (ph.).

Ἀρισταινέτη ἡ καὶ Καλι-
δαρσασις Περπενδυβε-
ριος Ἀρυκανδὶς κατέσ-
τησα τὸν βωμὸν ὥστε
ἐπιτελεῖν τὰς νενο-
[μ]ισμένας χοὰς τῇ γλυ-
[κ]υτάτῃ θυγατρί μου με-
τὰ τὴν ἐμὴν ἀποβίωσιν
δούλας μου Μελιτίνην
καὶ Εὔνοιαν, τὰς ἐξ Ἀρ-
τέμειτος προικαίας
μου, ἃς καὶ ἐλευθερώ-
σω· ὃν καὶ κατέστησα
ἐν τῷ τοῦ πάππου μου
ἡρῴῳ, ἐν ᾧ καὶ αὐτὴ τα-
φήσομαι· τῷ δὲ αὐτῷ βω-

μῷ συνχρήσεται καὶ κο-
ράσιον Ερμαστα Οηγορα [- - - - - - -]ματος

1-3. An Ἀριστενέτη Περπενδυβεριος Ἀρυκανδίς erected an ἄγαλμα for Marcius Gratus, πραγματευτής of Titus Marcius Deioterianus in Tyriaion (cf. *SEG* XXVIII 1242; Trajanic/Hadrianic period); she is likely to be the same as the Aristainete from our text, ed.pr. || 11. προικαία: 'adjectif substantivé', C.Brixhe, *BE* (1996) no. 421; Aristainete received both slaves in her dowry (προίξ) || 13. ὃν: i.e. τὸν βωμόν, ed.pr. || 18. Οηγορα: genitive; unattested before, ed.pr.

1156. Arykanda. Honorary epitaph for Ornymythos, Roman Imperial period. Large moulded limestone base on which originally a statue of the deceased had been erected. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 137.

Παυα καὶ Ἀπολλοδότη καὶ Καλλιδαρ-
σασις καὶ Ουδεπειμις καὶ Νεο-
πτόλεμος καὶ Παρμενίσκο⟨ς⟩
4 Ὀρνύμυθον Περπεννυνεμι-
ος τὸν ἑατῶν πατέρα φιλοσ-
τοργίας καὶ μνήμης
ἕνεκεν

1-2. For Καλλιδαρσασις cf. our lemma no. 1155 || 2. for the variant Ουιδεπειμις cf. our lemma no. 1149 Col. II L. 9; ed.pr. considers it a woman's name but cf. C.Brixhe, *BE* (1996) no. 421: 'rien ne le désigne comme nom de femme'.

1157. Arykanda. Epitaph of Aichmonis, alias Ouaua, and descendants, just after 212 A.D. Limestone sarcophagus with missing lid; inscription in a tabula ansata (except for LL. 14/15). Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 125 (ph.).

Τὴν σωματοθήκην κατέστησεν Αἰ-
χμωνὶς ἡ καὶ Ουαυα Αἴχμωνος Ἀρυ(κανδὶς)
ἑαυτῇ καὶ τοῖς ἐξ αὐτῆς καὶ τῷ ἀνα-
4 τραφέντι καὶ ὑπ' ἐμοῦ Δημητρίῳ Ἰά-
σονος καὶ οἷς ἂν αὐτοὶ βουληθῶσι
συνχωρῆσαι· Αὐρ. Δημήτριος Ἰάσο-
νος Ἀρυ(κανδεὺς) κατὰ τὰ συνχωρηθέντα μοι
8 συ⟨ν⟩χωρῶ ἐνταφῆναι· Αὐρ. Ἀπολλωνίαι
Δαμᾶτος Ἀλεξίππου καὶ ἀνδρὶ αὐτῆς
Εὐνοῦτι καὶ Παρησιαστικῷ Ἐμβρόμου
καὶ γυναικὶ αὐτοῦ Παραμυθίᾳ καὶ Ζωσί-
12 μῳ δὶς καὶ τοῖς ἐξ αὐτῶν, δι' ἣν ἔχω πρὸς

[α]ὐτοῖς φιλίαν τε καὶ συνγένειαν· ἑτέρῳ
δὲ οὐδενὶ ἐξέσται ἐνθάψαι τινά, ἢ ὀφει-
λέσει τῷ δήμῳ * ,α

2. Ουαυα: cf. our lemma no. 1159, *TAM* II 3 725 and 884, and *SEG* XLI 1364 ll 8. συ(ν)χώρῳ, ed.pr.; better συχωρῶ ('nasale débile'), C.Brixhe, *BE* (1996) no. 421 in fine ll 10. ed.pr. argues that Aurelia Apollonia's husband had two names: Εὐνοῦτος (cf. *TAM* II 3 1227) and Παρ(ρ)ησιαστικός: 'Wohlwollend und Freimütig' [but Εὐνοῦτι is perhaps the dative of Εὐνοῦς (cf. *SEG* XXXVII 1807) and Parresiastikos, son of Embromos, is a separate person, married to Παραμυθία, Pleket ll 13. [α]ὐτοὺς, Herrmann].

1158. Arykanda. Epitaph of Aurelius Syntrophos and others, after 212 A.D. Limestone sarcophagus with lid; on the same podium as the sarcophagus of our lemma no. 1154; inscription in (LL. 2-11) and below (LL. 12-15) a tabula ansata on the narrow side; L. 1 above the tabula. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 121.

[Χαί]ρεται οἱ παράγοντες·
τὴν σωματοθήκην κατέστη-
σεν Αὐρ. Σύντροφος Πίγρητος
'Αρυ(κανδεὺς) ἑαυτῷ καὶ οἷς προέθαψα Ζωσί-
μῃ καὶ 'Αλύπῳ καὶ Χαρᾷ καὶ Ζωσίμῃ
καὶ γυναικὶ Αὐρ. Λιαίνῃ καὶ τέκνοις Αὐρ(ηλίοις)
Ιαμαρᾳ καὶ Συντρόφῳ καὶ 'Ιέρακι
καὶ 'Ιερατικῷ Πίγρητος φίλῳ, ἄλλῳ δὲ
οὐδενὶ ἐξέστω, οὐδὲ τοῖς προγε-
γραμμένοις τέκνοις μου συνχω-
ρῆσαι ἐνθάψαι τινά, ἢ ὁ παρὰ ταῦτα
ποιήσας ἔνοχος ἔσται τυμβωρυχίας
ἐνκλήματι καὶ ὀφειλέσει τῇ πόλει
τῇ 'Αρυκανδέων προστείμου
vacat * ,α

1. Χαίρεται = χαίρετε, ed.pr. ll 6. Λιαίνῃ = Λεαίνῃ, ed.pr. ll ed.pr. argues that this text dates from just after 212 A.D., because the present members of the family (LL. 6/7) carried the nomen Αὐρήλιος, whereas the relatives, buried earlier (LL. 4/5) had only Greek names [but the four persons from LL. 4/5 may well have been slaves of Aurelius Syntrophos; in that case the argument falls flat, Pleket].

1159. Arykanda. Epitaph for Ouaua, after 212 A.D. Moulded limestone base found near the inscription nos. 125/126; now in the Depot of the Museum of Antalya. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 139 (ph.).

Αὐρ. Πασαγάθη ἡ ἀπηλευθε-

ρωμένη ὑπὸ
Ουαυας Τρο-
κόνδου τὸν
βωμὸν τῇ εὐ-
εργέτιδι Ουαυᾳ
μνήμης χάριν

4 and 7. Ουαυα: cf. our lemma no. 1157.

1160. Arykanda. Mosaic inscription, Byzantine period. Mosaic in the basilica; inscription in a tabula ansata. Ed.pr. S.Şahin, *op.cit.* (cf. our lemma no. 1147) no. 310 (ph.).

Ἐγὼ δὲ ἐν τ̣[ῷ πλή]|θει τοῦ ἐλέους σου | εἰσελεύσομε εἰς | τὸν οἶκον σου || προσκυνήσα[ς] | πρὸς ναὸν ἅ[γι]|ον σου ἐν φόβῳ [σου]

The name of the donor (ἐγώ) may have stood in another inscription which did not survive, ed.pr. || 3. = εἰσελεύσομαι || D.Feissel, *BE* (1995) no. 733, points out that we have a quotation of *Ps.* 5 vs 8; the Septuagint has προσκυνήσω; F. wonders whether in L. 5 we have προσκυνῆσα[ι]: 'I shall enter --- in order to worship ---'.

1161. Asartaş (near Olympos). Epitaph of Apollonios, ca. 325-300 B.C. On the north-east slope of an akropolis there is a rock-cut tomb with reliefs and Greek inscriptions; the grave-chamber has two doors; at right and left of the doors representation of two standing warriors; above the doors representation of a funerary banquet: reclining man holding a rhyton; left of him two standing persons, one of whom offers a patera to the reclining man; at right a seated, veiled woman; above the banquet the inscription Ἀπολλωνίο τὸ μνῆμα and an illegible inscription of three lines mentioned by G.Işin, *Lykia* (Anadolu-Akdeniz Arkeolojisi) 1 (1994) 68-77 (ph. of the tomb, not of the inscription). On 71 I. gives a transliteration in Latin letters (APOLLONIO TO MNEMA).

1162. Boubon. Honorary inscription for Nearchos, ca. 200 A.D. Marble statue base moulded above and below; found at the site of Boubon by the late A.S.Hall in 1984 and published by ed.pr. N.Milner in D.French (ed.), *Studies in the History and Topography of Lycia and Pisidia. In Memoriam A.S.Hall* (Ankara 1994) 93/94 (ph.; translation).

Βουβωνέων ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν ταῖς ἀξίαις τειμαῖς Νέ-
αρχον τετράκι τοῦ Μολεσεος
Βουβωνέα, συνγενῆ Λυκιαρχῶν,
γονέων καὶ προγόνων πρωτευ-
σάντων τῆς πατρίδος, ἀρξάντων
τὰς πρωτευούσας ἀρχὰς ἀνα-
λόγως τοῦ γένους καὶ τῆς τά-
ξεως, σεμνὸν καὶ μεγαλό-

φρονα καὶ πάσῃ τέλιον ἀ-
ρετῇ καὶ παιδείᾳ, πρέποντα τῶν
γονέων αὐτοῦ καὶ προγό-
νων ἱερασαμένων τῶν
Θεῶν Σεβαστῶν καὶ ἐσ-
τιασάντων πάντας πλου-
σίως καὶ ἐπιδόσεις πεποιημέ-
νων, σειτομετρησάντων
ἐκτενῶς, γραμματευσάντων ἐπω-
φελῶς καὶ ἐπιδόσεις ποιησαμέ-
νων, γυμνασιαρχησάντων καὶ
τὴν θέσιν τοῦ ἐλαίου ποιησαμέ-
νων ἐν τῷ γυμνασίῳ ἐκτενῶς
καὶ πλουσίως, καὶ τὰς ἄλλας πάσας
ἀρχὰς ἐκτενῶς καὶ μεγαλοφρόνως
τετελεκότων vacat

Many ligatures || Nearchos was probably honored because he died young; in F.Schindler, *Die Inschriften von Boubon (Nordlykien)* (SB Wien 278, 3, 1972) 29 no. 6, a member of the same family is honored with a statue; he also died young and left the city heir to half his fortune, ed.pr., who suggests reading in L. 2 initio of no. 6 N[εάρχον - - (S. read IO or TO or ΠΟ, but M. points out that we may have here part of the elaborate N we find in our text (⟨S⟩)). In Schindler's no. 13 Nearchos' mother ('Αρτέμιον) is honored. The new base may have carried one of the statues of Nearchos himself and of other persons, including perhaps his mother, ordered by provision of Nearchos' will; the whole group was possibly displayed in a family monument inside the city, ed.pr.

1163. Lagbe. Site and inscriptions. D.French in *op.cit.* (cf. our lemma no. 1162) 87-92, deals with the site of Lagbe: near Büyük Alifahrettin (now Kırkpınar) on a rocky hill, ca. 1,5 km. S.S.W.; the area of the tombs is called Kemer Mevkii; modern references to the town. F. reviewed the inscriptions found at Kemer Mevkii by Ramsay and others and presents parts of the following texts:

a) **Epitaph of Aurelius Ce[--] on a rock-cut sarcophagus;** published by Smith, *JHS* 8 (1887) 253 no. 34 and E.Petersen-F.von Luschan, *Reisen im südwestlichen Kleinasien* II (Vienna 1889) 168 no. 205: the funeral fine is to be paid to the imperial treasury, the city of Kibyra (restored; but cf. the inscription under (c) below) and τῷ [κ]ατ[ὰ] | τόπ]ον μισθωτῇ | [τ]οῦ χωρίου; a similar misthotes occurs in the inscription mentioned below under (c). F. argues that Lagbe is likely to have been a dependent town of Kibyra and that the μισθωτής (conductor; 'contractor') was the manager of a civic or public estate, the equivalent of the private πραγματευτής [For μισθωτής cf. also D.Magie, *Roman rule in Asia Minor* (Princeton 1950) II 1326, Herrmann]; Lagbe was rather far away from Kibyra (40 km. as the crow flies).

b) **Epitaph of Aurelius Menis on a rock-cut sarcophagus** with the ethnikon Λαγβεύς, published by Ramsay, *AJA* 4 (1888) 16 no. 2 and Petersen-von Luschan, *op.cit.* II 168 no. 206 (cf. L.Robert, *BCH* 107, 1983, 596 note 6 = id., *Documents d'Asie Mineure*, Paris 1987, 440 note 6).

c) **Epitaph of Aurelius Krateros on a sarcophagus** published by Ramsay, *AJA* 4 (1888) 17; the funerary fine is to be paid to the fiscus, the city of Kibyra and τῷ κατὰ τόπον μισθωτῇ (cf. above sub (a)).

d) **Rock-relief and dedication (ph.) to Hermes and the Dioskouroi,** published by Petersen-von Luschan, *op.cit.* II 168 no. 207; G.Cousin, *BCH* 24 (1900) 331; cf. L.Robert, *BCH* 107, 1983, 558 no. 6 = id., *Documents d'Asie Mineure*, Paris 1987, 402 no. 6). F. gives the following text: [ὁ δεῖνα ἱερόδουλ]ος Ἀρτέμιδος Λ[αγ]βηνῆς Ἑρμεῖ καὶ Διο[σκούροις]. Petersen-von Luschan and Cousin read: [--]ΟΣ ΑΡΤΕΜ[.]ΔΟΣ[---]ΗΣ; F. suggests restoring ἱερόδουλος, referring to *SEG* XIX 802.

e) **Dedication to Artemis Lagbene;** found near Manay (now Söğüt) and published in *CIG* 4318 (b); Petersen-von Luschan, *op.cit.* II 167 no. 198; Ramsay, *AJA* 4 (1888) 16; cf. L.Robert, *BCH* 107 (1983) 596 with notes 4/5; for Artemis Lagbene cf. also *SEG* II 684 (L.Robert, *BCH* 107, 1983, 596 = id., *Documents d'Asie Mineure*, Paris 1987, 440) from Göğü on or near Oinoanda's territory, and our lemma no. 1102.

1164. Oinoanda. Documents concerning the foundation of C. Iulius Demosthenes, 124-125/126 A.D. *SEG* XXXVIII 1462; XLI 1385. On the basis of copies, squeezes and photographs made in 1972, M.F.Smith, *AS* 44 (1994) 59-64 (ph., also of parts not illustrated so far), presents the following new readings and restorations. We omit minor changes in bracketing and dotting of letters.

LL.	Smith	*SEG* XXXVIII
4	[Παρέξει δ]ὲ	[Δώσει δὲ]
10	ἄφθονόν τινα π[αρατεί]μων	ἄφθον[ο]ν τὴν ΑΓ- 5-6-ΜΩΝ
19	Ἅπασαν	Πᾶσαν
31	ἀναλώσοντα	ἀναλίσ[κο]ντα
36	ἐάν τε ἄρχων ᾖ	ἐάν τε ἄρχων
42	δευτερείου δὲ * ρ´	δευτερείου δὲ ρ´
45	δὲ μέ[λη] ?	θεάμ α[τα]
46	δαπα[νηθήσε]τα⟨ι *⟩ χ´ (AX, lapis)	δαπα[νηθήσε]τα[ι] * χ´
51	αὐτὸ[ς συ]ν[εστ]ήσατο	αὐτὸ[ς κατεστή]σατο
54	τὸν μα[καριστὸ]ν ἄνδρα	τὸν μ[ὲν - ca. 5 -ο]ν ἄνδρα
70	πολειτικὸς ἱρεὺς (or ἱ⟨ε⟩ρεὺς ?)	πολειτικὸς ἱερεὺς
71	ἀγορανόμο[ι]	ἀγορανόμο[ι] β´
74	ΟγαρσαΙ- 3-4 -Λκη	ΟΓΑΡΣΑΝ- ca. 3 -ΑΚΗ

LL.	Smith	*SEG* XXXVIII
77	Κολαβη[σσὸς (?) σὺ]ν	ΚΟΛΑΒΗ[- ca. 4 - σὺν]
78	ΠΑΝ (or Η ?) ...τυσυηρα	ΠΑΝ- ca. 5 -ΣΥΗΡΑ
	Ορβησσος ?, Ορκησσος ? or Ορσησσος ?	Ορνησσος ?
112	αὐτοῦ ἡ[μᾶς ἀπολαύειν]	αὐτοῦ [μετέχειν ἡμᾶς]
115/116	σκ[έπην πενταετίαν, εἶναι δὲ ὑμεῖν ἀτέ-λειαν πάντων τῶν ὠνίων πάσῃ τοῦ ἀγῶ]|-νος ἡμέρᾳ, ἐὰν προνοήσητε	σκ[έπην πενταετίαν - ca. 15 -, εἶναι δὲ ἀτέλειαν τὰς τοῦ ἀγῶ]|-νος ἡμέρας, ἂν προνοήσητε

1165-1201. Oinoanda. Inscriptions documenting the festivals of Oinoanda. A.S.Hall - N.Milner in *op.cit.* (cf. our lemma no. 1162) 7-47, present the inscriptions concerning the Εὐαρέστεια, Δημοσθένεια, Μελεάγρεια and the festivals founded by M.Aurelius Artemon (with his wife M.Aurelia Polykleia) and Antipatrianos, son of Androbios, respectively and deal with these festivals in their social and agonistic context. We present the entire dossier below. H.-M. present a translation of all stones and detailed commentary.

1165-1182: The Euaresteia.

1165 9-11 no. 1. **Honorary inscription and epigram for the pankratiast P.Sthenius Fronto, reign of Gordian III ?** *CIG* 4380 (m); *IGR* III 497; in 1895 Heberdey and Kalinka reviewed the text; their copy, now in the Scheden of the Kleinasiatische Kommission of the Vienna Academy, was used by H.-M.; the stone is still on the site.

A. on mouldings: vacat Ποπλίου Σθενίο[υ] | vacat Φρόντωνος | vacat Λ[.....] Λ[...] | vacat δόσει

1-2. Sthenii are on record in Kos; they or their freedmen may have moved to Asia later on, H.-M. || 3. perhaps Λ[ικιννι]α[νοῦ] || for P.Sthenius Fronto cf. our lemma no. 1182 B app.cr. ad LL. 11/12.

B. on shaft:

'Αγωνοθετοῦντος 'Ιου-
λίου Λουκίου Πειλίου Εὐ-
αρέστου πανηγύρεως
4 ε΄ [[-- ca. 8--]Σ]] Εὐαρεστεί-
ων, ἧς αὐτὸς συνεστήσα-
το ἐξ οἰκίων χρημάτων,

Πόπλιος Σθένιος Φρόν-
8 των Οἰνοανδεὺς υἱὸς Πο-
πλίου Σθενίου Λικιννια-
νοῦ στεφθεὶς ἀνδρῶν
πανκράτιον· κοινὸν
12 Λυκίων

1-3. For Iulius Lucius Pilius Euarestos see H.-M. on 26; perhaps adopted into the family of C.Iulius Demosthenes; the second gentilicium Pilius originates in Italy; the cognomen is 'of a type commonly adopted by freedmen and their descendants'; for honors awarded to him after his death cf.

our lemma no. 1174 ‖ 4. ⟦['Αντωνείων]⟧, H.-M. (cf. our lemma no. 1166 B L. 4); the Σ, tentatively read by Heb.-K. is now no longer visible; the epithet refers to Gordian III (238-244 A.D.), who suffered no damnatio memoriae; therefore the rasura is hard to explain, H.-M. ‖ [5. for συνίσταμαι in the sense of 'constituere' see A.Balland, *Fouilles de Xanthos* VII (cf. *SEG* XXXI 1316) 135 with note 145, Herrmann] ‖ 11-12. '(in the festival) open to all Lykians', H.-M., who refer to text C LL. 5/6; in their commentary they refer to a victory 'at the provincial games known as the *koinos* -- or *koina Lykion*' and 'in the pan-Lycian games'; they consider the Euaresteia 'a private foundation --- open to all Lycians' [It seems advisable sharply to distinguish federal games, organized by the Lycian League (Κοινόν) and belonging to the category of the sacred crown games, and local games, founded and financed by a private person, and belonging to the category of the money prize games; the latter could be open to all competitors, to local citizens only or - an intermediary position - to all citizens of the ethnos to which the city concerned belonged; in the case of the Euaresteia we have the latter variant, Pleket].

C: Epigram.

Παίδων μὲν τὰ πρῶτα πάλην
ἔστεψέ με πάτρη vacat
καὶ κύδηνε κλυτῇ εἰκόνι χαλ-
vacat κελάτῳ· vacat
πανκράτιον δ' ἀνδρῶν κοινὸν
Λυκίων μετέπειτα ἀράμενος πάτρῃ θῆκ' ἐρατὸν
ν ξόανον vacat

Two elegiac couplets, H.-M. ‖ 1-4. probably a victory at a closed festival for Oinoandans only (the Meleagreia: see further down), H.-M.

1166: 11-13 no. 2 (ph.). **Honorary inscription for the boxer M.Aurelius Diogenes Hermaios, reign of Gordan III.** *CIG* 4380 (n); copy by Heb.-K. in the Vienna Scheden; the stone is still in situ.

A. on mouldings: Μάρ(κου) Αὐρ(ηλίου) Διογένους [τοῦ καὶ] | 'Ερμαίου 'Ερμαίου [....] I I [..]

B. on shaft:

'Αγωνοθετοῦντος 'Ιου-
λίου Λουκίου Πειλίου Εὐ[α]-
ρέστου πανηγύρεως ε΄
⟦A[--ca.7--]N⟧ Εὐαρεστεί-
ων, ἧς αὐτὸς συνεστήσα-
το ἐξ οἰκείων χρημάτων,
Αὐρ. Διογένης ὁ καὶ 'Ερμα[ῖ]-
ος 'Ερμαίου Οἰνοανδεὺς
στεφθεὶς ἀνδρῶν πυγμή⟨ν⟩·
κοινὰ Λυκίων vacat

4. Initio ΣΛ, Heb.-K.; but H. read more than half of A for Σ and marks of rasura for Λ; the N was also read by Heb.-K.; H. restored ⟦'Α[ντωνείω]ν⟧ (cf. previous lemma) || 9. ΠΥΓΜΗ, squeeze; perhaps trace of a N in L. 10 initio, H.-M. || 10. 'open to all Lycians', H.-M.

1167: 13/14 no. 3 (ph.). **Honorary inscription for the pankratiast Aur. Demetrios, reign of Alexander Severus.** Holleaux-Paris, *BCH* 10 (1886) 229/230 no. 9; copy of Heberdey-Kalinka in the Vienna Scheden; the stone is still available; below the inscription palmbranches and a crown.

A. on moulding: Ἀγαθῇ τύχῃ · Αὐρ(ηλίου) Δημητρίου | Κορυδαλλέος vacat

2. Κορυδαλέως, H.-P.; the stone shows ΛΛΕΟC, H.-M.

B. on shaft:

Ἀγωνοθετοῦντος
διὰ βίου ἐν τῇ λαμ-
προτάτῃ Οἰνοανδέ-
ων πόλει Ἰουλίου Λου-
κίου Πειλίου Εὐαρέσ-
του πανηγύρεως πρώ-
της Σευηρείων ⟦['Αλεξ-
ανδρείων]⟧ Εὐαρεστεί-
ων, ἧς αὐτὸς συνε-
στήσατο, Αὐρ. Δημή-
τριος Γυμνασιάρχου
β΄ Κορυδαλλεὺς καὶ
Ῥοδιαπολείτης νει-
κήσας ἐνδόξως παί-
δω[ν] πανκράτιον·
κοινὰ Λυκίων vacat

1-2. Euarestos is agonothetes for life; he probably died soon after the fifth celebration, H.-M. || 7-8. ⟦['Αλεξ|ανδρείων]⟧: restored by both H.-P. and H.-M.; the latter point to other examples of rasura of Severus Alexander's name || 11. the final upsilon was partly read by Heb.-K.; H.-P. restored a sigma: γυμνασίαρχο[ς].

1168: 14/15 no. 4. **Honorary inscription for the pankratiast M.Aurelius Aphrodisios, reign of Alexander Severus.** Holleaux-Paris, *BCH* 10 (1886) 231 no. 10; copy in the Vienna Scheden.

M.Αὐρ. Ἀφροδείσιος, ἀγω|νοθετοῦντος διὰ βίου | ἐν τῇ λαμπροτάτῃ Οἰνο|ανδέων πόλει Ἰουλίου Λο[υ]||κίου Πειλίου Εὐαρέστου | πανηγύρεως πρώτης Σευ|ηρείων ⟦['Αλεξανδρείων]⟧ Εὐα|ριστείων, ἧς αὐτὸς συνεσ|τήσατο, νεικήσας ἀνδρῶν || πανκράτιον ἐνδόξως vacat | vacat κοινὰ Λυκίων vacat.

1169: 15 no. 5 (ph.). **Honorary inscription for the pankratiast L.Septimius Flavianus Flavillianus, reign of Septimius Severus.** Holleaux-Paris, *BCH* 10 (1886) 231/232 no. 11; *SEG* XXIX 1440.

['Αγωνοθετοῦντος διὰ βίου]
['Ιουλίου Λουκίου Πει]-
[λ]ίου Εὐαρέστου πανηγύ-
ρεως δευτέρας Σευηρεί-
ων [['Αλεξανδρείων]] Εὐα-
ρεστείων, ἧς αὐτὸς συν-
εστήσατο ἐξ ἰδίων χρη-
[μάτων εἰς πάντα] τὸν
vacat χρόνον, vacat
Λ. Σε. Φλ. Φλαβιλλιανὸ[ς]
[π]λειστονείκης παράδ[ο]-
[ξ]ος Οἰνοανδεὺς καὶ [Βαλ]-
[βο]υρεὺς καὶ Τλωεὺς νε[ι]-
[κ]ήσας ἀνδρῶν πανκρ[ά]-
τιον· κοινὸν Λυκίων·
['Α]θήνας ν Σάρδεις
[Λαοδι]κε[ία]ν ν Ἄργος
[-------]Σ[..]Αι Ἔφεσον ν
Νέαν Πό[λιν]

10. Λούκιος Σεπτίμιος Φλαβιανὸς Φλαβιλλιανός: on record in *IGR* III 500 Col. V LL. 1-3 as a successful pankratiast who was 'crowned in sacred games', H.-M.; cf. also *SEG* XXIX 1439 (= our lemma no. 1195) and 1441 (= our lemma no. 1196) || 11. initio: ἀριστονείκης, Heb.-K. and H.-P.; Hall's photo allows no decision but Robert's objection and preference for [π]λειστονείκης still stand, H.-M. [πλειστονείκης tallies with Fl.'s record as victor in the Euaresteia (and other games of similar standing: πλειστονίκης !). If this is the argument, the victories in LL. 16-18 (and the wreaths below) must have been added *later*; however, in the text in our lemma no. 1195 Fl. is styled hieronikes without any mention of victories in sacred crown-games; in our lemma no. 1196 hieronikes occurs in combination with several victories in sacred crown games; it seems as if strict methods of agonistic bookkeeping, providing justification of honorary titles given to an athlete, were not applied. If the victories and wreaths mentioned in our lemmata nos. 1195 and 1196 were not later additions, it means that successful international stars did not object to returning back home and participating in local prize-games, Pleket] || 16. reading of Hall || 17. cf. our lemma no. 1196 in fine.

1170: 15-17 no. 6 (ph.). **Honorary inscription for the athlete M.Aurelius Demetrios, reign of Septimius Severus.** Holleaux-Paris, *BCH* 10 (1886) 232/233 no. 12; copy by Heberdey-Kalinka in the Vienna Scheden.

'Αγωνοθετοῦντος δι[ὰ]
βίου 'Ιουλίου Λουκίου [Πει]-
[λ]είου Εὐαρέστου παν[ηγύ]-
[ρ]εως δευτέρας Σευηρεί-
[[ων 'Αλεξανδρείων]] Εὐα
ρ[εσ]-
[τε]ίων, ἧς αὐτὸς συνεσ[τή]-
[σα]το ἐξ ἰδίων χρημάτ[ων]
[εἰς] πάντα] τὸν χρόνο[ν,]
[M. Αὐρ.] Δημήτριος ὁ κα[ὶ
-ca.3]
[-ca. 4-]Σ Δημητρίου [-- κτλ.]
- - - - - - - - - - - - - - - - -

9. In fine: ὁ K[ορυ]δαλεύς ?, H.-P.; Heb.-K. saw traces of an alpha after the kappa; they noted on the left side of the base below the moulding in large letters the word ZHΛEITOY; H.-M. suggest restoring this name in LL. 9/10: ὁ κα[ὶ Ζηλ]είτη]ς (cf. *Suda* Z 55: Ζηλίτης: ὄνομα κύριον); the new reading discards the identification with the athlete from our lemma no. 1167, as suggested by H.-P.

1171: 17/18 no. 7 (ph.). **Honorary inscription for the pankratiast M.Aurelius Toalis, reign of Septimius Severus.** Holleaux-Paris, *BCH* 10 (1886) 233/234 no. 13; copy by Heberdey-Kalinka in the Vienna Scheden.

A. on mouldings: Μ. Αὐρ(ηλίου) Τοαλιου Ὀλυμπηνοῦ | vacat καὶ Ἀρυκανδέος vacat | παραδόξου vacat | Ἰουλίου Εὐαρέστου

[1. For Toa(l)lis cf. our lemma no. 1153, Pleket] || 4. '(Foundation of) Iulius Euarestus', H.-M., who point out that text A is not in H.-P.

B. on shaft:

Ἀγωνοθετοῦντος διὰ βί-
ου Ἰουλίου Λουκίου Πει-
λίου Εὐαρέστου πανηγύ-
ρεως δευτέρας Σευηρεί-
ων [[Ἀλεξανδρείων]] Εὐα-
ρεστείων, ἧς αὐτὸς συν-
εστήσατο ἐξ ἰδίων χρη-
μάτων εἰς πάντα τὸν
vacat χρόνον, vacat
Αὐρ. Τοαλις νεικήσας ἐν-
δόξως παίδων πανκρά-
τιον· κοινὰ Λυκίων
five wreaths with Ὀλύμπια,
Πύθια,
Ἄκτια, Ὀλύμπια, Ἄκτια

10. (Cf. A 1/2). Τοάλιος, H.-P.; Τοαλις, H.-M. Our athlete is the father of M.Αὐρ. Τοαλις δὶς Ὀλυμπηνὸς καὶ Ἀρυκανδεύς on record in Limyra (*CIG* 4311), H.-M., who interpret the Olympia, Aktia and Pythia as 'local versions of the original contests, because T. is only a παράδοξος, not a ἱερονείκης' [The five wreaths are likely to have been added later, when Toalis was successful on the international level (admittedly, the lettering seems similar to that of the main text); surely the Aktia are not known to have been organized in places other than Nikopolis; ἰσάκτιοι ἀγῶνες are known elsewhere, but that is a different matter, Pleket].

1172: 18 no. 8 (ph.). **Dedication of a statue of Phoibos Apollo, reign of Philippus Arabs ?** G.Cousin, *BCH* 24 (1900) 342 no. 6; copy of Heberdey-Kalinka in the Vienna Scheden.

Τὸν πάτριον μέγαν
θεὸν Φοῖβον Ἀπόλλωνα
ὁ δῆμος ὁ Τερμησσέων τῶν
πρὸς Οἰνοάνδοις, ἀγωνοθε-
τοῦντος διὰ βίου Λουκίου
Κρεπερηίου Φρόντωνος Οἰ-
νοανδέος πανηγύρεως Ϝ΄
ἐπιτελουμένης ἀπὸ δω-
ρεᾶς Ἰουλίου Εὐαρέστου

3-4. For 'the Termessians at Oinoanda' cf. *SEG* XXXVIII 1462 A app.cr. ad L. 2 || 4-7. the Creperii are attested on Delos in the late republican period and in Attaleia in the 2nd cent. A.D.; Euarestos probably became incapacitated or died after the fifth celebration; his money remained available (cf. LL. 8/9) but another became agonothetes dia biou at the sixth celebration, H.-M.; for

L.Crep.Fronto cf. also the next lemma || 7. in fine: the reading F is shown to be correct by the inscription in our next lemma; all scholars read F, except for Bean, who noted λF.

1173: 18/19 no. 9. **Honorary inscription for L.Crepereius Fronto, reign of Philippus Arabs ?** G.Cousin, *BCH* 24 (1900) 343 no. 7; copy by Heberdey-Kalinka in the Vienna Scheden.

'Αγωνοθετοῦντος | διὰ βίου τοῦ ἀξιολλογωτάτου Λ(ουκίου) Κρεπερηίου Φρόντωνος || πανηγύρεως γυμνικῆς Ϝ´ θυμ(ελικῆς) vacat

Probably to be read as a pair with the text in the preceding lemma, H.-M., who report that in the Vienna Scheden there is a copy by Kalinka of an unpublished funerary text mentioning a [Στέ]φανος δοῦλος πραγματευτὴς Λουκίου Κρεπερηίου Φρόντωνος: the Creperii were a wealthy family of landowners || 5-6. from the text in our lemma no. 1182B we learn that during the fifth celebration Euarestos, who was a γραμματικός (cf. the next lemma), appropriately had added musical contests to the gymnastic: the contest became an ἀγὼν γυμνικὸς καὶ θυμελικός; however, so far no statue bases have been found for victors in such artistic contests; inversely, the Demostheneia (cf. *SEG* XXXVIII 1462) started as an artistic agon, with a small gymnastic agonarion for citizens only attached to it, but began to produce statues not until official athletic contests were added later, H.-M.

1174: 19 no. 10 (ph.). **Honorary inscription and epigram for the deceased Iulius Lucius Pilius Euarestos, just after 244 A.D.** Heberdey-Kalinka, *Bericht über zwei Reisen im südwestlichen Kleinasien* (Denkschr.Akad.Wien 45; 1896) 49 no. 65.

A. on moulding: ['Ιουλ]ίου Εὐαρέσ[του]

B. on shaft:

['Ιού]λιον Λούκιον Πείλιον Εὐ-
[άρε]στον, γραμματικὸν ἀλει-
[τ]ούργητον, ἐπὶ ἤθει καὶ κοσ-
[μ]ιότητι βίου ἐπαινετόν, φιλό-
[πα]τριν, ἐξ ἰδίας δωρεᾶς καὶ φι-
[λ]οτειμίας πρῶτον τῶν ἐν
τῇ πατρίδι συνστησάμενον
ἀγῶνα κοινὸν Λυκίων θέμι-
δος πενταετηρικῆς ἔκ τε ἀν-
δριάντων καὶ θεμάτων, ποιη-
σάμενον δὲ καὶ ἐπιδόσεις
χρημάτων εἴς τε νομὰς καὶ
τέρψεις πανηγυρικάς, ἡ πα-
τρὶς βουλῆς καὶ δήμου κρίσει
vacat

2-3. ἀλειτούργητον: *Digesta* 50.27.6 shows that a small city like Oinoanda could award immunities to three grammatici, H.-M., who assume that Euarestos did not make his fortune from teaching but from local estates [But in the inscription in our lemma no. 1182B E. himself claims to have 'earned his living from the Muses'; and we know that in the early third cent. A.D. (?) in Ephesos a

grammatikos was councillor of the city (and liturgy-exempt): cf. R.MacMullen, *Roman Government's Response to Crisis* (1976) 49 and 234 note 3; cf. also note 5 for further evidence on exemption; an inscription from Mylasa in honor of the grammatikos T.Claudius Anteros shows what such a man could do for his city and how respectable he was (J.Crampa, *Labraunda* III 2 no. 66; cf. also our lemma no. 1694), Pleket] || 6. πρῶτον: since before Euarestos C.Iulius Demosthenes is known to have founded a pentaeteric contest, the novelty of E. may lie in the funding of statues, H.-M., who add that the praise may also have been a mere convention || 11-13. for festival bounties and entertainments cf. *SEG* XXXVIII 1462 LL. 25-27 and 44-46 and our lemma no. 1187, H.-M.

C. Epigram (under B):

Ὣς σὺ μὲν οὐδὲ θανὼν ἀπο-
λεῖς
κλέος, ἀλλὰ μέγ' οἴσεις ἄ-
φθιτον ἀνθρώποις αἰὲν ἔχων
4 vacat ὄνομα vacat

This elegiac couplet borrows from *Theognis* vs. 245/246 and *Od.* 24.93, H.-M.

1175: 19/20 no. 11 (ph.). **Honorary inscription for the boxer Aurelius Mos, reign of Alexander Severus.** Limestone base moulded above and below; copy of Heberdey-Kalinka in the Vienna Scheden, adapted by Hall.

A. on moulding:

Heberdey:
[- ca. 2-]ΜΩ[--ca. 6--]ΑΤΕΟΣΚΑΙΤΕΡΜΗΣΣΕΩΣ | [- - - - - - - - - - -
]ΚΟΥ[.]Ο[.]Ν | [- - - -]Ο[..]ΛΟΝΕΙΚΟΝΠΑΡΑ | [- - - - - - - - - - -
]Ν[..]ΣΓΛ[--ca. 6--] || ΙΟΥΛΙΟΥΕΥΑΡΕΣΤΟΥ
Hall:
[Αὐρ.] Μω[τος Χωμ]ατέος καὶ Τερμησσέως | [- - - - - - - -]ΚΟΥ[.]Ο[.]Ν
| [- - - - - - ἱερ]ονείκο[υ] παραὶ[δόξου τῆ]ς πα[νηγύρε-
ως ?] || Ἰουλίου Εὐαρέστου

1. Choma: 30 km. Southeast of Oinoanda; Τερμησσέως: probably Termessus Maior rather than Oinoanda (πρὸς Οἰνοάνδοις), H.-M. || 3. Heberdey's copy has ΛΟΝΕΙΚΟΝ, but H.-M. reject περιο]δονείκο[υ] because it does not fit Mos' records [but ἱερ]ονείκο[υ] does not fit either, because the inscription records only one victory in a *money*-game; there seem to be no traces of wreaths with names of ἱεροὶ ἀγῶνες below the text; but the title may, of course, have been engraved, because the honorand indeed had won in sacred-games; honorary inscriptions are not records of agonistic bookkeeping, Pleket].

B. on shaft:

Ἀγωνοθετοῦντος διὰ βί-
ου Ἰουλίου Λουκίου Πειλεί-
[ο]υ Εὐαρέστου πανηγύρε-
4 [ω]ς δευτέρας Σευηρείων
[[Ἀλεξανδρείων]] Εὐαρεσ-
τεί[ων], ἧς αὐτὸς συνεστή-
σατο ἐ[ξ] ἰδίων χρημάτων
8 εἰς πάντα τὸν χρόνον,

[A]ὐρ. Μως β΄ νεικήσας ἐνδό- vacat Λυκίων vacat
[ξ]ως ἀνδρῶν πυγμήν· κοινὰ

1176: 20/21 no. 12 (ph.). **Honorary inscription for the wrestler Aurelius Aristomenes, reign of Alexander Severus.** Limestone statue base moulded above; copy in the Vienna Scheden.

A. on moulding: Ἀγαθῇ Τύχῃ· | [Α]ὐρ(ηλίου) Ἀριστομένους Γαγάτου
B. on shaft:
Ἀγωνοθετοῦντος
διὰ βίου ἐν τῇ λαμ-
προτάτῃ Οἰνοανδέων [πό]-
λει Ἰουλίου Λουκί-
ου Πειλίου Εὐαρέστου
πανηγύρεως πρώτης
Σευηρείων ⟦[Ἀλεξανδρεί-
ων]⟧ Εὐαρεστείων, ἧς αὐτὸς
συνεστήσατο, Αὐρ. Ἀριστ-
ομένης Κενδεου Γαγά-
της νεικήσας ἐνδόξως
[π]αίδων πάλην· κοινὰ Λυ-
vacat κίων vacat

10-11. Gagae lies in the extreme Southeast corner of Lycia, near Korydalla (for which cf. our lemma no. 1167), H.-M.; another victor from Gagae in our lemma no. 1184.

1177: 21 no. 13. **Honorary inscription for the wrestler M.Aurelius Krateros, reign of Alexander Severus.** Limestone statue base found and copied by Heberdey-Kalinka in 1895 in the same rubble as the texts in our lemmata nos. 1174 and 1176; copy in the Vienna Scheden.

Μ. Αὐρ. Κράτερος ἱε-
ρονείκης παράδοξο[ς]
Τελμησσεὺς καὶ Κα[ι]-
σαρεὺς Κιβυράτης νει-
[κή]σας ἐνδόξως ἀνδρῶν
πάλην, ἀγωνοθετοῦν-
τος διὰ βίου Ἰουλίου Λου-
[κί]ου Πειλίου Εὐαρέστου
ἐν τῇ [λ]αμπροτάτῃ Τερ-
μησ[σέων τῶν] πρὸς Οἰνο-
[άνδοις πόλει] Σε[υη]ρείων
⟦[Ἀλεξανδρείων]⟧ [Εὐ]αρεσ-
[τείων - - - - - ἀ]χθέν-
[των - - - - - - - - - -]
vacat

1-2. For ἱερονείκης cf. our lemma no. 1175 app.cr. ad A L. 3.

1178: 21/22 no. 14 (ph.). **Honorary inscription for the boxer Aurelius Diogenes.** Limestone statue base; copy of Heberdey-Kalinka in the Vienna Scheden.

Ἀγωνοθε[τ]οῦ[ντος διὰ βί]- [του]
ου πανηγύρεω[ς ... Ἰουλίου]
Λουκίου Πειλίο[υ] Εὐαρέσ-
γραμματικοῦ ἀλιτουργήτου
ἰδίας πανηγύρεως, ἧς αὐτὸς

συνεστήσατο ἐ[ξ] ἰδίων χρη-
μάτων εἰς πάντα τὸν αἰῶ-
να, Αὐρ. Διογένης Οὐαλλε-
ρίου Λουκίου Οὐαλερίου
Μαξίμου Μείλ̣ω̣[νο]ς Οἰνοαν-
δεὺς νεικήσας ἐνδόξως
παίδων πυγμὴν καὶ στε-
[φθ]ε̣ὶ̣ς τὸν ἀνδριάντα τῇ
πατρί[δι]· ν κοινὰ Λυκίων

2. The number of the celebration is lacking and therefore the stone cannot be dated exactly, H.-M. || 4. cf. our lemma no. 1174 LL. 2/3 || 8-10. 'son of Val(l)erius Lucius, son of Valerius Maximus, son of Milo', H.-M. [or perhaps son of Valerius Milon, son of Lucius Valerius Maximus ?, Pleket] || 13-14. the victor (or his family, so H.-M.) paid for his own statue, thereby relieving Euarestos from the cost (cf. our lemma no. 1174 L. 10) and adding to his own prestige.

1179: 22/23 no. 15 (ph.). **Honorary inscription for the wrestler M.Aurelius Ammianos, 235-238 A.D. (reign of Maximinus Thrax).** Limestone statue base; copy in the Vienna Scheden.

['Αγωνοθετοῦντος διὰ βίου 'Ιου]-
[λίου Λουκίου Πειλ]ί̣ου Ε[ὐα]-
[ρέστου Οἰνοα]ν̣δέ̣[ως] γραμ[μα]-
[τικοῦ ἀλιτο]υ̣ργή̣τ[ο]υ εὐτυ-
[χῶς πα]ν̣ηγύρεως τετάρ̣[της],
[Μᾶρκ]ος Αὐρήλιος 'Α[μ]μιαν-
[ὸς 'Αμ]μιανοῦ δὶς Κροίσσου Οἰ-
[νοα]ν̣δεὺς ὁ ἀξιολογώτατος
[ἀγω]νισάμενος ἐνδόξως [κοι]ν-
ὸν Λυκίων νεικήσας ἀνδρῶν
vacat [π]άλην vacat
vacat
Λεοντ̣ίου vacat

6-7. The victor probably was cousin to M.Aur. Antimachos on record in our lemma no. 1183, H.-M., who point out that their grandfather Ammianos had a freedman 'Αβασκαντίων, buried with his wife Θάλλουσα in a tomb in Oinoanda (Heb.-K., *op.cit.* (cf. our lemma no. 1174) no. 73) || 12. the epsilon in Λεοντίου is lunate, unlike the rest of the text: a later addition when the base was re-used or the signum of our athlete, H.-M., who prefer the latter.

1180: 23 no. 16. **Honorary inscription for the boxer Aurelius Eutyches, undated.** Upper part of a moulded statue base seen by Heberdey in 1895; copy in the Vienna Scheden; not refound by H.-M.

Αὐρ. Εὐτύχης Πυθίω[νος]
Παταρεὺς νεικήσας ἐν[δό]-
[ξ]ως ἀνδρῶν πυγμήν,

4 [ἐν τῇ λαμ]προτάτῃ Οἰ[νοαν]-
[δέων πόλει] ἀγ[ωνοθετοῦ]-
[ντος - - - - - - - - - - -]

Probably a victory in the Euaresteia, H.-M.

1181: 23 no. 17 (ph.). **Honorary inscription for the boxer [--], son of Artemon, undated.** Bottom part of a moulded limestone base; copy of Heberdey in the Vienna Scheden; refound by H.-M.

[- -]ΟΙΙ[- - Ἀρτέ]-
μωνος Ερπιου Α[-ca. 3-]
[ν]εικήσας ἐνδόξω[ς]
4 [π]αίδων πυγμήν·
[κ]οινὰ Λυκίων
wreath

[2. For Ερπιου cf. *SEG* XLII 1223 L. 14, Herrmann] ‖ 5. 'A pan-Lycian festival, hence, the Euaresteia', H.-M.

1182: 23-26 nos. 18A and B (ph.). **Honorary inscription and epigram for Iulius Lucius Pilius Euarestos, 238-244 A.D.** Two separate blocks together forming a statue base standing close to the stones which carry the texts in our lemmata nos. 1165 and 1166. Text A on the shaft of the upper block, with plain moulding; text B on the shaft of the lower block; copy in the Vienna Scheden.

A:
Ἰούλιον Λούκιον Πείλιον Εὐάρεσ-
τον φιλόπατριν γραμματικὸν ἀ-
λιτούργητον καὶ μεγαλόφρονα ἀ-
4 γωνοθέτην διὰ βίου ἰδίας δωρεᾶς, ἣς
αὐτὸς συνεστήσατο ἐξ ἰδίων χρη-
μάτων εἰς πάντα τὸν αἰῶνα, πανηγύ-
ρεως πέμπτης κατὰ τὴν ἰδίαν αὐ-
8 τοῦ διαταγὴν καὶ τὴν τῆς βουλῆς καὶ
[τ]οῦ δήμου κρίσιν ν ἡ πατρίς vacat

The city honored Euarestos on the occasion of the 5th panegyris in accordance with his own instructions, which were probably part of a major change in the terms of the endowment in connection with the addition of musical contests (see text B), H.-M.

B: Αἰὲν ἀγ[ων]οθετῶν ἀέθλο[υς] σθε[ν]αροῖ vacat σιν ἔθηκα vacat
[ἐν σ]ταδίοισι κλυτοῖς γυμνάδος Ἡρακλέους,
[ἀ]λλὰ τὸν ἐγ Μουσῶν σφέτερον βίον ἀθρύσ⟨α⟩ντ[α]
4 [ἐ]χρῆν καὶ Μούσαις δῶρα πορεῖν ἰδίαις·
τοὔνεκα δὴ πέμπτην τηνδεῖ θέμιν αὐτὸς ἀνύσας
καὶ θυμέλαις ἀέθλους μουσοχαρεῖς ἐθέμην,

Λητοΐδου Φοίβου δὲ ταγαῖς ἱεραῖσι πιθήσας
'Αλκείδῃ σθεναρῷ Μοῦσαν ἐπηγλάισα·
καί μοι τέκνα, πόλι⟨γ, γ⟩ῆν εὔχομαι ἀθανάτοισιν
αἰὲν ἀπημάντως τάσδε τελεῖν συνόδους·
σεῖο συνευνέτιδος κλεῖνος κάσις ἔγραφε{ν} ταῦτα,
ν Φρόντων, ἀσκήσας νοῦν ἐὸν ἐν γραφίσιν
vacat
vacat
τήνδε σοί, ὦ πάτρη γλυκερή, πέμπτην θέμιν α[ὐ]τὸ[ς]
[[αὐτὸς]] ν Εὐάρεστος ἐγὼ γηθόμενος τέλεσα
καὶ πέμπτας τασδεὶ τίθεμαι πάλιν εἰκόνα[ς] αὐτὸ[ς]
χαλκείας, ἀρετῆς σύμβολα καὶ σοφίης·
πλεῖστοι μὲν γὰρ ἔθηκαν ἀέθλια καλὰ πόλεσ⟨σ⟩ι
τεθνεότες, ζωὸς δ' οὔτις ἐφημερίων·
μοῦνος δ' αὐτὸς ἐγὼν ἔτλην τόδε, καί ῥ' ἐμὸν ἦτο[ρ]
γηθεῖ τερπό⟨με⟩νον χαλκελάτοις ξοάνοις·
τοιγὰρ μῶμον ἀνέντες ὅσοι φθόνον αἰνὸν ἔχουσ[ιν]
μειμηλοῖς ὅσσοις εἰσίδετ' εἰκόν' ἐμήν

3. ΑΘΡΥΣΟΝΤΑ, lapis; Euarestos was *grammatikos* (cf. our lemma no. 1174) || 6. μουσοχαρής: 'pleasing to Muses' rather than 'delighting in Muses' (*LSJ*), H.-M. || 7. E. may have obtained an oracle from Apollo, perhaps Klarian Apollo, H.-M. || 8. 'I gave the Muse as adornment to mighty Alcides', H.-M.; cf. the text in our lemma no. 1173, which shows that the sixth panegyris indeed was both gymnastic and musical || 9. ΠΟΛΙΣΤΗΝ, lapis; corrected by W.Peek || 11-12. either E. speaks personally here and Φρόντων is vocative or Φρόντων is nominative and wrote this epigram, because E. was no longer capable of writing epigrams (cf. our lemma no. 1172 app.cr. ad LL. 4-7), H.-M., who in their translation opt for the latter and identify Phronto with P.Sthenius Fronto (cf. our lemma no. 1165) rather than with L.Crepereius Fronto (cf. our lemmata nos. 1172 and 1173). Fronto apparently married Euarestos' sister || 17-19. for this claim and its value cf. our lemma no. 1174 app.cr. ad L. 6 [does E. really claim 'to have been the first to set up a series of Games "while alive"' (so H.-M.) or does he merely claim to have been the first to have financed statues for victorious athletes while alive, others having awarded statues only after their death, i.e. by testament ?, Pleket] || on 26-30 H.-M. analyze the social and agonistic context of the Euaresteia with interesting reflections, inter alia, on the social status of athletes, the monopoly of heavy athletes on statue bases, which reflects the popularity of their disciplines rather than the program of the contests, which may well have included light athletics, on the decline of athletics and culture after ca. 260 A.D. (the last recorded honorary inscription cf. our lemma no. 1183) and the chronology of the Euaresteia and the other festivals mentioned below.

1183-1185: The Demostheneia.

1183: 30/31 no. 19. **Honorary inscription for the wrestler M.Aurelius Onesiphoros, 260 A.D.** G.Cousin, *BCH* 24 (1900) 344 no. 10; copy of Heberdey-Kalinka in the Vienna Scheden.

A. on moulding: Ὀνησιφόρου
B. on shaft:
Ἀγωνοθετοῦντος
τοῦ ἀξιολογωτάτου
M. Αὐρ. Ἀντιμάχου
Κροίσου Ἀμμιανοῦ
Κροίσου πανηγύρεως θυμελικῆς λδ΄,
προγονικῆς αὐτοῦ δωρεᾶς Γ. Ἰουλ. Δημοσθένους, καὶ τοὺς ἀνδριάντας καὶ τὰ θέματα τοῦ γυμνικοῦ ἀγῶνος ἐξ οἰκείας φιλοτειμίας παρασχομένου,
M. Αὐρ. Ὀνησιφόρος Ἑρμαίου τοῦ καὶ Ἑρμογένους Αἰλ. Ἑρμαίου, νεικήσας ἐνδόξως παίδων πάλην τὸν ἀνδριάντα
vacat ἀνέστησεν

3-5. For M.Aurelius Antimachos cf. our lemma no. 1179 app.cr. ad LL. 6/7 || 6. the 34th celebration is in 260 A.D., H.-M., who in their commentary on their no. 20 (our next lemma) argue that the first celebration took place in 128 A.D. || 7-13. for Demosthenes' foundation of a πανήγυρις θυμελική cf. *SEG* XXXVIII 1462; this agon included a gymnastic *agonarion* for citizens only (B LL. 23/24) with modest prize money; Antimachos turned this *agonarion* into a 'grand pan-Lycian event, with funding for prizes and statues', H.-M. in their commentary on no. 20; Euarestos also financed prizes and statues for his agon (cf. our lemma no. 1174 LL. 9/10) || 14. the victor was a nephew to Aurelius Onesiphoros Hermaios, on record in our lemma no. 1197, H.-M.

1184: 31 no. 20. **Honorary inscription for Aurelius Onesim(e)ion, 260 A.D.** G.Cousin, *BCH* 24 (1900) 345 no. 11; copy of Heberdey-Kalinka in the Vienna Scheden.

A. on moulding: Ὀνησιμίωνος
B. on shaft:
Ἀγωνοθετοῦντος
τοῦ ἀξιολογωτάτου
M. Αὐρ. Ἀντιμάχου
Κροίσου Ἀμμιανοῦ
Κροίσου πανηγύρεως θυμελικῆς λδ΄,
προγονικῆς αὐτοῦ δωρεᾶς Γ. Ἰουλ. Δημοσθένους, καὶ τοὺς ἀνδριάντας καὶ τὰ θέμ[α]τα τοῦ γυμνικοῦ ἀγῶνος ἐξ οἰκείας φιλοτειμίας παρεσχημένου,
Αὐρ. Ὀνησιμείων Γαγάτη[ς]

1-13. Cf. the preceding lemma; in L. 6 C. gave λζ΄, corrected by Heb.-K. into λδ΄ (confirmed by G.E.Bean) || in fine C. restored two more lines: [νείκησας -- | τὸν ἀνδριάντα ἀνέστησεν]; H.-M. point out that neither on the squeeze nor in Heb.-K.'s drawing anything appears below L. 14;

since this statue base lies side-by-side with no. 19, a heavy athletics victory is likely to have been recorded.

1185: 32 no. 21 (ph.). **Honorary inscription for C.Iulius Demosthenes, between 103-114 A.D.** Heberdey-Kalinka, *op.cit.* (cf. our lemma no. 1174) 47 no. 62; *IGR* III 487. Re-used gray limestone block; copy of Heberdey-Kalinka in the Vienna Scheden.

[Γ. Ἰούλιον Δημοσθένη κτλ. ἐπίτροπον
Αὐτοκράτορος Καίσαρος Νέρουα Τραιανοῦ
Σεβαστοῦ Γερμανικοῦ Δα]-
κικοῦ ἐπα[ρχεία]ς Σικε[λίας]
καὶ τῶν ἄλλων τῶν Σι[κελίᾳ]
συντελουσῶν νήσσω[ν (sic) γενό]-
μενον ἀρχιερέα τῶν [Σεβασ]-
τῶν καὶ γραμματέα Λυ[κίων]
τοῦ κοινοῦ καὶ ἀγωνοθέ[την]
τῶν πενταετηρικῶν μ[εγάλ]-
ων ἰσολυμπίων Οὐεσ[πα]-
vacat σιανείων vacat
Μολης δὶς τοῦ Λουβασιο[ς]
τὸν ἑαυτοῦ ἐξάδελφον
καὶ εὐεργέτην vacat

For Demosthenes' career cf. M.Wörrle, *op.cit.* (cf. *SEG* XXXVIII 1462) 55-76 ‖ 6-9. a ἱερὸς ἀγών organized by the Lycian League (not in Oinoanda), H.-M. ‖ 10. Τουλουβασιο[ς], Heb.-K. and *IGR*; the name Λουβασις occurs thrice in an unpublished Oinoandan inscription and should be restored in *IGR* III 1504 in L. 2 (*IGR*: Οὐβάσιος), H.-M. ‖ 11. Moles' father, son of Loubasis, married a sister of Demosthenes' father C.Iulius Apollonios, H.-M., who point out that *IGR* III 1505 honors Claudia Helena, Demosthenes' great-granddaughter rather than an unknown member of his family.

1186-1187: Festival of Marcus Aurelius Artemon and his wife Marcia Aurelia Polykleia.

1186: 32-34 no. 22 (ph.). **Honorary inscription for Marcus Aurelius Artemon, 240-250 A.D.** Holleaux-Paris, *BCH* 10 (1886) 219 no. 3; *IGR* III 489; *OGIS* 566. Limestone base with moulding above; copy of Heberdey-Kalinka in the Vienna Scheden.

A. on moulding: Αὐρ(ηλίου) Ἀρ[τέμωνος]
B. on shaft:
Τερμησσέων τῶν π[ρὸς Οἰ]-
νοάνδοις ἡ βουλὴ [καὶ ὁ]

δῆμος καὶ ἡ γερουσί[α ἐτεί-
μησεν ταῖς πρεπούσα[ις τει-
μαῖς καὶ ἀνδριάντος ἀνασ[τάσει]
τὸν ἀξιολογώτατον Μᾶρκο[ν]
Αὐρήλιον Ἀρτέμωνα δὶς Ἀπ[ο-
[λ]λωνίου τοῦ Ἀρτέμωνος [Ἀπ-
[ο]λλωνίου δὶς Ὀρθαγόρου γέν[ει]
διαπρέποντα, ἄρξαντα πᾶσ[αν]
ἀρχὴν καὶ λειτουργίαν ἐπιφα[νῶς]
καὶ μεγαλοφρόνως, παρασχόμ[ε]-
[ν]ον ⟨δ⟩ὲ καὶ ἐν τῇ σειτοδείᾳ ἐξῆς τ[ὰ]
[π]άντα τῶν ἐπιτηδίων τοῖς πολ[εί]-
ταις εἰς εὐετηρίαν, καὶ ἐν τῷ ἔθν[ει]
ἡμῶν τελέσαντα ὑποφυλακία[ν]
καὶ ἀρχιφυλακίαν, καὶ τὸν καθ' [ἅπα]-
ντα εὖ ποιοῦντα ἄνδρα φιλόπατριν,
χαρισάμενον σὺν τῇ γυναικὶ αὐ-
τοῦ καὶ συστησάμενον εἰς πάντα
τὸν αἰῶνα πανήγυριν ἀγώνων
θυμελικοῦ καὶ γυμνικοῦ ἐκ πάν-
των Λυκίων, καλέσαντα καὶ τὰς
λαμπρὰς πόλεις Τερμησσὸν
τῆς Παμφυλίας τὴν ἀνέκαθεν
συνγενίδα καὶ τὴν Καισαρέων
Κιβυρατῶν τῆς Ἀσίας πόλιν,
ἐπὶ ἀνδριᾶσιν καὶ θέμασιν, κατα-
λελοιπότα καὶ νομὰς τοῖς πο-
λείταις ἐν τῷ χρόνῳ τῆς πανηγ-
ύρεως, ἀ[γωνο]θέτην διὰ βίου,
[εὐν]οίας ἕνεκεν

1. Cf. our lemma no. 1172 app.cr. ad LL. 3/4 || 12-13. παρεσχομ[έιν]ον, H.-P.; corr. Heb.-K. || 13. TE, lapis || 16. ὑποφυλακία: for that function cf. *SEG* XLIII 970 || 17. ἀρχιφυλακία: cf. our lemmata nos. 1150 L. 3 and 1199 L. 14 || 19. for his wife see next lemma || 24-27. for Pamphylian Termessos and Kibyra cf. also our lemmata nos. 1175 and 1177, recording victors from Termessos and Kibyra in the Euaresteia, otherwise a pan-Lycian contest; in so far as Artemon made a special point of including Termessians and Kibyrans, he may have intended to go one better than Euarestos, H.-M. || 28. for this formula cf. our lemmata nos. 1174 LL. 9/10, 1183 LL. 9/10 and 1184 LL. 9-11; cf. also our lemma no. 1182B for the concept of prizes and statues given by Euarestos || 28-29. Artemon obviously died after a full career || Artemon and his wife probably intended to outdo Euarestos, H.-M. (on 30).

1187: 34/35 no. 23 (ph.). **Honorary inscription for Marcia Aurelia Polykleia, 240-250 A.D.** G.Cousin, *BCH* 24 (1900) 338 no. 1; copy in the Vienna Scheden.

[T]ερμησσέων τῶν πρ[ὸς]
Οἰνοάνδοις ἡ βουλὴ καὶ [ὁ]
δῆμος καὶ ἡ γερουσία ἐτε[ί]-
μησεν εἰκόνι χαλκῇ τὴν
ἀξιολογωτάτην Μαρκί-
αν Αὐρηλίαν Πολύκλειαν
Μολητος Μαυσώλου Μόλη-
τος,
γυναῖκα τοῦ ἀξιολογωτάτου
Μάρκου Αὐρηλίου Ἀρτέμω-
νος
β΄ Ἀπολλωνίου, μεγαλο-
φροσύ-
νῃ διαπρέπουσαν, δωρησαμέ-
νην καὶ συστησαμένην μετὰ
τοῦ
ἀνδρὸς εἰς τὸν πάντα χρόνον
καὶ αἰῶνα ἐξ οἰκείας φιλο-
τειμίας ἀγῶνας θυμελικὸν
καὶ γυμνικὸν ἔκ τε Λυκίων
πάν-
των καὶ τῆς ἀνέκαθεν συγγενί-
δος ὑπαρχούσης Τερμησσέων
τῆς Πανφυλίας, καὶ τῆς Καισα-
ρέων Κιβυρατῶν τῆς Ἀσίας,
τῶν λαμπροτάτων πόλεων,
ἀνδριάντων καὶ θεμάτων
ἆθλα θεμένην, ὁρίσασαν ἐν
τῷ χρόνῳ τῆς πανηγύρεως
διανομῆς τοῖς μὲν πεντακο-
σίοις ἀνὰ (δηνάρια) δέκα, τοῖς
δὲ δημό-
ταις ἀνὰ (δηνάρια) δύο, καὶ
σεβαστο-
φόροις διενεκεῖσι καὶ ἰδίᾳ τοῖς
ἐξῆς αἱρουμένοις πρὸς ἡμέρας
τρεῖς σεβαστοφόροις καὶ μαστει-
γοφόροις ἑκάστῳ ἡμερήσιον
(δηνάριον) ἕν, εὐνοίας χάριν
ἀμει-
ψαμένη vacat

15. In fine [τε], C. II 23-32. obviously Polykleia defined the bounties left by her husband's will (cf. preceding lemma LL. 28-31); for the pentakosioi cf. *SEG* XXXVIII 1462 L. 26, with app.cr.; for the sebastophoroi and mastigophoroi cf. ibidem LL. 61-65; the perpetual sebastophoroi may have been appointed by the city, H.-M. II none of the victors' statues appears to have survived; this suggests that relatively few celebrations of this new festival took place, H.-M.

1188-1190: The Festival founded by Antipatrianos, son of Androbios.

1188: 35 no. 24 (ph.). **Honorary statue for Androbios, ca. 210-220 A.D.** *SEG* XXXI 1291.

Πανηγύρ[ε]ως γ΄ δωρεᾶς Ἀντιπα-
τριανοῦ Ἀ[ν]δροβίου Μᾶρ. Αὐρ. Ἑρμα[ῖ]-
ος γ΄ ὁ καὶ Πανηγυρικὸς Ἑρμαίου β΄
Θόαντος Ἑρμαίου ἀγωνοθέτης
τὸν ἀνδρεάντα (sic) τοῦ Ἀνδροβίου

2-3. For the agonothetes cf. also our lemma no. 1190 || 3. initio: γ′ omitted in *SEG* XXXI; in fine γ′, *SEG* || 4-5. the agonothetes honored the founder's father Androbios; if so, the festival may have been called the Ἀνδρόβεια in his memory, H.-M. [in *AS* 31 (1981) 52, Hall had taken Antipatrianus Androbius as the founder's name, Herrmann].

1189: 35 no. 25. **Honorary inscription for the athlete Aurelius Pamphileanios Phileros, ca. 210-220 A.D.** *SEG* XXXI 1292.

Αὐρηλίου Παμφιλεανίου Φιλέρωτος
Διογένους τοῦ καὶ Φιλέρωτος Οἰ-
νοανδεὺς (sic) νεικήσας ἐνδόξως παί-
4 δων vacat

3-4. The category of the boys' event was never inscribed; probably one of the heavy disciplines, H.-M.

1190: 35/36 no. 26. **Honorary inscription for the pankratiast Aurelius Alexandros, ca. 210-220 A.D.** *SEG* XXXI 1293.

Αὐρ. Ἀλέξανδρος ὁ καὶ Μακεδόνις
Οὐλπίου Ἀμμιανοῦ Οἰνοανδεὺς καὶ
Και (vacat) σαρεὺς Κιβυράτης νεικήσας ἐν-
4 δόξως παίδων πανκράτιον πανηγύ-
ρεως γ′ δωρεᾶς Ἀντιπατριανοῦ Ἀ[ν]-
δροβίου, ἀγωνοθετοῦντος Μ. Αὐρ.
Ἑρμαίου τοῦ καὶ Πανηγυρικοῦ Ἑρμαίου
8 τοῦ εὐσχημονεστάτου vacat

4-7. Cf. our lemma no. 1188 || 8. for εὐσχήμων cf. *SEG* XLII 574 || since the two victors in this contest were both Oinoandans, it may have been a closed event, as the Meleagreia (cf. further down). A Marcus Aurelius Antipatrianos (ὁ ἀξιολογώτατος), son of Demosthenes alias Androbios, citizen of Sidyma and Xanthos is on record in another inscription (E.Petersen-F.von Luschan, *Reisen im südwestlichen Kleinasien* I, Vienna 1884, 47); he may be identical with our Antipatrianos but there is no compelling reason to identify the two, H.-M.

1191-1201: The Meleagreia.

1191: 36/37 no. 27. **Honorary inscription for the wrestler Valerius Hermaios, late 2nd cent. A.D.** Heberdey-Kalinka, *op.cit.* (cf. our lemma no. 1174) 50 no. 67; copy in the Vienna Scheden.

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν Οὐαλέριον Ἑρμαῖ-

ον Ἀρτέμωνος Ἑρμαίου Ἀρτέμω-
νος Κρατέρου τελευτήσαντα
προμοίρως, νεανίαν κόσμιον,
γονέων ἐπισήμων καὶ πλείστας
ἀρχὰς τῇ πατρίδι τετελεκότων,
ἀγωνισάμενον ἐνδόξως τὴν
τῶν παίδων πάλην ἐν τῇ
ἀχθείσῃ δευτέρᾳ θέμιδι πα⟨ν⟩η-
γύρεως Μελεαγρείων ὑπὸ ἀ-
γωνοθέτου Σιμωνίδου
Κροίσου Τληπολέμου δίς

8. ἀγωνισάμενον ἐνδόξως : apparently he did not win in the boys' wrestling, H.-M. ‖ 12-13. Simonides' son, Aurelius Kroisos, is on record in our lemma no. 1194, H.-M., with further details about this family.

1192: 37 no. 28 (ph.). **Honorary inscription for the pankratiast Diogenes, 198-211 A.D.** Limestone base broken in two with a rounded and fluted drum on top of the moulding; copy in the Vienna Scheden.

Ἐπὶ ἀγωνοθέτου
πανηγύρεως θ΄
θέμιδος ε΄ Σευου-
ηρείων Ἀντωνεί-
ων ⟦[-ca. 7--]⟧ τῶν ἐ-
πιτελουμένω[ν]
ἀπὸ οὐσίας Μελ[ε]-
αγρίδος Λουκί[ου]
Κλαυδίου Φ[λαουι]-
ανοῦ [--ca. 6-],
Διογένην Μ[οληη]-
τος β΄ Διογένο[υς]
ἐνδόξως νεικ[ή]-
σαντα παίδων π[αν]-
κράτιον, ἡ πατ[ρίς]
vacat

2-3. The themis is consistently numbered four behind the panegyris, as in the next lemma, H.-M., who assume 'that the festival was converted to a *themis* or prize-game only after the fourth celebration. It is hard to guess its previous character' (36) [is it not more probable that the conversion was from the Μελεάγρεια (a money prize-game), held during the first four festivals (panegyreis), to the Σευουήρεια Ἀντώνεια ⟦[Γέτεια]⟧ (another prize-game) which started during the fifth festival and in a way were the re-baptized Meleagreia, financed from the 'fund of Meleagris' (LL. 6/7) just as the preceding original Meleagreia ?, Pleket] ‖ 5. ⟦[Γετείων]⟧, H.-M. ‖ 8-10. the agonothetes is perhaps related to M.Claudius Flavianus of Kadyanda; the latter's son, Claudius Longus, perhaps was the father or uncle of our agonothetes (*IGR* III 500 Col. III LL. 70-80), H.-M. ‖ 11. the victor was not yet an Aurelius; so the text dates from before the Constitutio.

1193: 38 no. 29. **Honorary inscription for the athlete Molesis, 212 A.D.** Heberdey-Kalinka, *op.cit.* (cf. our lemma no. 1174) 50 no. 66; *IGR* III 499; copy in the Vienna Scheden.

A. on moulding: M[ολ]εσιος β΄
B. on shaft:
Ἐπὶ ἀγωνοθέτου πα-
νηγύρεος (sic) ια΄ θέμιδος
ζ΄ Σευηρίων Ἀντωνίων
4 τῶν ἐπιτελουμένων
ἀπὸ οὐσίας Με[λ]εαγρί-
δος ὑπὸ (sic) Ερπιου δὶς
Θόαν-
τος Ἀλεξάνδρου, Μολε-
8 σιν β΄ Καταγράφου

3. The title Γέτεια was never inscribed here; this fact coupled with the absence of the Aurelius nomen, points to Caracalla's first year, before the Const. Antoniniana, H.-M. || 3-4. Ἀντων[ει]-νίων, Heb.-K.; corr. Heberdey || [6. ὑπὸ: goes with ἐπιτελουμένων but should have been left out, because Ερπιου goes with ἐπὶ ἀγωνοθέτου, Pleket] || 8. the name Κατάγραφος occurs in Holleaux-Paris, *BCH* 10 (1886) 234 no. 14, from Oinoanda (not refound by H.-M.), H.-M. [Cf. J. and L.Robert, *BE* (1978) no. 462; H.Solin, *Arctos* 24 (1990) 131, Herrmann].

1194: 38 no. 30. **Honorary inscription for the wrestler L.Septimius Flavianus Flavillianus, not long after 212 A.D.** Heberdey-Kalinka, *op.cit.* (cf. our lemma no. 1174) 49 no. 64; copy in the Vienna Scheden.

A. on moulding: Ἀγαθῇ Τύχῃ
B. on shaft:
Λούκιον Σεπτίμιον
Φλαβι[α]νὸν Φλαβιλλι-
ανὸν παράδοξον
4 στεφθέντα παίδων
πάλην ἐπὶ ἀγω-
νοθέτου Αὐρηλίου
[Κ]ροίσου Σιμωνίδου
8 Κροίσου Τληπολέ-
μου πανηγύρεως
Μελεαγρείων ιγ΄
vacat ἡ πατρὶς vacat
vacat εὐτυχῶς vacat

1-3. Cf. our lemma no. 1169, where Flavillianus competed in the category of the adult men (222-235 A.D.) || 6-9. for Aurelius Kroisos cf. our lemma no. 1191 app.cr. ad LL. 12/13 || [9-10. there is no longer a separate mention of the *themis* (cf. our lemmata nos. 1192 and 1193): does this mean that in the thirteenth panegyris one returned to the original name Μελεάγρεια and omitted the imperial names ?, Pleket].

1195: 39 no. 31 (ph.). **Honorary inscription for the pankratiast L.Septimius Flavianus Flavillianus, ca. 230 A.D.** *SEG* XXIX 1439; copy in the Vienna Scheden.

[Λού]κιον Σεπτίμιον
[Φλαο]υι[α]νὸν [Φ]λαβιλλια-
[νὸ]ν ἱερονείκην παρά-
4 [δοξ]ον νεικήσαντα ἀνδρῶν
[παν]κράτιον θέμιδος [..]
[Με]λεαγρείων, ἐπὶ ἀγωνο-

θέτου Αὐρ. Ἀντιπάτρου
8 [τ]οῦ καὶ Κλεάρχου Στε-
[φ]άνου Μλεους Στεφά-
[ν]ου, vacat ἡ πατρίς

3. ἱερονείκης: cf. our lemma no. 1169 app.cr. ad L. 11 || 5. in fine: the numeral was probably never inscribed as in the text in our next lemma (L. 6 initio), H.-M. || 6-10. the same agonothetes in the text in our next lemma; Μλης (L. 9) probably is a phonetic variant of Μολης, H.-M. [Μ⟨ο⟩λεους: *SEG* XXIX] || in this and the following text the honorand won events in the category of the adult men; the text in the next lemma records in L. 11 (and below) the same victories as in the text in our lemma no. 1169.

1196: 39/40 no. 32 (ph.). **Honorary inscription for the wrestler L.Septimius Flavianus Flavillianus, ca. 230 A.D.** *SEG* XXIX 1441; copy in the Vienna Scheden.

Λούκιον Σεπτίμιο[ν]
Φλαβιανὸν Φλαβ[ιλλι]-
ανὸν ἱερονείκ[ην παρά]-
4 δοξον νεικήσαντα ἀν-
δρῶν πάλην θέμιδος
[..] Μελεαγρείων, ἐπὶ
ἀγωνοθέτου Αὐρ. Ἀντι-
8 πάτρου τοῦ καὶ Κλ[εάρ-
χ]ου Στεφάνου Μλεο[υς]
Στεφάνου, ν ἡ πατρίς·
Ἀθήνας vacat [Ἄργ?]ος

(amphora)	(palm)	(wreath)	(wreath?)	(wreath?)
(wreath)	(wreath)	(wreath)	(wreath)	(wreath)
Λαοδικ-	Ἄργος	Σάρδεις	Ἔφε-	[Νέ]αν
είαν		τὸ Ν	σον	[Πό]λιν

3. ἱερονείκης: cf. the preceding lemma app.cr. ad L. 3 || 6. initio: the numeral was probably never inscribed, H.-M. || 11 (and below): cf. the list of victories at the end of the text in our lemma no. 1169; Σάρδεις TON: perhaps a number: Σάρδεις τὸ δ΄ ?, H.-M. || Flavillianus probably won both the men's wrestling and pankration (preceding lemma) at the same themis of the Meleagreia, H.-M., who tend to date the text in our lemma no. 1169 and the present text to the same period. In the former the Εὐαρέστεια have imperial titles (LL. 4/5); in the latter they are absent, M.-H., who suggest that there may have been no particular reason to omit imperial titles; in the next lemma the Meleagreia do have such titles.

1197: 40/41 no. 33. **Honorary inscription for the wrestler Aurelius Onesiphoros, 222-235 A.D.** Limestone base moulded above and below; copy of Heberdey in the Vienna Scheden.

A. on moulding: Αὐρ(ηλίου) Ὀνησιφόρου το[ῦ] | καὶ Ἑρμαίου vacat
B. on shaft:
Ἐπὶ ἀγω[νοθέ]του πανηγύρε-
ως Σευηρείων [[--- ca. 10 ---]]
[[ca. 2-]] τῆς [ἐ]πιτελουμένης ἀπ[ὸ]
4 οὐσίας Μελεαγρίδος Μ. Αὐρ.
Ὀρθαγοριανοῦ Ἀπολλωνί-
ου, Αὐρ. Ὀνησιφόρον τὸν
καὶ Ἑρμαῖον Αἰλ. Ἑρμαίου
8 νεικήσα[ν]τα παίδ[ω]ν [π]ά-
λην, vacat ἡ π[ατρί]ς vacat

2-3. [[Ἀλεξανδρείων]], H.-M. || 4-6. the agonothetes may have been a relation of M.Aur.Antichares, son of Apollonios, son of Apollonios, son of Orthagoras (cf. our lemma no. 1200); Orthagorianos' son is on record in the next lemma || 6. the present victor was uncle to M.Aur.Onesiphoros, on record in our lemma no. 1183; for another inscription in his honor cf. our lemma no. 1199.

1198: 41 no. 34 (ph.). **Honorary inscription and epigram for Diogenes alias Apollonios, 222-235 A.D.** E.Petersen-F.von Luschan, *Reisen im südwestlichen Kleinasien* II (Vienna 1889) 179/180 no. 299; *SEG* XXIX 1442. Limestone base with moulding and a rounded and fluted drum on top of the moulding.

Honorary inscription:
[Δ]ιογένην τὸν καὶ Ἀπολ-
λώνιον, υἱὸν τῶν ἀξιο-
λογωτάτων Μάρκων [Αὐ]-
4 ρηλίων Ὀρθαγοριαν[οῦ]
Ἀπολλωνίου καὶ Σαρ[πη]-
δονίδος τῆς καὶ Διογε-
νείας, προμοίρως τε[τε]-
8 λευτηκότα, νεανίαν ἀξι-
ώματι καὶ λόγων ἀ[ρ]ε[τῇ]
διαπρέψαντα, μνήμης ἕ-
νεκεν κ[αὶ τ]ῆς εἰς τοὺς
12 [γ]ονεῖς παραμυθία{ι}ς, βου-
λῆς καὶ δήμου κρίσει

4. Ὀρθαγό[ρ]α [τοῦ καὶ], P.-L.; corr. Hall || 9. Diogenes had literary skills (cf. λόγοι in the epigram), H.-M.

Honorary epigram:
[T]ίς; πόθεν; ἔνθεν ἔφυν· - γενεὴ δὲ τίς; εὐκλεὲς αἷμα

ἐκ προγόνων πεύσει· - τοὔνομα; Διογένης·
- ἔργα; λόγοι· - τίς ἔτεισε; πάτρη· - τίνος εἵνεκα; πάτρη[ς]·
- πρὸς τί; φιλαίδημον· - θῆκε τίς; οἱ τοκέες

1-2. εὐκλεὲς αἷμα · | ἐκ προγόνων - πεύσει - τοὔνομα · Διογένης, *SEG* XXIX; 'but dialogue suits the style of the epigram', H.-M. || 4. φιλαίδημον: neuter of φιλαιδήμων.

1199: 41/42 no. 35 (ph.). **Honorary inscription for M.Aurelius Onesiphoros, mid 3rd cent. A.D.** Holleaux-Paris, *BCH* 10 (1886) 222 no. 5; copy in the Vienna Scheden.

A. on moulding: Πισίδι

Onesiphoros' signum Πισίδιος in the vocative, H.-M.

B. on shaft:

Τερμησσέων τῶν πρὸς
Οἰνοάνδοις ἡ βουλὴ καὶ
ὁ δῆμος καὶ ἡ γερουσία
ἐτείμησεν καὶ ἀνδριάν-
τος ἀναστάσει Μᾶρκον
Αὐρ. Ὀνησιφόρον τὸν καὶ
Ἑρμαῖον, νεανίαν φιλόπα-
τριν καὶ φιλότειμον καὶ
μεγαλόφρονα ἐν πάσαις
ἀρχαῖς καὶ λειτουργίαις
ἄρξαντα καὶ Λυκίων τοῦ
κοινοῦ ἱεροσύνην θεᾶς Ῥώ-
μης, τὸν ἀξιολογώτατον
ἀρχιφύλακα Λυκίων

5-7. The honorand is also on record as victor in the boys' wrestling in the text in our lemma no. 1197 || 14. for ἀρχιφύλαξ cf. our lemmata nos. 1150 L. 3 and 1186 B L. 17, H.-M.

1200: 42/43 no. 36 (ph.). **Honorary inscription for the pankratiast Aurelius Lis, ca. 225-264 A.D.** Limestone base, broken above.

[- - - - - - - - - - - ἐπιτε]-
[λουμένη]ς ἀ[πὸ οὐσίας]
[Μελεα]γρίδος [ἀγωνοθε]-
[τοῦν?]τος Αὐρη[λίου Ἀν]-
[τι?]χάρους Ἀ[πολλω]-
[ν]ίου τοῦ κα[ὶ] Φ[ι]λ[ώτου]
Ἀπόλλωνίου Ὀρ[θαγό]-
ρου, Αὐρήλιος Λις υἱὸ[ς]
Λις τοῦ καὶ Ἑρμαίου Θό-
αντος ἐνδόξως ἀγω-
νισάμενος ἀνδρῶν
πανκράτιον εἰκ[οσ]τῇ
[θ]έμιδι κα[ὶ] στεφθε[ὶ]ς
τρίς, δὶς ἱερονείκης [τὸν ἀν]-
[δριά]ντα ἀνέστη-
σεν τῇ πατρίδι vacat

4-8. The agonothetes seems related to M.Aurelius Orthagorianos on record in our lemma no. 1197; he is the brother of M.Aurelius Apollonios, federal priest and archiphylax (*IGR* III 488; *OGIS* 565), H.-M. || 8-9. Λις: new epichoric name; H.-M. translate: 'Aurelius Lis (?), *alias* Hermaios, son of Lis (?)' [but Aurelius Lis, son of Lis *alias* Hermaios, seems more correct, Pleket] || 12-13. the

twentieth themis: the date of the foundation of the Meleagreia could be 201 A.D., if the festival were annual, or 168 A.D. if quadrennial, assuming no gaps, H.-M. (on 36), who point out that the fixed point is the eleventh festival mentioned in our lemma no. 1193, dated to 212 A.D.; as a result the twentieth themis is either from 225 or from 264 A.D., edd.pr.

1201: 43 no. 37. **Honorary inscription for the pankratiast Diogenes alias Artemon, not long before 212 A.D.** Heberdey-Kalinka, *op.cit.* (cf. our lemma no. 1174) 50 no. 68; copy in the Vienna Scheden.

Τερμησσέων τῶ[ν]
πρὸς Οἰνοάνδοις [ἡ]
βουλὴ καὶ ὁ δῆμος
καὶ ἡ γερουσία ἀν[έσ]-
τησεν τὸν ἀνδριάν-
τα κατὰ τὰ ἐψηφισμέ-
να Διογένους τοῦ καὶ
Ἀρτ[έ]-
μωνος Κβαμοου Θό-
αντος, νεικήσαντος
παίδων πανκράτιον
[ἐ]νδόξως ἐν [τῇ
ἀχ]θε[ί]-
[σῃ - - - - - θέμιδι κτλ.]
- - - - - - - - - - - - - - -

Date: before 212 A.D. (no Aurelii), H.-M. II 8. the name Κβαμοας is otherwise attested in Oinoanda: Heberdey-Kalinka, *op.cit.* (cf. our lemma no. 1174) no. 78; cf. also *TAM* II 2 716 (East of the Xanthos river), H.-M. II on 43-45 a brief analysis of the redevelopment of the city from Hadrian's reign (*new* agora and other new buildings) and an analytical table of the festivals, the winners, their provenance, and the events in which they won.

1202-1204. Oinoanda. Rock-cut dedications, 2nd/3rd cent. A.D. Six votive reliefs; those of our lemmata nos. 1202/1203 are carved in a rock west of the agora and outside the city wall; they were recorded by R.Heberdey in 1895 (copies in the Scheden of the Kleinasiatische Kommission in Vienna) and rediscovered and photographed by M.F.Smith in recent years; the reliefs presented in our lemma no. 1204 are cut into a bluff of limestone with an apsidal niche over a tank in the centre (probably a fountain), located north west of the agora and outside the city wall; it was recorded by Smith and is now lost. Edd.pr. N.P.Milner - M.F.Smith, *AS* 44 (1994) 65-76 nos. 1/2 and 4 (ph.).

1202: 65-67 no. 1. **Dedication (to the Dioskouroi).** In a rectangular niche surmounted by a pediment with an eagle in the tympanon a relief representing in a symmetrical arrangement two male figures naked except for a conical hat (pilos) and flanking a draped (chiton, himation) and veiled female figure wearing a high headdress (ritual basket ?); the two men each hold the bridle of a horse behind them; inscription on a fascia below: Λικίν(νιος)· ν Εὐτύχης· vacat

Punctuation on the stone II this kind of relief is typical of dedications to the Dioskouroi found mainly in the Kibyratis and Pisidia: see *SEG* XXXIII 1168 [L.Robert; now also in id., *Documents*

d'Asie Mineure (Paris 1987) 397-423]. The female figure is mostly considered an Anatolian (Pisidian) moon-goddess; the eagle is symbolic of Zeus, father of the Dioskouroi, edd.pr., with further references || the dedicant, also on record in our next lemma, is connected with, and possibly a freedman of, the local grand family of Oinoanda known by the genealogical inscription on the mausoleum of Licinnia Flavilla and her kinsman Flavianus Diogenes (*IGR* III 500); the same applies to the dedicant on record in our lemma no. 1204 (d), edd.pr.

1203: 67-70 no. 2. **Dedication (to the Theoi Agrioi).** In a rectangular niche a relief representing from left to right a veiled and draped (chiton and himation) female figure and three identical males wearing half-boots and either tunics or armor, including a belt and baldric from which a sword is hanging down their left flank, and holding an axe in their raised left hands which rests on their left shoulders; their right hands hang over the heads of three rampant snakes rising from the ground; inscription on the fascia below: Λικίν̣(νιος)· v Εὐ|[τύχης]

Punctuation (dot) on the stone || the three male figures have been identified by L.Robert (*Hellenica* III 75/76; VII 50-54; X 5-11) as an epichoric triad of warrior gods called θεοὶ ἄγριοι on a relief from Güğü (G.E.Bean, *Journeys in Northern Lycia 1965-1967*, 1971, 27 no. 47); our relief is the first recorded example linking the triad to the Pisidian moon-goddess (the female figure at left, also represented on the relief of our preceding lemma), edd.pr. with further commentary on θεοὶ ἄγριοι, ἀγρεῖς or ἀγρότεροι; on 70 no. 3 edd.pr. publish a fragment of an anepigraphic portable relief with a representation of this triad.

1204: 70-75 no. 4. **Dedications to the Dioskouroi, Helios/Mithras, Hermes, Zeus and the Theoi Synnaoi.** Four framed reliefs with four inscriptions below; from left to right:

(a) Pedimental rectangular panel above the centre of an arch; moon (orb over a crescent) and two stars in the tympanon; relief representing the Dioskouroi on horseback clad in chlamydes and flanking a woman of the type described in our preceding two lemmata; inscription on a fascia: Διοσκόρ̣οις σωτῆρ|σιν

(b) Arched panel with a relief representing a draped male bust from whose head emanate nine rays; inscription on a fascia: Ἡλίῳ | Μίθρᾳ

(c) Arched naiskos with a relief representing a male figure, naked apart from a chlamys and perhaps a winged cap, and holding a kerykeion in his left and a purse in his right hand; inscription on a moulded podium: Ἑρμεῖ προη|γέτῃ

(d) Ovoid panel with a relief representing a bust of a bearded male with bovine ears; his right hand is clasped across his chest to his left shoulder; inscription on a fascia: Διὶ Σωτῆρι· Λικ(ίννιος)· Ὑάκϊθος ὁ δ̣ι|δοῦχος θεοῖς | συννάοις

One or more reliefs (perhaps of the Nymphs) may have been lost at the left side of the ensemble, which was either a fountain (though there is no water channel or drainage) or an arcosolium or tomb (in the latter case the reliefs belong to a later phase). The four reliefs and inscriptions seem to be contemporary; they were probably commissioned by some individual on a single occasion. If so, the

most likely candidate is Licinnius Hyakinthos on record in (d) as a daidouchos, the 'keeper of the shrine' who lit the lamps with his torch (there are three holes for metallic attachments, probably for lamps); theoi synnaoi is probably the collective name for all the deities depicted in the reliefs, edd.pr., who adduce parallels in Lycia for all cults concerned (the syncretism of Helios with Mithras on record in (b) is noteworthy as a rare instance of Mithras in Anatolia; προηγέτης in (c) is not precisely paralleled for Hermes; cf. *TAM* II 1 188 (Sidyma), where it is used as an epithet of Apollo and Artemis) || **c.** punctuation (dot) in fine || **d.** 2. punctuation (dot) on the stone; diacritical mark (two dots over the I) apparently indicating a lengthening of the iota in compensation for the elided nu, edd.pr.

1205. Patara. The stadiasmos provinciae Lyciae. S.Şahin, *Lykia (Anadolu-Akdeniz Arkeolojisi)* 1 (1994) 130-137 (ph.), reports on the sensational find of a large, monumental pillar (1.6 x 2.35 x 5.5 m.) containing 53 inscribed blocks (eight of which are missing) and topped by a superstructure consisting of architraves and probably an imperial statue. The monument was inscribed on three sides. On one lateral side a dedication to Claudius (36 lines; Ş. gives, in majuscles, the first 18 lines; see below A). On the left 'Breitseite' the imperial announcement about the measuring of the provincial roads by the provincial governor Quintus Veranius (text B); since Ş. gives only tiny fragments in majuscles of the first seven lines of this text, we do not reproduce (B).

A
Τιβερίωι Κλαυδίωι
Δρούσου υἱῷ Καί-
σαρι Σεβαστῶι Γερ-
μανικῶι, ἀρχιερεῖ με-
γίστῳ, δημαρχικῆς
ἐξουσίας τὸ πέμ-
πτον, αὐτο-
κράτορι τὸ ἐνδέκα-
τον, πατρὶ πατρί-
δος, ὑπάτωι τὸ τέ-
ταρτον ἀποδεδει-
γμένον, σωτῆρι τοῦ
Λυκίων ἔθνους Λύ-
κιοι φιλορώμαιοι καὶ
φιλοκαίσαρες, πισ-
τοὶ σύμμαχοι ἀπαλ-
λαγέντες στάσε-
ως καὶ ἀνομίας καὶ λη-
στειῶν διὰ τὴν θείαν
αὐτοῦ πρόνοιαν

Claudius is known to have turned Lycia into a Roman province through the intermediary of Q. Veranius; Cassius Dio (60.17.3) reports that the reason for the annexation was that the Lycians were στασιάσαντας and had killed a number of Roman citizens, ed.pr. || Ş. reports that in B LL. 8-76 a long list of Lycian cities starts, with distances from Patara, which undoubtedly became caput provinciae. As termini of the roads Kaunos, Kibyra (both in Asia) and Pamphylian Attaleia are mentioned.

1206-1212. Patara. New inscriptions. C.Marek, *Araştirma Sonuçlari Toplantisi* 11 (1993) 96-99 nos. 1-3 and 5-7, briefly presents the following texts; for M.'s no. 4 see our lemma no. 1212.

1206: 96 no. 1. **Fragment, undated.** Fragment broken on all sides.

[E]ὐτυχ[- -] | [Ἰ]άσωνι [--]ιδι μνῆς | [χ]άριν vacat || [χαῖ]ρε καὶ γ[---]

[In view of LL. 3/4 this is clearly an epitaph; for μνῆς instead of μνήμης cf. e.g. *SEG* XXXI 1089-1091; XXXIV 1265 and C.Brixhe, *BE* (1996) no. 452 || 5. perhaps [χαῖ]ρε καὶ σ̣[ύ], on the assumption that we have a square sigma (Ⲥ); the lower horizontal hasta may have broken off, Pleket].

1207: 96/97 no. 2 (ph.). **Fragment of an honorary decree, undated.** Limestone fragment.

- -
[- - - - - - - - - - - - - - - -]ΣΕΟΙ [- - - - - -]
[- - - - - - - - - - - --] ἐπὶ Κλαυδίῳ ΑΙ[- - - -]
[- - - - - - - - - - - - ἀξ]ιώματός τε καὶ δό[ξης]
4 [- - - - - - - - - - ἐν τ]ῷ̣ Σύρων ἔθνει διαφη[. .]
[- - - - - - - - -στρατε]υόμενος γὰρ ὑπὲρ τῶν
[- - - - - - - - - - - - -]ων πᾶσαν προθυμίαν ἐν
[τῷ̣ - - - - - - - - - - - -]ρονενδους καὶ ἐν τῷ̣
8 [- - - - - - - - - - - - - - - - -]ρ̣οως τοὺς βαρβά-
[ρους - - - - - - - - - - - - - - -]Σ ἀδικῆσαι ΚΑ'
[- -]Ο⌜[- - -]
- -

[After the 1st cent. A.D., *L'Année Épigraphique* (1994) [1997] no. 1727. The honorand apparently fought bravely and successfully in a war against barbarians || 2. in fine: the photo shows Α, || 3-4. did the war take place in Syria and did the honorand enjoy a good reputation there ?; for διαφημίζω cf. *JÖAI* 23 (1926) Beibl. 16 = Petzl, *Beichtinschriften* (cf. our lemma no. 951) 69 L. 6; or is the inscription to be connected with the situation of στάσις, ἀνομία and λῃστεῖαι (cf. our lemma no. 1205 and M.Adak, *EA* 27, 1996, 139), which preceded the annexation of Lycia as Roman province by Claudius (cf. L. 2 of our text) in 43 A.D. ?; in that case the honorand may have built up quite a reputation in Syria || 7. --]ρονενδους: ending of an ethnikon || 8. or ὀ]ρ̣θ̣ῶς ? || 9. in fine ΚΑ ?, lapis || 10. Ο̣⌜, lapis, Pleket].

1208: 97 no. 3. **Fragment of an honorary inscription, undated.** Limestone fragment: --- [---]ππαν | [----] καὶ | [--- εὐε]ργέτην

1209: **Vacat**

1210: 97/98 no. 5 (ph.). **Honorary inscription for Tiberius Claudius Alexandros, Roman Imperial period (1st/2nd cent. A.D.).** Large moulded statue base with two cuttings for feet and two smaller round holes on top.

Τιβ. Κλαύδιον Ἀλέξανδρον τὸν
καὶ Μ. Αἴλιον Μ. Αἰλίου τοῦ καὶ
Ἐπιγόνου Παταρέα, ἀρχινεω-
[κ]όρο[ν] διὰ βίου [ἐ]κ βασιλικῆς
δωρεᾶς τῶν πατρῴων ΟΣ
Λητοῦς, Ἀπόλλωνος, Ἀρτέμ-
ιδος, τὸν κράτιστον δουκηνά-
ριον, πατέρα συνκλητικῶν,
ἀδελφιδοῦν συνκλητικῶν
καὶ Λυκίαρχον vacat Παταρέων ἡ
λαμπρὰ καὶ ἔνδοξος πόλις, ἡ μητρό-
πολις, ἡ ἀρχιπροφῆτις καὶ δὶς νε-
ωκόρος τοῦ Λυκίων ἔθνους τὸν
ἴδιον λογιστὴν καὶ ἐκ βασιλικῆς
γνώσεως καὶ προστάτην ἐν πᾶ-
σιν vacat καὶ εὐεργέτην

A.Bresson in *L'Année Épigraphique* (1994) [1997] no. 1729, opts for the 3rd cent. A.D. ('sans doute') || [1-3. Tiberius Claudius Alexandros alias Marcus Aelius (Alexandros), son of Marcus Aelius alias Epigonos, citizen of Patara || 3-7. the honorand was archineokoros of the ancestral <gods> Leto, Apollo and Artemis, on the basis of an imperial gift || 14-15. ἐκ βασιλικῆς γνώσεως: cf. σεβαστόγνωστος as honorary epithet (L.Robert, *Études Anatoliennes* 227/228); the honorand may have owed his appointment as λογιστής (curator) of the city to his being ' "connu et apprécié" de l'empereur' (Robert); cf. *Syll.*^{3} 1073: διὰ τὴν πρὸς τοὺς Σεβαστοὺς γνῶσιν τυχόντα τῆς διὰ γένους ξυσταρχίας, Pleket; see also M.Wörrle, *Stadt und Fest* (cf. *SEG* XXXVIII 1462) 52 note 40; H.Heinen, *Cahiers du Centre G.Glotz* 7 (1996) 99 note 33, Herrmann].

1211: 98 no. 6 (ph.). **Honorary inscription for Marcus Aurelius Dionysios, 2nd/3rd cent. A.D.** Cylindrical moulded statue base.

Παταρέων ἡ πόλις, ἡ μητρόπολις
τοῦ Λυκίων ἔθνους Μ. Αὐρ. Διονύσιον υἱὸν
μὲν τοῦ ἀξιολογωτάτου φιλοδόξου Μ. Αὐρ.
Δημοσθένους δὶς τοῦ καὶ Διονυσίου
καὶ τῆς κρατίστης ματρώνης Ἰουλίας Τατας
τῆς καὶ Ἑλένης, ἔκγονον δὲ Γ(αίου) Ἰουλ(ίου) Νιγρείνου
συνκλητικοῦ καὶ Ἰουλ(ίας) Μεττίας Αὐρ(ηλίας) Ἑλένης
ὑπατικῆς καὶ Μ(άρκου) Αὐρ(ηλίου) Διονυσίου β΄ λυκιάρχου,
ἐξέκγονον δὲ Ἰουλ(ίου) Φρόντωνος ὑπατικοῦ
καὶ τοῦ λοιποῦ παντὸς γένους λυκιαρχικοῦ
καὶ συνκλητικοῦ vacat

A.Bresson (cf. the preceding lemma) opts for the 3rd cent. A.D. ‖ [9. ἐξέκγονον: cf. *SEG* XLI 1391 (also from Patara), Pleket].

1212: 98/99 no. 7 (ph.). **Honorary inscription for Claudia Anassa, reign of Hadrian.** Upper part of a moulded statue base; the lower, joining part was found later and the complete text published by M.Adak, *EA* 27 (1996) 130 no. 2 (ph.). Marek's 97 no. 4 obviously constitutes LL. 18-25 of this text. We do not record M.'s readings in the app.cr., since they are fully superseded by A.'s publication.

Παταρέων τῆς μητροπό-
λεως τοῦ Λυκίων ἔθνους
ἡ βουλὴ καὶ ὁ δῆμος καὶ ἡ γε-
ρουσία Κλαυδίαν Ἀνδρονείκου
θυγατέρα Ἄνασσαν Παταρίδα, γυ-
ναῖκα Τιβερίου Κλαυδίου Εὐδή-
μου Παταρέως, μεγαλόφρονα
καὶ φιλόπατριν, γένους ἐκ τοῦ
πρώτου, πολλὰ καὶ μεγάλα παρα-
σχομένην τῇ πατρίδι ἐν αἷς ἐ-
ποιήσατο εὐεργεσίαις καὶ ἀν[αθή]-
μασιν καὶ αἷς κατέλιπεν ἐ[πιδό]-
σεσιν τοῖς πολείταις [καὶ]
γυμνασιαρχίᾳ εἰς ἅπ[αντα]
τὸν αἰῶνα, ὡς [διαπρέψαι ἐν]
[τ]αῖς δωρεα[ῖς μειμησαμένην]
[το]ῦ ἀνδρὸ[ς αὐτῆς τὴν μεγαλο]-
[φροσύνην· τ]ὴν δὲ τ[οῦ ἀνδριάντος]
[ἀνάστα]σιν ἐκύρωσεν ἡ [βουλὴ]
[καὶ] ὁ δῆμος γενέσθα[ι ἀπὸ]
[τῶν] προσπεσόντων μ[ετὰ]
[τὴν] θέσιν τοῦ ἐλαίου χρημ[ά]-
[τω]ν διὰ προνοητῶν τῶν [σὺν]
[T]ιβερίῳ Κλαυδίῳ Ἐπαφρο[δεί]-
[τ]ῳ κληρονόμων αὐτῆς vacat

Adak, *art.cit.*, publishes four almost identical honorary inscriptions for Claudia Anassa; the only difference is in the final clause (LL. 17-25). In A.'s no. 1 the final four lines run as follow: διὰ | τῆς τὴν πρόνοιαν ποιουμένης | τῆς κρατίστης Κλαυδίας | Ἀνάσσης ❦; A.'s nos. 3 and 4 end with μετὰ τὴν θέσιν τοῦ ἐλαίου χρημάτων. For further prosopographical details on Anassa's family cf. Adak.

1213. Patara. Dedication to Artemis Kombike, undated. Limestone altar with inscription. Briefly presented by N.Çevik - I.Kizgut, *Kazi Sonuçlari Toplantisi* 16, 2 (1994) 256 and 277 (ph.): Ἀρτέμιδος | Κομβικῆς [For this deity see A.Balland, *Fouilles de Xanthos* VII (cf. *SEG* XXXI 1316) 19/20 and our lemma no. 1147, Herrmann].

1214. Rhodiapolis. The dossier of Opramoas and the chronology of the provincial governors and federal high-priests. *TAM* II 3 905 (pp. 237-350). C.Letta in B.Virgilio (ed.), *Aspetti* --- (cf. our lemma no. 1331) 203-246, offers a new reconstruction of the list of governors and federal high-priests on record in this dossier. Cf. his tabular survey in table IV (239-246), to be compared with the reconstruction of Heberdey, Kalinka and Wörrle (Tables I-III; 235-238) [Cf. M.Wörrle, *Chiron* 27 (1997) 410-413].

1215. Sinda. The ancient site. A.Hall in *op.cit.* (cf. our lemma no. 1162) 48-52, argues that Sinda is to be located near Lake Gölhisar on a peninsula protruding into the lake from the Northeastern shore. It was probably an island in ancient times.

1216. Telmessos. Honorary decree for Leimon, 258-256 B.C. *SEG* XXVIII 1225. J.Kobes, *ZPE* 101 (1994) 299/300, reads and restores in LL. 5-8: ἐπ' ἀρχόντων Ἰάσ[ονος, τοῦ δεῖνος] | Ἀπολλοδώρου ἐκ[κλησίας κυρίας] | γενομένης ἔδοξε [Τελμησσέων] | τῆι πόλει καὶ τοῖς π[εριοίκοις] (the end of L. 6 and the beginning of L. 7 were omitted by ed.pr.).

1217. Telmessos (area of: Kardakon kome). Letter of Eumenes II to Artemidoros, 181 B.C. F.Maier, *Griechische Mauerbauinschriften* I (Heidelberg 1959) 76. R.H.J.Ashton, *ZPE* 104 (1994) 57-60, wonders why the Attalid poll-tax is expressed in the precise sum of 4 Rhodian drachms (presumably new plinthophoric drachms of ca. 3.00 gr., rather than 'old drachms') and 1 obol (LL. 10-14). He calculates that the tax amounted to 12.6 gr. in silver, equal to the recently introduced cistophoric tetradrachm. The tax was collected in Rhodian coinage because Telmessos was surrounded by Rhodian-controlled lands and Attalid cistophoroi rarely travelled outside Attalid territory. See Ph.Gauthier, *BE* (1995) no. 147.

1218. Xanthos. Isopoliteia treaty between Xanthos and Myra, 150-100 B.C. Rectangular limestone stele with mouldings above and below; found in the Letoon. Edd.pr. J.Bousquet - P.Gauthier, *REG* 107 (1994) 319-347 (ph.; translation; commentary by G.).

Ἐπὶ ἱερέως τοῦ Ἀπόλλωνος Πτολεμαίου, τῆς δὲ
Ῥώμης Δαιδάλου, πρὸ πόλεως δὲ Ἀρταπάτου,
Ἀντίγονος Ἀντιγόνου Ἰοβάτειος καὶ Σύμμα-
4 χος Λυκίσκου ἀστικὸς καὶ Λυκίσκος Εὐέλθον-

τος καὶ Ἀμύντας Δημέου Σαρπηδόνιοι καὶ Εὔ-
νομος Πυρρίχου Ἰοβάτειος, οἱ αἱρεθέντες ἄνδρες
ὑπὸ τοῦ δήμου συνγράψαι καὶ εἰσενεγκεῖν κα-
θότι ὑπάρξει ἰσοπολιτεί⟨α⟩ Ξανθίοις καὶ Μυρεῦσι,
τάδε συνεγράψαμεν ἔχοντες τὴν κυριείαν
μετὰ τῶν ἀπεσταλμένων παρὰ Μυρέων ἀν-
δρῶν, Πλειστάρχου τοῦ Πλειστάρχου, Ἀργαίου
τοῦ Σατύρου, Δεξιφάνου τοῦ Τανδασιος,
ἐχόντων τὴν κυριείαν, ὑπάρχειν ἰσοπο-
λιτείαν Ξανθίοις καὶ Μυρεῦσι ἐπὶ τοῖσδε,
ἐφ᾽ ᾗ ὅσοι ἂν βούλωνται Ξανθίων ἐν Μύ-
ροις προσγράφεσθαι πρὸς τὸ πολίτευμα
οἴσουσιν γράμματα παρὰ τῶν ἀρχόν-
των πρ⟨ὸ⟩ς τοὺς Μυρέων ἄρχοντας καὶ μεθέξου-
σιν πάντων καθότι καὶ οἱ ἄλλοι Μυρεῖς μετέ-
χουσιν καὶ χρηματίσζουσιν ἐν ἧι ἂν φυλῆι ἢ
δήμωι βούλωνται, καὶ οἱ πρυτάνεις προσγρα-
φέτωσαν αὐτοὺς εἰς φυλὴν καὶ δῆμον ἐπά-
ναγκες παραχρῆμα· κατὰ ταὐτὰ δὲ καὶ ὅσοι
ἂν Μυρέων βούλωνται προσγράφεσθαι πρὸ[ς]
τὸ ἐν Ξάνθωι πολίτευμα οἴσουσιν γράμ-
ματα παρὰ τῶν ἀρχόντων πρὸς τοὺς Ξαν-
θίων ἄρχοντας καὶ μεθέξουσιν πάντων κα-
θότι καὶ οἱ ἄλλοι Ξάνθιοι μετέχουσιν καὶ χρη-
ματιοῦσιν ἐν [ἧ]ι ἂν φυλῆι ἢ δήμωι βούλωνται,
καὶ οἱ πρυτάνεις προσγραφέτωσαν αὐτοὺς
εἰς φυλὴν καὶ δῆμον ἐπάνανκες παραχρῆμα·
Ὅσοι δ᾽ ἂν μετὰ τήνδε τὴν σύνθεσιν Ξάν-
θιοι ⟨ἢ Μυρεῖς⟩ ὄντες προσγράφωνται πρὸς τὸ πολίτευ-
μα ἐν ἑκατέραι τῶν πόλεων, μὴ ἐξέστω
αὐτοῖς λαβοῦσιν γράμματα προσγράφεσθαι,
ἐὰν μὴ ὠικηκότες ὦσιν ἐν τῆι πόλει ἢ τοῖς
περ[ι]πολίοις, ὅθεν ἂν φέρωσιν τὰ γράμματα,
ἔτη τρία· ἐξέστω δὲ καὶ διορθώσασθαι τήν-
δε τὴν σύνθεσιν κατὰ τὸ κοινῆι συμφέρον
⟨πρεσβευσαμένα⟩ις ταῖς πόλεσι πρὸς αὐτάς·
⟨ἀναγραφῆναι δὲ τ⟩ήνδε τὴν σύνθεσιν εἰς
⟨στήλας λιθίνας δ⟩ύο καὶ ἀνατεθῆναι τὴμ
⟨μὲν μίαν ὑπὸ⟩ Ξανθίων ἐν τῶι ἱερῶι τῆς Λητοῦς,
⟨τὴν δὲ ἄλλη⟩ν ὑπὸ Μυρέων ἐν τῶι ἱερῶι τῆς
Ἀρτέμιδος

1. First attestation of the eponymous priesthood of Apollo in Xanthos; the other decrees known so far are all earlier (Ptolemaic and Seleukid rule: before 197 and 197-189 B.C. respectively) and dated after the priests of royal cults, G. ll 1-2. the (municipal) priesthood of Rome provides a terminus post quem of 167/166 B.C. (cf. *SEG* XXXVII 844); the catalogue of victors in the Ῥωμαῖα *SEG* XXVIII 1246 is more or less contemporary with our document (i.e. ca. 150 rather than late 2nd/early 1st cent. B.C.); on the priesthood πρὸ πόλεως see *Amyzon* 171-176 (cf. *SEG* XXXIII 948 and 1184); a Tlepolemos, son of Artapates, held this office in 206/205 B.C. (*SEG* XXXVIII 1476 LL. 3/4), 202/201 (*SEG* XXXVI 1220 LL. 14-16) and 196 B.C. (*SEG* XXXIII 1184 LL. 5/6 [cf. now also LL. 4/5 of the honorary decree granted by the neoi to the gymnasiarch Lyson: P.Gauthier, *REG* 109, 1996, 1-27]); our Artapates is probably his descendant, G. ll 3-6. the three civic subdivisions are known from more than 20 other documents; since they are the only three on record and the officials of our document are likely to represent the entire community, it is possible that there were no more, and that they are tribes rather than demes, G. [for ἀστικός cf. our lemma no. 1147 s.v. New Texts no. 54] ll 9 and 13. ἔχοντες τὴν κυριείαν: first attestation of this expression in connection with ambassadors (αὐτοκράτορες is the current term), G. ll 17, 25-26 and 35. the γράμματα certify that the citizens conveying them complied with the conditions specified in LL. 32-38, G. ll 32-38. in L. 33 ἢ Μυρεῖς, required by the context, was apparently forgotten by the mason; ὄντες should be understood as γεγενημένοι, sc. μετὰ τήνδε τὴν σύνθεσιν: after becoming a citizen of Xanthos or Myra (e.g. by an individual decree, or by isopoliteia with another city) new citizens had to live (i.e. to participate in political life) for at least three years in either city before being entitled to apply for citizenship of the partner city; for similar conditions cf. *Milet* I 3 143 Ll. 17-23 (ten years) and 150 LL. 57-63 (five years), G. ll 37. περιπόλια: first attestation for Xanthos and Myra, but already known for Termessos and Kyaneai (also Rhodes and Kos), G., who reflects on possible similarities between these apparently partly autonomous communities and the earlier περίοικοι (disappearing in the 3rd cent. B.C.), later groups of cities united by sympoliteia (i.e. a number of smaller cities clustering around a center) or φρούρια ll 38-40. for διορθοῦν, διόρθωμα, διόρθωσις vel sim. see L.Robert, *OMS* II 1084-1087, G. ll 40-44. the mason forgot to engrave the beginnings of the lines; he cut the apparently painted letters in a more or less haphazard order, G. ll 45. this line seems to be complete, since an epithet should have come after rather than before the name of the goddess, G., who points out that Artemis must have been a (or the) principal deity at Myra; so far the main goddess of the city was considered to be Ἐλευθέρα (cf. e.g. *IGR* III 704 Col. II A LL. 8/9) ll G. compares the preceding negotiations (at Xanthos, on the initiative of Myra), procedures of enrollment and other clauses of our document with similar elements on record in Hellenistic isopoliteia treaties, notably between Pergamon and Temnos (*I.Perg.* 5; *OGIS* 265; *Staatsverträge* 555), Skepsis and Parion (*BE* 1972 no. 371; cf. *I.Parion* 70/71 T 62) and Miletos and Herakleia-under-Latmos (*Milet* I 3 150; *Syll.*^{3} 633); ours is the first known treaty between two cities which are member of the same koinon, but this does not result in another procedure; the partners behave as if they are fully independent. G. dates it to ca. 150-120 B.C., a period of relative peace and prosperity after earlier upheavals (cf. our lemma no. 1219 app. crit. initio).

1219. Xanthos. Lists of contributors to restorations in the Letoon, ca. 150 B.C. or somewhat later. Two limestone stelai built into a wall in the Letoon; (A) has a triangular pediment with akroteria and a moulded base, (B) has mouldings above and below. Edd.pr. J.Bousquet - P.Gauthier, *REG* 107 (1994) 347-361 (ph.; translation; commentary by B.). An asterisk before a name indicates that the person concerned occurs in both lists (15 cases). In (A) the sign ⊿ is used for drachma; edd.pr. note it as ζ by convention; we omit the sign and the letter zeta in our text.

A Ἐπὶ ἱερέως Ορενοβου, μηνὸς Ἀρτεμεισίου κη΄, οἵδε εὐσεβῶς καὶ φιλοδόξως διακείμενοι εἰς τὸ ἱερὸν τῆς Λητοῦς ἐπηνγείλαντο ἀργύριον ἀναπόδοτον πρὸς τὴν ἐπισκευὴν τῶν ἐν τῷ ἱερῷ τῆς Λητοῦς ἔργων·

Διομήδης Σιληνοῦ	v v	vacat
Εὐφράνωρ Ερμακαρταδιος	v v	vacat
*Ἀπολλωνίδης Δημέου	φ΄	vacat
Ἐπίφρων Θεοφάνου	σ΄	vacat
*Επενηνις Επενηνιος		vacat
τοῦ Λεοντίσκου	σ΄	vacat
*Ἀπολλώνιος Ἀπολλωνίου		vacat
τοῦ Μενεστράτου	ρ΄	vacat
*[Ἀν]δρόνικος Ἀπολλωνίου	ρ΄	vacat
[Δι]ομήδης Θεοφάνου	ρ΄	vacat
*[Θίβρ]ων Τιθωνοῦ	φ΄	vacat
*[.....]νις Σαραπίωνος	ρ΄	vacat
[....]τωρ Εὐδήμου	σ΄	vacat
[Ἀπο]λλωνίδης Ἀσκληπιάδου	ρ΄	vacat
*[Ἑρμ]όλυκος Ἰάσονος	ρ΄	vacat
*[Στρ]άτων Εὐκλέους	σ΄	vacat
*[Δη]μέας καὶ Ἀγαθῖνος		vacat
[κα]ὶ *Ἄρμενος οἱ Ἀντιγόνου	φ΄	vacat
*Θεμιστοκλῆς Ἑρμαφίλου	τ΄	vacat
*Αἴχμων Αἴχμονος	ρ΄	vacat
καὶ ὑπὲρ τοῦ υἱοῦ Αἴχμονος	ν΄	vacat
Λυκίσκος Ἀσκληπιάδου	ρ΄	vacat
Νικομήδης Δούπωνος	φ΄	vacat
Φιλοπάτωρ Καλλικλέους	σ΄	vacat
*Ἑρμοκράτης καὶ *Βό{ι}ηθος οἱ Βοήθου	φ΄	vacat
Πολυδεύκης Πολυδεύκου	σ΄	vacat
καὶ ὑπὲρ τῶν υἱῶν	ρ΄	vacat
*Ἱεροκλῆς Λυσίου	ρ΄	vacat

B [Ἐπὶ ἱερέως Ἀ]νδροβίου, μηνὸς Αὐδναίου vacat ια΄, vacat
[οἵδε φιλοδ]όξως διακείμενοι πρὸς τὸν δῆμον
[καὶ εὐσεβ]ῶς τὰ πρὸς τοὺς θεοὺς ἐπηγγείλαντο ἀργύ[ρι]ο̣ν
[ἀναπόδοτ]ον ν εἰς τὴν χρύσωσιν τῶν ἀγαλμάτων
[τῶν τοῦ Ἀπ]όλλωνος καὶ τῆς Ἀρτέμιδος καὶ τοῦ Παρθενῶ-
[νος καὶ τῆς] Λητοῦς, ἕκαστος τῶν ὑπογεγραμμένων·
[vacat Δημ]οσθένης Λυσίου ὁ πρεσβύτερος vacat

[Ερμενηνι ?]ς Ερμενηνιος	*Ἑρμόλυκος Ἰάσονος
[.....]ος Σειληνοῦ	*Ἀπολλωνίδης Δημέου
[.....]ος Δαιδάλου	*Θεμιστοκλῆς Ἑρμαφίλου

[----] ν καὶ ὑπὲρ τοῦ υἱοῦ Σαρπηδόνος ν ν ν
12 [.....]ΙΝΗΣ Ἀρταπάτου Δημοσθένης Δημοσθένου
[.....]ος Ερπιδενηνιος *Ἱεροκλῆς Λυσίου
[Ἀσκληπι]άδης Τιττα Ἀριστόνικος Ἀρίστωνος
[.....]ς Ἰάσονος *Ἑρμοκράτης Βοήθου
16 [Πολύκρι]τος Πολυκρίτου *Αἴχμων Αἴχμονος
[.....]ΙΣ Ερπιγρου Λεωνίδης Ἐριάνθου
[.....]ων Κροαδιος Παρμενίσκος Θερσιπόλιος
[.....]ρος Εὐέλθοντος Ἀνδρόνομος Ἀνδρονόμου
20 [.....]ιος Ἀνδρονόμου Στασίθεμις Σωσικλέους
*[.....νις] Σαραπίωνος Εὔδημος Κοτανιος
[.....]όντης Κοτανιος Πάτροκλος Ἀχαιοῦ
[Μαύσω]λος Μαυσώλου Βρύων Λεοντίσκου
24 [.....] Θεοφάνου Βοΐσκος Ζήνωνος
[...]ων Ἀρισταγόρου Τιθωνὸς Δημέου
[...]νω[ν] Καυλίου Τιθωνὸς Ἀγαθείνου
[....]ν Δημητρίου Λύσων Πισιστράτου
28 [Σ]ωτίων Οὐλιάδου Ναυκράτης Ναυκράτου
[Ἀ]νδρόμαχος Ἀνδρομάχου Θεόξενος Θεοξένου
[Π]ολυπέρχων Δημοσθένου Χρυσόγονος Τληπολέμου
*Θίβρων Τιθωνοῦ Ἀπο[λλ]ωνίδης Θίβρωνος
32 [Τ]ιθωνὸς Θίβρωνος Ἀνδρόμαχος Ἱεροκλέους
*Στράτων Εὐκλέους Τίμαρχος Ἱεροκλέους
Ἐργοτέλης Ερμαδαπειμιος Λύσων Πτολεμαίου
Μίκκος Μίκκου Ερματουγγας Φαρνάκου
36 *[Ἀ]νδρόνικος Ἀπολλωνίο[υ, κ]ατὰ δὲ ὑοθεσίαν Λυκίσκου
[Ἑ]ρμοκράτης Επενηνιος Πολύξενος Ἀρτίμου
Μαύσωλος Μαυσώλου τοῦ Μαυσώλου
καὶ ὑπὲρ τῶν τοῦ ἀδελφοῦ τέκνων Λεωνίδου
40 καὶ Μαυσώλου καὶ Λάλλας τῶν Λεωνίδου
*Ἄρμενος καὶ *Δημέας οἱ Ἀντιγόνου
Πολυδεύκης Πολυδεύκου Ἀνδρόνικος Πολυκρίτου
*[Ε]πενηνις Επενηνιος τοῦ Λεοντί⟨σ⟩κου
44 *[Ἀ]πολλώ[νι]ος Ἀπολλωνίου τοῦ Μενεστράτου
[Σ]τράτων Π[α]γκάλου *Βόηθος Βοήθου τοῦ Βοήθου
vacat Δημοσθένης Τεισικράτου vacat

Both epidoseis (to be added to L.Migeotte's corpus; cf. *SEG* XLII 1762) date from the peaceful period after the revolt of Lysanias and Eudemos (188-168 B.C.), which may have caused the damages now to be repaired (contrast the individual contributions of 500 dr. in list A with *SEG* XXXVIII 1476 A LL. 52-64, from 206/205 B.C., when the entire city with great difficulty provided the same sum for the reconstruction of the walls of Kytenion). Document (A), listing 27 contributors (various sums) to the restoration of monuments in Leto's temple (ἔργα), slightly precedes document (B) recording 73 persons contributing (a fixed sum ?) to the gilding of divine statues;

B. comments on the names on record: 141, of which 20 are indigenous; the Greek names often have epic or historical connotations; apparently only few 'real Greeks' ('Grecs de naissance') contributed to the Hellenization of Xanthos. For additional onomastic comment see C.Brixhe, *BE* (1995) no. 555 || [A 28. Βόιηθος, B.; we prefer a mason's error; in A and B (LL. 13 and 15) we always have Βόηθος, Pleket] || 5-6. the Parthenon is probably the sanctuary of the Nymphs, closely associated to Leto and her children also in the trilingual inscription (*SEG* XXVII 942 LL. 33-35; 337 B.C.), in the poems in honor of Arbinas *SEG* XXXIX 1414 (*CEG* 888) LL. 51-53 (early 4th cent. B.C.), and in one or two inedita (cf. our lemma no. 1221), B., who argues that the so-called 'Monument of the Nereids' was dedicated to these originally Lycian divinities (Elijana (dative) in the trilingual) || 26. Καυλ-ίου, B. (text; translation: 'de Kaulis'): probably a printing error (in the same sense Brixhe, *l.c.*: 'on admettra un nom Καυλιας ou Καυλιος') || 43. ΛΕΟΝΤΙΚΟΥ, lapis.

1220. Xanthos. Honorary decree of Pisidian Angeira for the Xanthians, Ouliades and Aischylos, 2nd cent. B.C. *SEG* XLIII 986. S.Mitchell, *AS* 44 (1994) 146 note 54, argues that the equation of the Ἀγγειρεῖς with the people of the *ager Agerensis* on record in Cic., *De Lege Agraria* 2.19.50 (cf. *SEG* XLIII app. crit. ad L. 19) is not self-evident; he refers to his earlier suggestion that the original reading might have been the historically plausible *agrum Isaurensem.*

1221. Xanthos. Dedication to Leto, Apollo, Artemis and the Nymphs, Roman imperial period. Altar in the form of a column; found in 1969. Ed.pr. J.Bousquet, *REG* 107 (1994) 359: Ἀλέξων Φιλεταίρου | Λητοῖ, Ἀπόλλωνι, Ἀρτέμιδι, Νύμφαις | εὐχήν

For the connection of the cult of the Nymphs and that of Leto and the Letoids see our lemma no. 1219 app. crit. ad B LL. 5/6 || ed.pr. also mentions a Hellenistic ineditum found in 1965 and reading [--] καὶ Νύμφαις, where probably the same triad should be restored.

ISAURIA

1222. Zenonopolis (or area of). (Re)construction of an aqueduct and a fountain, 488 A.D. H.Delehaye, *AB* 30 (1911) 316-320; T.Wiegand, *MDAI(A)* 36 (1911) 296/297 no. 7; cf. L.Robert, *Hellenica* XI-XII 579; now in the National Museum in Warsaw. Republished with a commentary by J.Kubinska, *LEC* 62 (1994) 169-175 (bibliography; translation).

† Φιρμινιανὸς ὁ εὐλαβέστ(ατος) ἡμῶν ἐπίσκο(πος) ταύτης
τῆς λαμπρ(ᾶς) Ζηνωνοπολιτῶν πόλεως ἐπεσκεύ[α]-
σεν ἐξ ὁλοκλήρου τὸ ὅλον ὑδραγώγιον τοῦ ἁγίου
μάρτυρος Σωκράτους μετὰ ὑπατίαν Φλ(αουίου) Λονγί-
νου τοῦ λαμπροτ(άτου) ἰνδ(ικτιῶνος) ια΄ καὶ ἔρευσεν πρώ-

τοις ἐν τῷ τετραστόῳ σὺν τῷ ἐξωύδρῳ τοῦ αὐτοῦ
ἀθλοφόρου μηνὶ Φεβρουαρίου· εὔχεσθαι οὖν οἱ
8 ἀπολαύοντες ὅπως τῆς πρεσβίες τοῦ ἁγίου μάρ-
τυρος ἀρραγῆ αὐτὸ διαφυλάττεσθαι ἐπὶ πολλοῖς
† καὶ μηκίστοις χρόνοις·†
ἠργάσατο δὲ Αὐξάνων ὑδραγωγὸς Πρυμνησσεύς

7. [For ἀθλοφόρος cf. A.Wilhelm, *SBBerlin* (1932) 845 = *Kleine Schriften* I 2, 389/390, Herrmann]; εὔχεσθαι = εὔχεσθε || 8. τῆς πρεσβίες = ταῖς πρεσβείαις || Firminianus, possibly the first bishop after the creation of a bishop's seat in Zenonopolis, *re*built (ἐπισκευάζειν) the 'aqueduct of St. Sokrates' and constructed a fountain (ἐξώυδρον, not attested elsewhere) in the colonnaded (τετράστοον) forecourt of this saint's sanctuary. The ὑδραγώγιον was probably more than a small conduit serving only the sanctuary. The latter may be a foundation of the emperor Zenon on the place of a pre-existing martyrion possibly situated outside the walls of his native town, K., who refers to the Church of St. Thekla at Meramlik (near Seleukeia-on-the-Kalykadnos) constructed by Zenon after 476 A.D.

CILICIA

1223. Anazarbos. Epitaphs of equites singulares. M.P.Speidel, *Die Denkmäler der Kaiserreiter: Equites singulares Augusti* (Beihefte BJ vol. 50; Cologne - Bonn 1994) 369-371 nos. 688 and 688A (ph.), includes *SEG* XLI 1402/1403 in his otherwise fully Latin catalogue of inscriptions recording equites singulares. Cf. also no. 757 on 410: *KP* II no. 250 (mentioning an ἑκατόνταρχος ἐκ Βαταόνων: 'centurionem ex singularibus'; promoted from eques singularis to the position of legionary centurio.

1224. Kelenderis. Honorary inscription for the procurator L.Antonius Rufinus, reign of Vespasian. L.Zoroğlu, *Kazi Sonuçlari Toplantisi* 15, 2 (1993) 207, presents a photo of an inscribed stone block. Cf. C.Brixhe, *BE* (1996) no. 457.

Λούκιον Ἀντώνιον vv l v Ῥουφεῖνον ἐπίτροπον l Αὐτοκράτορος Καίσαρος l v
Οὐεσπασιανοῦ Σεβαστοῦ || vacat ὁ δῆμος vacat

1225. Korykos. Syrians in Korykos. Cf. our lemma no. 1304.

1226. Korykos. The Jewish community. Cf. *SEG* XLII 1287. M.H.Williams, *JSJ* 25 (1994) 274-286 (texts; translations), argues that the unequivocally Jewish epitaphs from the pre-Christian period (2nd/3d cent. A.D.; W. nos. 1-3 = *CIJ* 786, 791 and 788 = *MAMA* III 222, 440

and 262) and those from the early Byzantine period (4th-6th cent. A.D.; W. nos. 4-10 = *CIJ* II 790, 785, 787, 789, 792, 794 and 793 = *MAMA* III 344, 205, 237, 295, 448, 679 and 607) show a marked contrast. The early epitaphs are recognizable as Jewish only by Jewish names and the ethnic Ἰουδαῖος (1/2) or by a discreet menorah (3); formulas and contents show that Jews were thoroughly integrated into pagan society, also politically (cf. especially 3: advertisement of upward mobility within Graeco-Roman society: the deceased is *bouleutes*; his wife's previous husband was *procurator ducenarius*). Their later counterparts point to a hightened consciousness of Jewish special identity, undoubtedly due to increasing Christian discrimination: besides names mostly drawn from Hebrew tradition (cf. especially the rare Μωσῆς in 10), menorahs (all except for 7 and 10) and ethnics (cf. especiallly 10 with Ἑβρεῖος replacing the traditional Ἰουδαῖος which had acquired a pejorative meaning by Christian invectives [for 10 cf. also M.H.Williams, *ZPE* 118 (1997) 274]), we find that status is mainly defined in Jewish terms (mention of synagogue office in 4/5 and 8). But at the same time names (Ἀναστάσιος in 6; Δαμιανός in 7: local martyr !) and formulas (μακάριος) betray unconscious borrowings from Christianity. The latter is only to be expected given the involvement of Jews in urban economic life: the making of saffron-based unguents and perfumes (4 and 8), boots (6) and the working of gold (10) represent three of the city's key-industries.

In (5) one should read Ἀβᾶ (Semitic name Ab(b)as) rather than ἀβᾶ (honorific title of rabbis; in inscriptions only attested in *SEG* XXIX 968, where the honorand clearly was a rabbi).

1227. Mopsuestia. Letters of Sulla and Lucullus confirming the right of asylum of the sanctuary of Isis and Sarapis, probably shortly after 85 and in 86 B.C. respectively. Rectangular marble block; provenance unknown, but certainly coming from Mopsuestia in view of the contents; now in the Museum of Adana. Edd.pr. M.H.Sayar - P.Siewert - H.Taeuber,*Tyche* 9 (1994) 113-130 (ph.; translation) Now also in K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (Berkeley 1996) 465-471 no. 217 (translation) [Sa. = Sayar (126-130; history of Mopsuestia in the period of transition from Seleukid to Roman rule, mainly on the basis of literary sources); Si. = Siewert (123-125: observations on the general political background); T. = Taeuber (113-123: text and commentary); R. = Rigsby, *Asylia* (some of his readings already apud edd.pr.); G. = P.Gauthier, *BE* (1995) no. 601].

[- -]
[- ca. 7 -]α̣σαντ̣[---------- ca. 24 ----------]
[- ca. 6 -]σ̣εως τῆς .[--------- ca. 22 ---------]
[...] τ̣ῆς Ἴσιδος ἀσυλ̣[ίαν ------- ca. 16 -------]
[...] ἱερὸν, ἣν ὑπὸ τῶν βασιλ̣[έων --- ca. 9 --- διὰ]
[τ]ὴν εὐσέβειαν τὴν πρὸς τὴ[ν θεὰν καὶ κατὰ τὴν]
πα[ρ]άκλησιν τὴν Λευκόλλο̣υ [---- ca. 13 ----]
συνεχώρησα ἄσυλον εἶναι τὸ [ἱερὸν τὸ .....]
τῆς Ἴσιδος·

vacat

Λεύκολλος ταμίας καὶ ἀντιστρά[τηγος τοῖς]

Μοψεατῶν ἄρχουσι, βουλῆι, δήμωι [χαίρειν· τὸ]
ἱερὸν τῆς Ἴσιδος καὶ τοῦ Σαράπιδ[ος σεμνότα]-
τον καὶ ἔνδοξον ὑπάρχον ἐν πάσηι τ[ε πόλει]
καὶ χώραι δοξαζόμενον καὶ παρ' ὑμε[ῖν τει]-
μῆς τῆ[ς] μεγίστης κατηξιωμένον κ[έκρικα]
καὶ αὐτὸς καθ' ἃ καὶ οἱ π[ρ]ὸ ἡμῶν αὐ[τοκρά]-
τορες ἐπέκ[ρι]ναν ἄσυλον εἶναι· Διόδοτον [δὲ Διοδό ?]-
του τοῦ Ἀθηνίωνος τὸν ἱερέα τοῦ Σα[ράπιδος]
καὶ τῆς Ἴσ[ιδ]ο[ς] καθειλ̣ηφὼς ἄνδρα χρήσι[μον θρησ ?]-
κωδέστα[τα] ΕΙ[.] διαφέροντα τοῖς τε θεο[ῖς λυσιτε]-
λέστατ[α πα]ρεδρεύοντα καὶ τὰς θεραπε[ίας ποιού]-
μενον εὐσεβεστάτας καὶ ἱεροπρεπέ[στατα τὰ τῶν]
θεῶν τείμια ἐπαύξοντα καὶ τὸν τόπ[ον .....]-
αι ἐπιμελείᾳ κοσμοῦντα ἀποδεξάμε[νος τιμᾶν ? αὐ]-
τὸν βούλομαι, ἐπείπερ καὶ αὐτννοὶ τε[ίμιόν]
τι πεποιήκατε πολλῶι μᾶλλον κα[τάξιον]
χάριν τειμῆς καὶ καταλογῆς τῶι δή[μωι ἐν]
ταῖς διαπράσεσι τῶν ὠνῶν ποιοῦντ[ες πα]-
ραίρεσιν κεφαλῆς αὐτοῦ τε καὶ γυνα[ικὸς καὶ]
[υἱ]ῶν τριῶν καὶ τῆς ὑπαρχο⟨ύ⟩σης αὐ[τῶι οὐσίας]
[.....]IT[...]OYPIO[---------- ca. 19 ---------- ?]
[---------- ?]

2. Perhaps [περὶ τῆς ἀνανεώ]σεως or προαιρέ]σεως, T. ‖ 3. the Mopsuestian sanctuary is otherwise unknown, T., with references to the cult of Isis and Sarapis in Cilicia ‖ 3-4. ἀσυλ[----, καθὼς ? ι τὸ], ἱερὸν ἦν ὑπὸ τῶν βασιλ[έων τετιμημένον ? διὰ] , R. ‖ 5. τὴ[ν θεάν· ἐγὼ οὖν τὴν], R. ‖ 6. [ταμίου ὑπακούσας?], R. ‖ 7. in fine perhaps room for 5 letters: [τέμενος τὸ] or το[ῦτο τὸ ἱερὸν] ?, T.; [παρ' ὑμεῖν ἱερὸν], R. ‖ 12. ἐν πάσηι τ[ῆι πόλει], T.; ἐν πάσηι τ[ε πόλει]: 'le sanctuaire est renommé "en toute ville et tout pays" ---- et chez vous jugé digne du plus grand honneur', G. ‖ 14. κ[έκρικα], R., followed by edd.pr. ‖ 19. initio KO, G. (on the basis of the photo), who points out that the whole phrase ἄνδρα -- διαφέροντα (LL. 18/19) 'ne se comprend guère' and that several restorations in the passage concerning the Isis priest are 'très douteuses' [for καθειληφώς (L. 18) cf. C.P.Jones, *SEG* XXXV 1083 on L. 17, Herrmann]; perhaps ἐνδιαφέροντα, though this verb is known only from Chrysippos apud Plut., *Mor.* 1078B, T. ‖ 20-21. θεραπε[ίας συντελού]μενον is probably too long, T. ‖ 22-23. perhaps τόπ[ον θαυμασί]αι, though this adjective is rare in inscriptions and unattested together with ἐπιμέλεια, T.; τόπ[ον ? τῆι ἰδί]αι?, R. ‖ 29. ΥΠΑΡΧΟΨΣΗΣ, lapis; in fine: or αὐ[τοῖς; the (two) last syllable(s) of οὐσίας perhaps in L. 29, T. ‖ 30. before IT perhaps a trace of a Γ, after it perhaps an A; after OYPIO no traces of letters, possibly because the letter of Lucullus ended here, T. ‖ on the stone we have a small archive consisting of two documents both confirming the right of asylum granted by earlier rulers (L. 4 and LL. 15/16: (probably Seleukid) kings and Roman imperatores) to the sanctuary of Mopsuestia; the second (LL. 9-30) is a letter of L.Licinius Lucullus, quaestor probably in 87 B.C., the later consul of 74 B.C. and general in the Third Mithridatic War, and Sulla's general and proxy in the First Mithridatic War (on 118 a brief list of honorary inscriptions for Lucullus: in *IG* IX 2 38 = *Syll.*^{3} 743 (Hypata) he is ταμίας; in *I.Délos* 1620,*Syll.*^{3} 745 (Rhodes), *I.Eph.* 2941, *IGR* IV 701 (Synnada) and *TAM* V 2 918 (Thyateira) he is ἀντιταμίας = proquaestor). It

was probably written in 86 B.C., when Lucullus sailed to Egypt and the Eastern Mediterranean in order to ask for naval support from Rome's allies. He was awarded the command of the fleet in his capacity as quaestor pro praetore (L. 9), i.e. quaestor-in-the-field (Lucullus issued coinage from the treasures of Olympia, Delphi and Epidauros captured by Sulla: Plut., *Sulla* 24). It is unclear whether he visited Mopsuestia himself (LL. 22/23 may point to autopsy) or whether an embassy visited him in some other place. The first letter (LL. 1-8) was probably written by Sulla (cf. LL. 5/6: κατὰ τὴν παράκλησιν τὴν Λευκόλλου; there is no parallel in Republican documents for a Roman imperator referring to a request of a subordinate) shortly after 85 B.C., when he rewarded or punished Greek cities after the Peace of Dardanos. The award of asylum fits in with Sulla's general policy of granting privileges to venerable cult places (cf. *RDGE* 18 = *I.Stratonikeia* 505 LL. 57/58 and 113; *RDGE* 23). Diodotos must have played a prominent role in the negotiations with the Romans. It is unclear whether the asylia is a reward for actual support by the Mopsuestians, T. || Mopsuestia called itself ἱερὰ καὶ ἄσυλος on coins from the late 2nd/early 1st cent. B.C., Si. (see also Sa. on 128), who discusses the political motives behind this repeated concession from the point of view both of the city (good relations with Rome in order to deter potential enemies and pirates; prevention of abuses by Roman publicani) and of the Romans (Roman policy to activate eastern allies and cities in the struggle against piracy; the earliest Roman award of asylia to the Mopsuestian sanctuary should be connected with the creation of the province of Cilicia in 102 B.C. and the Piracy Law of 100 B.C.: *F.Delphes* III 4 37; *I.Knidos* 31; see *SEG* XLIII 1265 for further references; Lucullus' mission is in line with his predecessors' policy against the pirates, who in the meantime had allied themselves with Mithridates VI; Si. assumes that the renewal of asylia was the 'Gegenleistung' for the supply of ships by Mopsuestia).

1228. Seleukeia on the Kalykadnos. Dedication to the river god Kalykadnos, 2nd/3rd cent. A.D. Moulded altar with akroteria on the corners; found on the bank of the river Göksu in Silifke and now in the Museum in Silifke. Ed.pr. M.H.Sayar, *Arkeoloji Dergisi* 2 (1994) 121/122 (ph.): Θεῷ Ποτ̣[α]|μῷ Καλυ|κάδνῳ | Θεόδω||ρος [κατ'] | εὐχή[ν]

5. After ρος perhaps a vacat, ed.pr. [the photo indeed suggests that the space was uninscribed; for river gods cf. also our lemma no. 500, Pleket].

1229. Tarsos. Byzantine lead seals. See our lemmata nos. 1584-1676 for early Byzantine lead seals partly coming from Tarsos and its territory.

CAPPADOCIA

1230-1231. Nazianzos (Nenizi-Bekarlar). Two fragments. E.Equini Schneider, *Arasṭirma Sonuçlari Toplantisi* 12 (1994) 430/431 and 438/439 (ph.), briefly presents the following fragments. Nenizi-Bekarlar is ca. 4 km. from Nenizigözü, commonly identified with Nazianzos.

1230: 432 no. 1. **Fragment of an epitaph, undated.** Upper part of a stele with semicircular tympanon: [--]THOY | [--]ONO | [-]Y[-]NIA | [ἕ]νεκα

[3. Probably μ]νία[ς] [ἕ]νεκα, Pleket].

1231: 432 no. 2. **Epitaph of Antigonos, undated.** Fragment of a stele, broken above and at left: [Ἀθη]νόδωρος | [Ἀν]τιγόνωι | [γλυκυ]τάτωι | [π]ατρί

[2-3. Either [τῶι | etc. or Ἀντιγόνωι | [τῶι etc., Pleket].

CYPRUS

1232. Cyprus. The Dionysiac technitai. S.Aneziri, *ZPE* 104 (1994) 179-198, studies the following topics: firstly the name of the koinon (in relation with its extension over the entire island and the connection with the Egyptian koinon) and its organisation. In the second part A. examines the relation of the koinon with the Ptolemies (foundation under Ptolemy VIII Euergetes, ca. 142 B.C.): the dynastic propaganda of the Ptolemies, the relation with Ptolemaic officials (honorary decrees for high ranking officials and their relatives; honorary membership of the koinon of eminent citizens of Paphos, closely related to the Ptolemaic court). On 194-198, she republishes the epigraphical attestations of the koinon (9 texts, dating from 142 B.C. to the beginning of the 1st cent. B.C.). No. 1 is *SEG* XIII 586; P.Roesch, *RA* (1967) 229 no. 3; A. accepts the restoration of T.B.Mitford in L. 4: καὶ θεοὺς Ἐπιφανεῖς; she suggests reading in L. 5: [ἱερέως τοῦ δεῖνος + artistic profession ?] (*SEG*: -- annus, mensis, dies --); in L. 7 she restores ταμιεύοντος --] (*SEG*: οἰκονομοῦντος?). Nos. 2-9 are: *SEG* XIII 556, cf. XXXVII 1394; T.B.Mitford-I.Nicolaou, *The Greek and Latin Inscriptions from Salamis* (Nicosia 1974) 5; *SEG* XVIII 576, cf. XXXVII 1394 and XL 1320; *SEG* XX 180; *OGIS* 163, 164, 166, cf. *SEG* XX 218; T.B.Mitford, *ABSA* 56 (1961) 37 no. 100.

1233. Amathous (area of: Spitali). Dedication to Theos Hypsistos, 3rd cent. A.D. Cylindrical sandstone cippus now in the Church of Hagia Anna. Ed.pr. I.Nicolaou, *RDAC* (1994) 191 no. 45: Θεῷ Ὑψίσ[τῳ] | Πασικράτης

1234-1277. Amathous (and District of Limassol). Epitaphs, 1st-3rd cent. A.D. Cylindrical cippi with mouldings above and below; sandstone except for no. 1237; now in the Limassol District Museum unless stated otherwise; nos. 1234-1238 are surface finds from the eastern, nos. 1239-1254 from the western nekropolis; nos. 1255-1260 are confiscated or presented from private collections mostly in Limassol and nos. 1261-1277 are found in various vil

lages near Limassol. (Re)published by I.Nicolaou, *RDAC* (1994) 181-191 nos. 1-44 (translations); cf. O.Masson, *BE* (1996) no. 462, for brief onomastic comments.

1234: 181 no. 1 (ph.). **Epitaph of Ptolemos, 2nd cent. A.D.**

Π[τό]λεμαι Πτ[ολε]ι̣μαίου τοῦ [--ι--]ε̣σ̣ιαν καὶ [--]ι̣ι̣δου χρηστέ, χαῖρε

[2-3. perhaps [καθ' ι υ(ἱ)οθ]ε̣σ̣ίαν ?, Pleket].

1235: 181/182 no. 2 (ph.). **Epitaph of Didyme, 2nd cent. A.D.**

Διδύμηι γυνὴι ι Δημητρίου ι χ̣[ρ]ηστή, χαῖρε

1236: 182 no. 3 (ph.). **Epitaph of Heliodoros, 2nd cent. A.D.**

Ἡλ̣ι̣ό̣δ̣ω̣ρ̣ε̣ ι χρηστέ, ι [χαῖρε]

1237: 182 no. 4 (ph.). **Epitaph of Euphidia, 2nd cent. A.D.** Limestone.

Εὐφιδία ι Ἀπολλωνί[ου] ι χρηστή, ι χαῖρει

1. Perhaps Εὐ⟨ε⟩ίδια ?, N. ‖ 4. χαῖρε{ι}, ed.pr. [perhaps a parasitic iota, as in nos. 2 and 11B].

1238: 182 no. 5 (ph.). **Epitaphs of Pasineike and Ariston, 2nd cent. A.D.**

Πασινείκη ι Ἀρίστωνος ι χρηστή, χαῖρε· ι Ἀρίστων Χαρίι̣τωνος χρηστέ, ι χαῖρε

1239: 182/183 no. 6 (ph.). **Epitaph of Apollonios, 2nd cent. A.D.**

Ἀπ[ολ]λώνιε ι Ε[ὐάν ?]δ̣ρου ι χ̣[ρη]σ̣τέ, χαῖρε

1240: 183 no. 7 (ph.). **Epitaph of Apollonios, 2nd cent. A.D.**

Ἀπολλόνιε (sic) ι Τιμοκράτου ι χρηστέ, χαῖρε

1241: 183 no. 8 (ph.). **Epitaph of Athenokritos, 2nd cent. A.D.**

Ἀθηνόκριτε ι Ἀθηνοκρίτου ι χρηστέ, χαῖρε

1242: 183 no. 9 (ph.). **Epitaphs of Demetria, Theodote and Pnytari(o)n, 2nd/3rd cent. A.D.** Three epitaphs engraved successively: B squeezed under A, C added on the opposite side.

A Δημητρία γυνὴ Τιμο|κλέους χρηστή, | χαῖρε
B Θεοδότ|η Τιμοκλέους χρηστή, | χαῖρε
C [Π]νυτάριν | Τιμόκλος, | χρη⟨σ⟩τή, χαῖρε

A. 1. Δημητρια{υ}νὴ, N. [though this part of the text is not reproduced on the photo, rather Δημητρία γυνή: epitaphs of a mother and two daughters rather than of three sisters (so N.), Tybout] || C. 2. Τιμόκλος for Τιμοκλέους, ed.pr. || 3. XPHTH, lapis.

1243: 184 no. 10 (ph.). **Epitaph of Apollonios, 2nd/3rd cent. A.D.** Traces of red paint in some letters: Ἀπολλώνιος | [Ἀπ]ολλωνίου | [χρη]στέ, χαῖρε

1244: 184 no. 11 (ph.). **Epitaphs of Aristodemos, Herakleides, ---- and Markos, 2nd/3rd cent. A.D.** Epitaphs A-C squeezed on one side, D on the opposite side.

A Ἀριστόδημε | Τρύφωνος χρηστέ, | χαῖρε
B Ἡρακλείδηι | Ἡρ[ακ]λείδου | χρηστέ, χαῖρε
C [----] | Ἡρακ[λείδου] | χρηστέ, χαῖρε
D Μᾶρκε | Δημητρίου | χρηστέ, | χαῖρε

1245: 184 no. 12 (ph.). **Epitaph of Martha, 2nd/3rd cent. A.D.**

Μάρθα | Ἀπολλ[ωνίου ?] | γυνὴ χρ[ηστή], | χαῖρ[ε]

1246: 184/185 no. 13 (ph.). **Epitaph of Agathe, 2nd/3rd cent. A.D.**

Ἀγαθὴ | Ζωσ[ίμου ?] | χρησ[τή], | χαῖ[ρε]

1247: 185 no. 14 (ph.). **Epitaph of Ariston, 2nd/3rd cent. A.D.**

Ἀρείστων | Ἀπολλον⟨ί⟩ου (sic) | χρηστέ, χῆρε

2. ΑΠΟΛΛΟΝΟΥ, lapis.

1248: 185 no. 15 (ph.). **Epitaph of Briseis, 2nd cent. A.D.**

Βρισηὶς | χρηστή, | χῆρε

1249: 185 no. 16. **Epitaph, undated**: [----] | χρηστέ, | χα[ῖ]ρε

1250: 185 no. 17 (ph.). **Epitaph of Dionysios, 2nd/3rd cent. A.D.**

Διονύσιε | τρὶς Φίλωνος | χρηστέ, χαῖρε

1251: 185 no. 18 (ph.). **Epitaph of Dion-, 2nd/3rd cent. A.D.**

Διον̣[ύσιε or -σίας] | Πο[----] | χρ[ηστέ or -στή, χαῖρε]

1252: 185/186 no. 19. **Epitaph, undated.** Only a N and an O are legible.

1253: 186 no. 20 (ph.). **Epitaph of Heliodoros, 2nd cent. A.D.**

Ἡλιόδωρε Μηνοδότου χρηστέ, | χαῖρε

1254: 186 no. 21 (ph.). **Epitaph of -ullis, 2nd/3rd cent. A.D.**

[Θ- or Φ]υ̣λλὶς Καλα[τύχ]ου γυνὴ | [χρησ]τ̣ή, χαῖρε̣

1255: 186 no. 22 (ph.). **Epitaph of Demetrios, 2nd cent. A.D.**

Δημήτριε | Φιλοκράτους | χρηστέ, χαῖρε

1256: 186/187 no. 23 (ph.). **Epitaphs of Epaphroditos and Onesas, 2nd/3rd cent. A.D.** Two epitaphs on opposite sides.

A Ἐπαφρόδειτε | Ἀρτεμιδώρου | υἱὲ χρηστέ, | χαῖρε
B Ὀνησᾶ | Σκλαβλᾶ | χρη⟨σ⟩τέ, | χαῖρε

B. Σκλαβλᾶς: name based on a profession ?, N. [unattested so far ?].

1257: 187 no. 24 (ph.). **Epitaph of Zoilos, 2nd/3rd cent. A.D.**

Ζοείλε (sic) | χρηστέ, | χε͂ρε

1258: 187 no. 25 (ph.). **Area of: Hagios Tychonas. Epitaphs of Mystion and Aristoklea, 2nd/3rd cent. A.D.** *SEG* XXXII 1342.

1259: 187 no. 26 (ph.). **Epitaph of Demetri(o)s, 2nd/3rd cent. A.D.**

Δημήτρι | χρηστέ, | χαῖρε

1260: 187/188 no. 27 (ph.). **Epitaph of Aristagoras, 2nd cent. A.D.**

Ἀρισταγόρα | χρηστέ, | χαῖρε

1261: 188 no. 28 (ph.). **Area of: Phasoulla. Epitaph of Aristion, 2nd cent. A.D.**

'Αριστίων | χρηστέ, χῆρε

1262: 188 no. 29. **Area of: Apeshia. Epitaph, undated.**

[---- | χρη]στή, | χ(ῆ)ρε

3. XOPE, lapis.

1263: 188 no. 30 (ph.). **Area of: Trachoni. Epitaph of Zois, 2nd/3rd cent. A.D.**

Ζωΐς Εὐτύχ[ου ?] | ἡ καὶ 'Αρτεμιδώ[ρα] | χρηστή, χαῖρε

1264: 188 no. 31. **Area of: Trachoni. Epitaph of Demetri(o)s, 2nd/3rd cent. A.D.:** Δημήτρι | χρηστέ, | χαῖρε

1265: 188 no. 32 (ph.). **Area of: Yermasoyia. Epitaph of Artemidoros, 2nd cent. A.D.:** 'Αρτεμίδωρε | 'Αρίστωνος | χρηστέ, χαῖρε

1266: 188/189 no. 33 (ph.). **Area of: Yermasoyia. Epitaph of Herodotos, 2nd/3rd cent. A.D.:** 'Ηρόδο[τε] | χρηστέ, | χῆρε

1267: 189 no. 34 (ph.). **Area of: Yermasoyia. Epitaph of Daulos ?, 2nd cent. A.D.:** Δαυλ[έ ?] | χρηστέ, | [χα]ῖρε

1. Δαυλός: unattested before, ed.pr., who wonders whether ⟨Π⟩αῦλος was meant [cf. however W.Pape - G.E.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1911[3]), s.v. Δαῦλος: on record in Arcad. 53.7, Tybout].

1268: 189 no. 35 (ph.). **Area of: Palodia. Epitaph of Marion, 2nd/3rd cent. A.D.**

Μαρίων | [χρη]στέ, | [χαῖρε]

1269: 189 no. 36 (ph.). **Area of: Apeshia. Epitaph of Epaphroditos, 2nd/3rd cent. A.D.:** 'Επαφρόδιτε | χρηστέ, χῆρε

1270: 189 no. 37 (ph.). **Area of: Apeshia. Epitaph of Onasi(o)n, 1st cent. A.D.**

'Ονάσιν | Μνή[μ]ον[ος], | χῆραι

1271: 190 no. 38 (ph.). **Area of: Apeshia. Epitaph of Aristokles, 2nd/3rd cent. A.D.:** 'Αριστοκλῆ | χρηστέ, | χῆρε

1272: 190 no. 39 (ph.). **Area of: Apeshia. Epitaphs of Onasi(o)n and Sozomeni(o)n, 2nd/3rd cent. A.D.**

'Ονάσιν χρηϊστή, χαῖρε· | Σοζομένιν | χρ̣[ηστή, χαῖρε]

1273: 190 no. 40. **Area of: Apeshia. Epitaph of Timon, 3rd cent. A.D.** *SEG* XXXI 1347. Seen by N. in the yard of the old school; the right part of the text has disappeared by now.

1274: 190/191 no. 41. **Area of: Apeshia. Epitaph of Karpophoros, 2nd/3rd cent. A.D.** Seen by N. in a field near the old school.

[Κ]αρποφόρε | [χ]ρηστέ, χῆρε

1275: 191 no. 42. **Area of: Apeshia. Epitaph of Teimon, 2nd/3rd cent. A.D.** S.Menardos, *'Αθηνᾶ* 22 (1910) 139 no. 2. Now in the yard of the Church of Hagios Georgios: Τείμ̣[ων] | χρηστέ, χ̣[αῖρε]

1276: 191 no. 43. **Area of: Apeshia. Epitaph of Artemidora, 2nd/3rd cent. A.D.** S.Menardos, *'Αθηνᾶ* 22 (1910) 139 no. 1. Now in the yard of the Church of Hagios Georgios: ['Αρτε]μιδώρ[α | χρηστή, χαῖρε]

Restored on the basis of M., N.

1277: 191 no. 44. **Area of: Spitali. Epitaphs of Krateia (?) and Onasi(o)n, 2nd/3rd cent. A.D.** S.Menardos, *'Αθηνᾶ* 22 (1910) 144 no. 4. Now in the yard of the Church of Hagia Anna.

A Κρα[τεία χ]ρ̣ηστή, χαῖρε
B 'Ονάσι[ν χρησ]ϊτή, χαῖρε

1278. Amathous. Curse tablet, 3rd cent. A.D. or later. Audollent, *DefixTab* 28 (*I.Kourion* 133; ph.). D.R.Jordan in *Ancient Cult Practice* 131-139 (ph.), shows that this lead curse tablet found together with fifteen others in a shaft under a quantity of human bones and published by L.Macdonald in the *Proceedings of the Society of Biblical Archaeology* 13 (1890/1891) 160-190 (*I.Kourion* 127-141), in fact comes from Amathous. These sixteen tablets, together with ca. 200 unpublished other ones, are now in the British Museum and are shown by letters from Cyprus now in the archives of the Museum to have been found in Hagios Tychonas (Amathous). J. gives a translation of *I.Kourion* 133; in L. 2 he reads ἀντιόνειροι ('dream-like') instead of the tablet's ἀντιενίριοι; in L. 15 he suggests στενὰ κ{τ}αθάψατε (from κατὰ + ἅπτω) instead of στενακτὰ θάψατε.

1279. Amathous. Selenite curse tablet, 3rd cent. A.D. or later. D.Jordan, *art.cit.* (cf. our lemma no. 1278) 135-140, describes how during a visit to the British Museum 'several boxes containing hundreds --- of small, thin chips --- of sheets of a translucent stone, lightly inscribed in cursive writing very much like that of the Cypriot lead tablets' (cf. our lemma no. 1278) were shown to him. They were found in the same place as the lead tablets, viz. Amathous. Four of them were published by R.Wünsch, *RhM* 55 (1900) 62-85, 232-271 (= Audollent, *DefixTab* 18-21).

A magical inscription inscribed on what seemed to be mica was mentioned by L.Robert, *Collection Froehner* I: *Inscriptions grecques* (Paris 1936) 107. Examination of the text by P.Aupert showed that this 'mica inscription' in fact was some two dozen inscribed translucent chips, of the same sort and provenance as the London chips. The material of the chips turned out to be selenite. Jordan reports that all the chips 'assemble themselves into about thirty inscriptions', all containing more or less the same formulas, except one which consists of three London and one Paris fragment. The latter is published for the first time on 136-140 (ph.; translation). The text occurs in a somewhat different form as part of a love charm at *PGM* IV 1443-1457. On 141-143 J. prints the two versions line by line, with notes on the differences.

Ἑρμεῖ χθόνιαι καὶ Ἑκάτη χθονία καὶ Ζῆθε
χθόνιαι καὶ Δημήτηρ χθονία
καὶ γηγενίδες χθόνιαι καὶ Ἀκέρων χθόν⟨ι⟩αι
καὶ ὠμοθα[ν]ὸν χθόνιον καὶ Θασίαι
χθόνιαι καὶ ἥρε χθόνιοι καὶ Αμοιρανοι χθόνιοι
καὶ ἀνπίπολις χθονία καὶ πνεύ-
ματα χθόνια καὶ ἀματίε χθόνιαι καὶ ὄνιροι
χθόνιοι καὶ Ἀνάνκη χθονία καὶ
ἥκοι χθόνιοι καὶ Ἀρίσται χθονία καὶ Ταται-
ροῦ⟨χαι⟩ χθονία καὶ βακανία χθ-
ονία καὶ ἐὼ⟨ν ?⟩ χθόνιαι καὶ ἀπάωνες χθόνιοι
καὶ ἥρης χθονίου v v
καὶ Πα[ι]άν, Δημήτηρ χθονία καὶ Πλούτων
χθόνιαι καὶ Περσεφό-
νη χθονία καὶ νεκοίηα [[χθόνιοι]] κακοὶ καὶ
δέμονης
κακοῖς καὶ τύχαι ἀνθρώπων πάντων, ἔρχεται
[σ]ὺν μοίρᾳ καρτερῇ καὶ ἀνακάσαται, τελέσ-
{τ΄}α-
ται τὸ φιμωτικόν, εἵνα μὴ ἀν[τι]λέγῃ Ἀρτεμι-
δώρῳ,
ᾧ ἔτεκεν Τιμώ, Ἀρίστιν, μηδέ[ν, ἀλλ]ὰ μήνῃ
ὑποχίριος δ[ι]ὰ
τῶν τῆς ζοῆ⟨ς⟩ ἀτῆς χρόνον· φιμώσαται δὲ καὶ
Ἀρτε-
μίδωρον Με[λ]άσιν (?) ὃ⟨ν⟩ ἔτεκην Γατηρανα, κὶ

τὰ (?)
περὶ τῶν εἱμάτω[ν] μηδενὶ ἐνκαλίτω
16 ἀλλὰ φιμωθήτω

1. Ἑρμεῖ: read Ἑρμῆ, ed.pr. ‖ 2. 'chthonic earth-born', sc. river nymphs; ὠμοθανὸν (hapax, from ὠμοθνῄσκω) χθόνιον: 'chthonic "raw dead"'; Θασίαι = Θασίε = Herakles, ed.pr. ‖ 3. ἦρε = ἥρωες; Αμοιρανοι: perhaps a corruption of ἀμοιβάδιοι ('avenging'); *PGM* has Ἀμφιάραε; ἀνπίπολις = ἀμφίπολις: a reference to Thracian Amphipolis with its chthonic hero Rhesos, ed.pr., who prefers *PGM*'s version ἀμφίπολοι ‖ 4. ἁματίε = ἁμαρτίαι: 'chthonic Sins', possibly the occasion of Persephone's 'grief', mentioned in the Pindaric fragment apud Plato, *Meno* 81 b-c ?; ὄν(ε)ιροι χθόνιοι: 'chthonic dreams', viz. apparitions of the dead ?, ed.pr. ‖ 5. ἤκοι = ὅρκοι ?; the latter in *PGM*, but 'chthonic Oaths' is hard to understand; perhaps the archetype had something like Ἥρωες ?; Ἀρίσται = Ἀρίστη: an epithet of Artemis and Demeter; Ταταροῦ⟨χαι⟩ = Ταρταροῦχε; βακανία = βασκανία, ed.pr. ‖ 6. ΕΩ, lapis; Ἐώ⟨ν⟩ = Αἰών ?, ed.pr. ('a counsel of despair'); *PGM* has the appropriate Χάρων; ἀπάωνες = ὀπάωνες: 'servants'; ἥρης χθονίου = ἥρωες χθόνιοι ?, ed.pr., who also considers a corruption of Ἐρυσίχθων ‖ 8. νεκοίηα κακοί = νέκυες κακοί or ἄκακοι ?, ed.pr. ‖ 8-9. δέμονης κακοῖς = δαίμονες κακοί, ed.pr. ‖ 9. ἔρχεται = ἔρχεσθε, ed.pr. ‖ 10. ἀνακάσαται = ἀναγκάσατε, ed.pr. ‖ 10-11. τελέσ{τ}αται = τελέσατε, ed.pr. ‖ 11. τὸ φιμωτικόν: 'this muzzling-spell', ed.pr., who in an Appendix on 143 refers to φιμωτικὸν κατάθεμα in *I.Kourion* 133 L. 16 and 134 LL. 13/14: 'muzzling deposit', meant to shut the mouth of an opponent; our tablet meant to stop two persons (Aristion, a woman, and Artemidoros Melasi(o)s) from talking against Artemidoros, son of Timo, ed.pr. ‖ [12. ὦ⟨ν⟩ = ὂν ?; cf. L. 14, Bingen] ‖ 12-13. = μείνῃ ὑποχείριος ‖ 13. ἀτῆς = αὐτῆς; φιμώσαται = φιμώσατε ('muzzle'), ed.pr. ‖ 14. Με[λ]άσιν or Μη[ν]άσιν (= -ιον), ed.pr.

1280. Avdemou. Milestone, 253-258/259 A.D. (A), 293/294 A.D. (B) and 306/307 A.D. (C). Sandstone column with three inscriptions: (A) above (B) and (C) on the opposite side; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1994) 191-194 no. 46 (ph.; translations).

A
Ἐπὶ αὐτοκράτο-
ρος Καίσαρος Ποπλί-
ου Λικιννίου Οὐαλαι-
4 ριανοῦ Εὐσεβ̣ο̣ῦ̣[ς]

[Εὐτ]υ̣χοῦς Σεβαστοῦ καὶ [αὐτο]-
[κράτο]ρος Καίσ[αρ]ος [Ποπλίου]
[Λικιννι]⟨ίου⟩ Γαλ[ιηνοῦ] Σεβ[αστοῦ]

B
[Ἐπ]ὶ αὐτοκράτορος Καί-
[σα]ρος Γαΐου Αὐρηλίου
[Οὐ]αλερίου Διοκλητιανοῦ [Σεβαστ]-
4 [οῦ] (ἔτους) θ΄ Καίσαρος
[καὶ αὐτοκρ]άτορος Καίσαρος Μάρκου
[Αὐρηλίου] Οὐαλερίου Μ̣α̣[ξιμιανοῦ]
[Σεβαστο]ῦ̣, Μαξιμιανοῦ (ἔτους) η΄
8 [Καίσαρο]ς, Φλαυίου Οὐαλερίου
[Κω]νσταντίου καὶ Γα-

λερίου [O]ὐαλερίου
[M]αξιμιανοῦ Καισά-
12 ρων· μίλια
ις΄

C Ἐπὶ τῶν κυ-
ρίων ἡμῶν
Καισάρων Γαλερίου
4 Οὐαλερίου [Μαξιμίνου]
καὶ Γαλερίου Οὐαλερίου
[Μαξεντίου] καὶ Φλα-
βείου Οὐαλερίου Κωνσταντείνου καὶ
Λικ[ιν]-
8 νίου Λικιννίου
†

A. The earliest inscription replaced a still earlier one which was erased for that purpose: under the letters ΤΩΝ ΚΥ in C L. 1 [αὐτοκράτορος] and at the end of L. 2 [ΚΑΙΡ] can be read, ed.pr. || 7. POC, lapis || B. 12-13. sixteen miles, i.e. from Paphos towards Kourion, ed.pr. || C. 9. the cross is a later addition, ed.pr.

1281. Kition (area of: Vigla). Dedication to Apollo Keraiates. T.B.Mitford, *AJA* 65 (1961) 116. Cf. S.Hadjisavvas in P.Aström (ed.), *Acta Cypria. Acts of an international congress on Cypriote Archaeology held in Göteborg on 22-24 August 1991*. Part 3 (Jonsered 1992) 233-249, who argues that the object on which this dedication was engraved was an olive-press either owned by the sanctuary or offered to it by an olive producer (Mitford: stone jar). Non vidimus. Cf. A.Chaniotis, *Kernos* 10 (1997) 276 no. 106.

1282. Larnaka (district of). Epitaph of Apollonides, 2nd cent. A.D. Cylindrical sandstone cippus with mouldings above and below; formerly in a private collection at Larnaka; now in the Larnaka District Museum. Ed.pr. I.Nicolaou, *RDAC* (1994) 195 no. 47 (ph.).

Ἀπολλωνίδη | Ἀπολλωνίου | χρηστέ, χαῖρε

1283. Paphos (New). Fragmentary inscription, ca. 550 A.D. ? White marble plaque; found unrecorded in the excavation-house at Kato Paphos; now in the Paphos District Museum. Ed.pr. I.Nicolaou, *RDAC* (1994) 195 no. 48 (ph.).

[--]I(?)O(?)[--I--]XAPI(?)[--I--]MΩΓAM(?)[--I--]I(?)ATAEMA[--II--]
ΔICΛONEXP(?)[--] | vacat ΓΟ vacat

1284. Paphos (New). Rhodian amphora stamps, 225-200 B.C. Rhodian amphora with rectangular stamps of known types on both handles; found at the village of Koloni; now in the Paphos District Museum. Ed.pr. I.Nicolaou, *RDAC* (1994) 195 no. 49 (ph.).

A Δίωνος | caduceus **B** Ἐπὶ Ἱέρωνος, | Ἀρταμιτίου

1285. Paphos (New). Rhodian amphora stamps and inscription on a plate, Hellenistic period. Three Rhodian amphora stamps of known types and an inscription on a terra sigillata plate fragment found in the area called 'Garrison's Camp' or 'sanctuary of Apollo Hylates at Toumballos' (cf. *SEG* XLII 1316). Ed.pr. F.Giudice, *RDAC* (1994) 243 nos. A 43-45 and 247 no. B 9 (dr.; no text of no. B 9; no dates except where stated otherwise). **Amphora stamps**: **1**) Ἐπ[ὶ Ἀρα]τολφ[ά]νευς, Θε[σμοφορίου] (220-180 B.C.); **2**) Ἐπὶ Πασ[ιφῶν]τος, Θεσ[μολφ]ορίου; **3**) [Ἐπὶ Ἀ]ριστάλν[ακ]τος, | [Π]ανάμου; **4**) **Vase fragment** (Hellenistic period); we read from the dr.: [--]ΥΛΛΟ[--] (or [--]ΥΜΟ[--] ?).

1286. Paphos (Old) (area of: Amargetti). The inscriptions. O.Masson, *BCH* 118 (1994) 261-275, provides a catalogue of the inscriptions found at this village, now dispersed over many museums (23 items). He reprints the Greek texts and occasionally presents onomastic and linguistic commentary. Most texts are dedications to Ὀπάων (once Ἀπόλλων) Μελάνθιος, who had a rural sanctuary at Amargetti. The following observations of M. deserve notice:

T.B.Mitford, *JHS* 66 (1946) 38 note 49 no. 3: M. rejects Mitford's restoration ῥυσ]θέντες in L. 4; *ibidem* no. 8: M. prefers Hogarth's reading [Φί]λαιος in L. 3 to Mitford's reading Λάϊος. M. also presents photographs of *ibidem* note 52 nos. 1/2.

SEG XX 238: Θαλίαρχος in L. 2 is correct (not Φαλίαρχος); 239: the date given by *SEG* (1st cent. B.C.?) seems too early (*LGPN* I p. 67: 3rd cent. A.D.?)(ph.); 241: Mitford (*art.cit.* in *SEG* XL 1369) gave erroneously [Αὐτοκράτορι Καίσαρι] in L. 1 instead of [Κ]αίσαρ[ι. For the functions of the dedicant (ταμίας and ἀντ[ιστράτηγος), see *SEG* XXVI 1470.

SEG XXIII 642: the date given by ed.pr. (3rd cent. B.C.) seems too early; 643: Ἀπάονι in L. 2 must not be corrected (ph.).

M. discusses the nature of the god Opaon on the basis of the small statuettes found at Amargetti and the name of the god. No firm conclusions can be drawn. Opaon was an indigenous 'compagnon des bergers et des campagnards', occasionally regarded as an ancestor of Cypriote Apollo. There is no relation with Pan. Μελάνθιος presumably is not derived from a toponym Melantha/-thus.

1287. Paphos (Old). Inscriptions on lamps, 4th-6th cent. A.D. F.G.Maier, M.-L. von Wartburg, *RDAC* (1994) 118, report on more than 250 terracotta lamps found in a rock-cut chamber tomb ('Royal Tomb') in Arkalon and dating from the 4th to the 6th cent. A.D. On 117 they present drawings of four of them; two, both decorated with horses, bear inscriptions: **1**) a) under the horse, sinistrorsum: Ὑγία; b) on the bottom, running in a circle, anti-clockwise: Εὐτυχῆτος (nominative) or Εὐτύχητος (genitive) [cf. *SEG* XLII 1317]; **2**) above the horse: ΛΨΕΝ; on the bottom: Σφυρίλδωνος [both lamp-makers are already attested on Cypriote lamps: see *SEG* XXX 1656, XLII 1317* and XLIII 1234, Tybout].

KOMMAGENE

1288. Nikopolis. Epitaph of Attalianos, Roman Imperial period. Pedimental limestone stele with two akroteria; in the pediment a flower; below the pediment in a recessed field a swag and a flower; upper half of the inscription in the recessed field below the swag, lower half on the stele between incised guidelines; brought from Islahiye (Nikopolis) to Gaziantep Museum. Ed.pr. D.H.French, *EA* 23 (1994) 122 no. 3.

Ἀτταλιαlνὸν Καρχlηδὼν τὸlν ἴδιν (sic) ἄνllδρα μνήμlης χάριν

4. ἴδιν = ἴδιον, ed.pr.

1289. Unknown provenance. Dedication to Kronos, 3rd cent. A.D. White limestone altar; inscription between horizontal guidelines; now in Gaziantep Museum. Ed.pr. D.H.French, *EA* 23 (1994) 121 no. 1 (ph.).

Θε[ῷ] μεγίσ[τῳ] | Κρόνῳ ὑπὲρ | σωτηρίας τῶν | κυρίων Καισάρων ‖
Αὐρήλιος Μάρ Ἕlκελλος κορνικλάl[ρ]ιος ἀνέθηκεν

Perhaps from Zeugma; first attestation of the cult of Kronos in Kommagene; some examples from Syria are known, e.g. *IGR* III 1185, ed.pr.

1290. Unknown provenance. Dedication to Helios Mithras, Roman Imperial period. Small round limestone altar with mouldings above and below; now in Gaziantep Museum. Ed.pr. D.H.French, *EA* 23 (1994) 121/122 no. 2 (ph.).

Ἡλίῳ Μίθρᾳ | Μύρων καὶ | Πρωτᾶς | εὐχήν

Presumably from (the territory of) Zeugma or Doliche; first attestation of the cult of Helios Mithras in the region of Gaziantep, ed.pr., with further references to this cult in Syria and Anatolia.

ARMENIA

1291-1297. Armawir. Seven rock-cut inscriptions, Hellenistic period. A.I.Boltunova, *'Les inscriptions grecques d'Armawir'*, *Telekagir* (1942) 1/2, 35-37 (in Russian); H.Manandian, *Nouvel éclairage sur les inscriptions grecques d'Armawir* (Erevan 1946; in Armenian and Russian) and the reflections of J. and L.Robert on this publication in *BE* (1952)

no. 176 (pp. 181-185); K.V.Trever, *Études sur l'histoire de la culture de l'Arménie antique* (Moscow-Leningrad 1953) 121-147. There are seven inscriptions, three inscribed on rock I (discovered in 1911) and the remaining four on rock II nearby (discovered in 1927). The main problems posed by these texts are discussed by J.-P.Mahé, *Topoi* 4 (1994) 567-586 (texts; translations; commentary). In an Appendix he presents the seven texts on the basis of Manandian, Robert and Trever.

1291: 578/579 no. 1. **Metrical fragment containing the names of Hesiod and Perses.**

Ἡσίοδός π[ο]τε κλεινός, | ἐπεὶ Πέρση[ν τὸν ἀδελφὸν] |
χῶρος ἀπώκ̣[νησεν] | τὰ πατρώϊα [- - - - - - - - -] |
ἀλλὰ δέ τοι πά[νυ πολλὰ] | παρ̣ήνεσεν ὡς ἐπιεικές, |
ὡς ἐπιεικὲς ὄν, | καὶ ταῦτα νεωτέρω[ι - - - - - - - -]

2. ἀπώκ̣[νησε, T.; ἀπωι, Man., R. || 4. ὂν τοῖσι --, T.; in fine νεωτερι[κοῖσιν], T.; νεώτερος ὤν ?, R. || C.Habicht, *Hermes* 81 (1953) 251-256, interpreted this text and those in our lemmata nos. 1292 and 1295 as part of a didactic anthology used in a local school for the children of Greek colonists; Man. (and Mahé with some hesitation) suggests that these lines concerning distribution of land should be connected with LL. 8/9 of the text in our lemma no. 1292, which in his view also pertained to a just distribution of land; Man. interprets the latter text as an oracle of Artemis/Anahita; R. tended to interpret the text as 'une arétalogie --- ou un oracle'; Mahé suggests that we may have divine sententiae, comparable to the aphorisms of the Seven Sages in Delphi. J.Bousquet, *BE* (1995) no. 604, argues that all seven texts were the product of exercises in engraving and pointed to the existence of a local atelier, whose apprentices exercised their skills on the rocks. As to LL. 9/9 of the text in our lemma no. 1292, cf. R.Merkelbach's text, presented below, in which a reference to distribution of land disappears.

1292: 579-581 no. 2. **Iambic verses.** *SEG* XII 547 (version of C.Habicht: cf. above in app.cr. after L. 4).

- -
Οὐκ ἔστι δ' οὐ [πο]λὺ πολεμικωτέρα θεός ·
Αὐτὴ γιγά[ντας] κωλύσι, αὐτὴ δείματα ·
Ἀλλ' οὔτε μείζω κόμπον ἐξοίσω λόγων
οὔτ' ἐνδέοντα τῆς ἀληθείας ἐγώ,
ἐπεὶ γὰρ ἔξω Ἀ̣ρ̣λοχους (?) σκηνωμάτων ·
[Ὦ Ζ]ε̣ῦς, τί δὴ κίβδηλον ἀνθρώποις κακὸν
[καὶ] γλῶσσα φαύ[λη] καὶ φθόνος τοῦ μὴ φθον[εῖν]
[. μ]ὴ δικαίως μὴ καλῶς ὡρισμένος
[α]ὐ̣τὸν καθ' αὐτὸν τύμβον ε̣[ισ]δύνει δόμος
[οὐ]δ' ἢ πε[ρ τ]ῶν ἀκοῶν ἀλλὰ τὸ δ' ἔξω
[οὔ]τε πά[θο]ς [οὔ]τε [συ]μφορὰ θεήλατο⟨ς⟩

2. κωλύσι, R.; ὥλυσι, T. || 3. ἐξοίσω, R.; ἔξω θῷ, T. || 5. ἔξω (or ἐγώ) Α.ΛΟΛΟΥΣ, R. || 6. --λυστιδη ?, R.; δύστι (or μύστι), T.; [ὦ Ζ]ε̣ύς, τί, H. || 9. σ..υνει, R.; [ἐκ]δύνει, T.; [αἰ]σ[χ]ύνει, H. || for the different interpretations of the nature of this fragment cf. the app.cr. of the text in our lemma no. 1291.

R.Merkelbach, *EA* 25 (1995) 71/72, argues that in this text the deceased - presumably an Armenian king - speaks from his tomb in verses composed by a Greek court-poet: the deceased does not suffer anymore from the envy from which mortals generally suffer so much. He presents the following text (with translation).

- -
οὐκ ἔστι δ' οὔ[τ]⟨ις⟩ πολεμικωτέρα θεός·
αὐτὴ γίγα[ντας] ⟨ὅλ⟩λυσ(ι), αὐτὴ δείματα.
ἀλλ' οὔτε μείζω κόμπον ἐξοίσω λόγων
οὔτ' ἐνδέοντα τῆς ἀληθείας ἐγώ,
ἐπεὶ γὰρ ἔξω αρ̣λοχ̣ους σκηνωμάτων.
[ὦ Ζ]εῦς, τί δὴ κίβδηλον ἀνθρώποις κακόν
[καὶ] γλῶσσα φαύ[λη] καὶ φθόνος τοῦ μὴ φθον[εῖν]
[μείων] δικαίως μὴ καλῶς ὠ⟨γκω⟩μένος·
[ο]ὐ τὸν καθ' αὑτὸν τύμβον [αἰ]σ[χ]υνεῖ δόμος
[. .]δηπε[. .]ων ακοων ἀλλὰ τόδ' ἔξω
[οὔ]τε πά[θο]ς [οὔ]τε [συ]μφορὰ θεήλατο⟨ς⟩

1. The deity is 'Artemis/Anahita oder auch Athena', Merk.; cf. Mahé (575/576), who adduces evidence showing that Artemis/Anahita and Athena were combined; Man. identified the 'bellicose deity' with Artemis/Anahita; Mahé pointed out that the bellicosity fits Athena better than Artemis || 2. ⟨ὅλ⟩λυσι, Merk.; ὥλυσι, T. || 5. 'denn ich bin außerhalb der (menschlichen ?) Hülle', Merk. || 6. = Euripides, *Hippolytos* 616 (ὦ Ζεῦ) || 7-8. = Euripides, *Fr.* 1021, 3/4 (Nauck): καὶ γλῶσσα φλαύρα καὶ φθόνος τοῦ μὴ φθονεῖν | ὅσῳ κάκιον μὴ καλῶς ὠγκωμένοις; ὠ⟨γκω⟩μένος, Merk. || 9. subject of αἰσχυνεῖ is ὁ φθόνος: 'ob statt δόμος vielmehr φθόνος zu lesen ist ?', Merk. || 10. 'Die Lesung kann nicht stimmen (unmetrisch)', Merk.|| 11. = Euripides, *Orestes* 2; in fine ΘΕΗΛΑΤΟΝ, lapis.

1293: 581 no. 3. **Donation.**

Τέτταρες | ἵπποι, τὸ ζεῦγος | Εὐθυχαρμί[δης]· | πινάκιον ἓν̣ | Πηλάμυδο⟨ς⟩

2. The chariot should be related to the Sun-god, Man., who argues that in Armawir there was a temple of Apollo and Artemis and refers to Moses of Khorene, who writes about oracles, statues of Helios and Moon, of Apollo and Artemis in Armawir.

1294: 582 no. 4. **Letter of king Mithras to king Evrontes.**

'Ο βασιλεὺς 'Αρ|μαδοείρων | Μίθρας 'Ε⟨β⟩ρόντῃ | βασιλεῖ χαίρειν· || [ε]ἰ ἔρρωσ(αι), εὖ ἂν ἔχοι, | ὑγιαίνειν δὲ καὶ τὰ ἔγγονα αὐτοῦ· ὑγιαίνων τὴν βασιλείαν διατελέσεις || τε [--]σι βίου | δ[---

1-3. 'Αρ[ταξίας] | Μαδοείρων Μίθρας, Bolt. and T., who argued that this was Artaxias I, king of Armenia from 188-161 B.C., who addressed a certain Ebrontes; Man. recognized Mithras, king 'Αρμαϝοείρων, addressing Orontes IV (212-200 B.C.), killed ca. 200 B.C. and identified by Man. with king Eruand, on record in Mozes of Khorene; this Orontes IV had left Armawir and settled in another city. In Man.'s view Mithras was Orontes' brother and high-priest of Armawir's cults; Mahé tends to accept Man.'s views. 'Αρ|μαδοείρων, R., who preferred to believe that 'Ορόντῃ (his reading in L. 3) was identical with the Orontes on record in Strabo 11.14.15, who preceded the two governors Artaxias and Zariadris, appointed by Antiochos III; εροντη, lapis; 'Εβρόντῃ, Man.; 'Εβροντη, T. || 5. ερρως, lapis; ἔρρωσ⟨ο⟩, R.; ἔρρωσ⟨αι⟩, T. and Bousquet (cf. above app.cr. of the text in our lemma no. 1291).

1295: 582/583 no. 5. **List of months and wish for good health of Pharnakes.**

Δῖος | 'Απελλαῖος | Αὐ⟨δυναῖ⟩ος | Περίτιος || Δύσστρος | Ξανδικός | 'Αρτεμείσιος | Δαίσιος | Πάνημος || Γορπιαῖος | 'Υπερβερεταῖος | Φαρνάκη ὑγίην εὖ ἂν ἔχο⟨ι⟩

2. 'Απελῖος, with λα inscribed above it || 3. Αυαλδνιλος, lapis; engraved to the right of the column over three lines || 13. ὑγίην: ὑγιαίνειν (?), Mahé; εχου, lapis. Bolt. thought that we have wishes for good health during the entire year (of twelve months) for Pharnakes of Pontos (190-169 B.C.) on the occasion of the peace-treaty between the latter and Artaxias I (188-161 B.C.) in 179 B.C.; Man. argued that Pharnakes was an epithet of the Moon-Goddess and that it indicated the thirteenth 'mois intercalaire' of the Syrian-Macedonian calendar; he believed that this text continued the text in the previous lemma and that Mithras wished good health to Orontes IV during all thirteen months; R. rejected Man.'s interpretation; he argued that the list of twelve Macedonian months had an educational function and that L. 12 had nothing to do with the preceding line; Mahé agrees with R.

1296: 583/584 no. 6. **Greetings to Noumenios.**

[Χ]αίρειν Νουμηνίωι Ἕλληνι | τῷ παραγενομένῳ | ΕΤΜ Νουμενίωι | βασιλεὺς ὑγίην || [----]ς [--

1. Noumenios: cf. the next lemma L. 1 || 4. βασιλεύς: Man. argued that this was king Orontes IV, who welcomed Noumenios and wished him good health (ὑγίην = ὑγιαίνειν ?, Mahé).

1297: 384/385 no. 7. **Report by Noumenios on the death of a person.**

Τῆι Φιλαδέλφωι Νουμήνιος [εἶ]πε [..]νεύει
τοῦτ' ἔπος, ἀμείβω δ' οὐδὲν ἔχων ἀκλεές·

Ἀλλά μιν ὁπλοφορο[ῦντα] λίπεν θ[υ]μός, κατάκειται
[δὴ] μάλ' ἀωτησμῶι (?) τὸν δὲ [..] καινάπολι[ν]
χῶρον Ἀρμενί[ης] κατέ[σχ]εν [- - - - - - - -]
ἀλλ' ἐγὼ οὐ [- - - - - - - - - - - - - - - - - - -]
καὶ [κα]λὸν Ἀρμενίη[ς] χῶρον ἐπικρατέ[ων]
οὐλοιᾶς δ' ἕνεκεν φυλόπιδος πολέμου [- - - -]
οἱ στρατιῶται ἔπεφνον [- - - - - - - - - - -]
χαρίζ[- -]
πενθεῖ δ' ἀμφι[- - - - - - - - - - - - - - - -]

1. [φο]νεύει, Man. and T.; 'impossible', R. || 4. ἀωτησμός: to be connected with ἀωτέω = 'to sleep', Mahé; in fine καινάπολιν is taken by Man. to refer to the new city founded by Orontes IV (cf. app.cr. of our lemma no. 1294) || 5. κατε[ἰχ]εν, Man.; [κατ]ε[ἰχ]εν, T. || 5 (and 7). Ἀρμενί[ην], Man. and T.; Ἀρμενί[ης], R. || 7. ἐπίκρατε, Man.; ἐπικρατέ[οντα], T. || Bolt. argued that Noumenios, governor of Mesene (Pliny, *N.H.* 6, 152), reported to Laodike, widow of Antiochos IV, about the death of her husband; Man. believed that Noumenios reported about the death of Orontes IV to the queen-sister of the deceased (τῇ Φιλαδέλφῳ in L. 1); Mahé writes that Man.'s hypothesis 'ne manque pas de vraisemblance' (577).

COLCHIS

1298. Phasis. Inscription on a silver phiale, 425-400 B.C. *LSAG* 373 no. 72 (*SEG* XXXIV 777: Ἀπόλλωνος | Ἡγεμόνος εἰμὶ τόμ (= τοῦ ἐμ) Φᾶσι; cf. also *SEG* XLI 1421 initio). G.R.Tsetskhladze, *OJA* 13 (1994) 199-215 (ph.), argues that this object was made and inscribed in the last quarter of the 5th cent. B.C., probably by a local craftsman and on the occasion of some festival (contra D.C.Braund, *Georgia in Antiquity. A History of Colchis and Transcaucasian Iberia, 550 BC - AD 562*, Oxford 1994, 96-98: made ca. 450 B.C. and inscribed in 420-400 B.C.; N.Ehrhardt maintained that it is a forgery: cf. *SEG* XXXIV). It belonged to the temple of Apollo Hegemon in Phasis and was brought to Kuban (northern Caucasus) in the 1st cent. B.C. when the temple was looted either by the Bosporan king Pharnakes or by pirates. There is no parallel for Apollo Hegemon, but related epithets referring to Apollo as founder deity are known (Καθηγεμών; Προηγέτης; Ἀρχηγός; Ἀρχηγέτης). The cult of Apollo was brought to Colchis by Milesian colonists in the middle of the 6th cent. B.C. A summary of the argument is presented by id., *Klio* 76 (1994) 81/82, in the context of an article (78-102) on Colchian relations with the Greeks (cultural and economic) and the Achaemenids (political). Some observations on the name Κόλχος on *OJA* 205 and *Klio* 82 (cf. already *SEG* XXXIX 1859 and XLII 1785); the graffito ΚΟΛΧ occurs on a 6th cent. B.C. vessel found in Didyma: R.Naumann - K.Tuchelt, *MDAI(I)* 13/14 (1963/1964) 55-57.

1299. Pichvnari (10 km. N. of Kobuleti). Graffiti on ceramic vessels. G.R. Tsetskhladze, *DHA* 20 (1994) 136-138 (cf. A.Chaniotis, *Kernos* 10, 1997, no. 245), mentions a stemless cup (kylix; late 5th cent. B.C.) with two inscriptions: **A)** under the foot: ΜΙΤΑΚΑ-ΔΟΣ: genitive of the owners's name Μιτας ? [T. must have meant Μιτακας, Pleket]; not Μιτα κάδος, since kados denotes a large jar rather than a kylix; **B)** on the wall: a botched version of 'Απόλλωνος. The inscribed cup indicates the presence of Ionians among the settlers in Pichvnari. On other vessels isolated Greek letters (Β, Δ, Ν, Η, Χ) or abbreviated names (ΣΗΡ, ΠΛΕ, ΒΟΣ, ΔΙΑ, ΠΟ, ΠΡΩ, ΛΕ, ΑΣΓ, ΝΕ (or ΜΕ), ΠΕΛΛ, ΛΑ (or ΜΑ), ΒΕ, ΠΝ, ΠΟ, ΜΝΙ, ΒΗ); in one case a name ΑΡΧΕΤΟΣ. On a 4th cent. B.C. jug there is a graffito on the body: ΟΤΩΙΟΣ (puzzling).

1300. Vani. Stamped tiles, ca. 300 B.C. *SEG* XL 1318. See now also G.R.Tsetskhladze, *REA* 96 (1994) [1995] 403/404 (dr.). On 405/406 (ph.) T. reports on a new inscription on a bronze tablet [in the meantime published by Y.G.Vinogradov, *VDI* (1995) 3, 48-71 (ph.)]; brief discussion of the two toponyms on record in this text: Ταξις and Σουρις. The latter should probably be identified with Vani [V. reads ἐν Ταζει; in *VDI*(1994) 3, 202, Ts. also writes Ταζις; D.C.Braund, *op.cit.* (cf. our lemma no. 1298) 136-138 (ph.) and 148, suggests identifying Souris with Surium; the latter is in B.'s view not identical with Vani].

IBERIA

1301. Mtskheta. Inscriptions on a dish and a ring, 2nd/3rd cent. A.D. Two objects found in a stone tomb in the Samtavro cemetery. Edd.pr. A.Apakidze - V.Nikolaishvili, *AntJ* 74 (1994) 24 no. 6 (dr.) and 36/37 no. 30 (ph.; dr.): **1)** rectangular handled silver dish with curvilinear decoration at the corners; inscription incised on the underside; edd.pr. give no text [the dr. seems to show ΛΟVOCTPO, Tybout]; **2)** gold ring with intaglio; the gem is inscribed on each side: **a)** 'Υγείαν | ΑΘΗΚΑΜΑ (inside); **b)** 'Υγείαν | ΑΘΗΚΑΜΑ (outside; sinistrorsum, on either side of a female figure, presumably Hyg(i)eia) [ΛΜΑΚΓΟΛ ΝΛΙΣΓΥ vel sim., edd.pr.; the ph. shows the same text as on (a), but sinistrorsum to yield a positive imprint, Tybout].

MESOPOTAMIA

1302. Nippur. Sealings, (ca.) 164 B.C. One half of a 'napkin-ring' bulla with complete or partial impressions of six oval ring-seals; two bear similar but not identical texts (1/2); another has a portrait with an inscription running clockwise around it (3); found in the Parthian fortress at Nippur in 1964-1967 (Parthian level); now in the Oriental Institute Museum in Chi

cago. Ed.pr. M.Gibson, *Mesopotamia* 29 (1994) 97/98 (ph.; dr.): **1)** ἀνδραποδι[κῆς] | θμρ′ inverted anchor | [----] (L. 1: the seal was concerned with slave transfers; L. 2: 149 (Seleukid era) = 163 B.C.; the inverted anchor is a symbol of the Seleukids, only used on seals related to the collection of taxes; L. 3: presumably a city name); **2)** [----] | θμρ′ inverted anchor | N[-]A[--] (L. 1: subject of the tax, a much shorter word than in L. 1 of (1) [L. 3: N[ιφ]α[ρῶν] ? (cf. ad (3), Tybout]); **3)** [-- ?]νκαρων χρεοφυλακ[--] (initio: at least a vowel must be lost, unless we have an abbreviation; similar seals have both the officè and the city's name; however, N⟨ιπ⟩αρῶν (with confusion of K for ΙΠ) is impossible, since standard Seleukid rendering of the Akkadian/Sumerian 'p' would have been Φ not Π; the portrait shows a head with a radiate crown, a feature on coins of Antiochos IV; this date fits in with that of the tax stamps (1/2)).

SOGDIANA

1303. Afrasiab (Samarkand). Inscribed astragalos, Hellenistic period (after the period in which this area belonged to the Seleukid kingdom). P.Bernard, *Topoi* 4 (1994) 510-515, draws attention to an astragalos inscribed with KTHC (abbreviation of a proper name) and mentioned by X.Axunbabaev, *Istorija materialnoj kultury Uzbekistana* 25 (1991) 72-77. For another Greek name (Νικίας) engraved on a vase from Sogdiana, cf. G.V.Šiškina, *SA* (1975) 2, 69.

SYRIA

1304. Syria. Syrians abroad. In order to show that the potential audience for a work on the lives of Syrian holy men existed in many places, F.R.Trombley, *art. cit.* (cf. our lemma no. 1761) 155/156 notes 12 and 14, collects numerous examples of Syrian craftsmen and traders on record in epitaphs outside Syria, notably in Korykos in Cilicia (cf. also *SEG* XXXVII 1309; XXXVIII 1488), where the Syrians represent 3.2% of the attested population (not an implausible figure for the overall percentage of Syrians there).

1305. Syria. Names of dogs on mosaics. Cf. J.Balty in *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 31-38. Various dogs are on record on late Roman mosaics: Λέων (Huarte; end 5th cent. A.D.), Π[έλ]οψ and Δράκων (Sawrân/Sorân; 5th/6th cent. A.D.), Ἴέραξ (Apamea; 6th cent. A.D.); further study of the names of dogs in antiquity. Cf. M.Sève, *BE* (1995) no. 109 and D.Feissel, *BE* (1996) no. 476 in fine (the Sawran mosaic now apud A.Zaqzuq, *Milion* 3, 1995, 240-242: mosaic with the name Ἔρως and a hunting-scene with a servant (οἰκεῖ[ος] or οἰκέτ[ης] ?) and a dog with Π[έλ]οψ).

1306. Antiochene. Mosaic inscription, ca. 400 A.D. Mosaic inscription in a basilica; now in the Okayama Orient Museum. Ed.pr. T.Masuda, *Bulletin of the Okayama Orient Museum* 12 (1993) fig. 1-17 (in Japanese, with English summary). Non vidimus. Cf. D.Feissel, *BE* (1996) no. 466, whose transcription we give.

⟨Ε⟩ὐξάμενος Μαρκιανὸ[ς] | ἅμα συνβίῳ καὶ τέκνῳ | καὶ Εὐσεβίᾳ νύμφης αὐτ[οῦ] | ἐψήφωσεν τὴν βασιλικὴν || σὺν τῆς κόνχης ἐπὶ τοῦ | εὐλαβεστάτου πρεσβηο[---- (sic; M. read πρεσβητ[έρου]).

1. Ed.pr. identifies Marcianus with Marcianus Kyros, the architect of various churches in the Antiochene ca. 400 A.D. (cf. *IGLS* 531, 557-562; *SEG* XLIII 1025/1026) || 5. for κόνχη ('apsis') cf. *SEG* XLIII 1063 || in *Bulletin of the Okayama Orient Museum* 13 (1995) 17-32, M. continues his research on this architect; he identifies the Μαρκιανός who is the γαμβρός of a certain Κυρία, wife of Εὐσέβιος, on record in a mosaic in the cathedral of Brâd in Antiochene (cf. *SEG* XL 1779) with our architect. Cf. D.Feissel, *BE* (1996) no. 467.

1307. Antiochene. Byzantine lead seals. See our lemmata nos. 1584-1676 for early Byzantine lead seals partly coming from Antiochia and its territory.

1308. Antiochia (area of: Karsu). Boundary stone, 1st/2nd cent. A.D.? Hard sandstone slab now in the Antakya Museum. Ed.pr. D.H.French, *EA* 23 (1994) 120 no. 2 (dr.).

Ὅρος | ἐποικί |ου Φιλω|νᾶ

[Lettering: Α, Ε, C, ω; perhaps somewhat later than ed.pr.'s date, Pleket] || for similar inscriptions from Antiochia's territory cf. *IGLS* 569, 872, 883/884 and 1031, ed.pr.

1309. Antiochia. Inscribed lead weight, 2nd/1st cent. B.C. Square lead mina weight with representation of a large elephant; inscription above and below the elephant and between his legs; weight: 520 gr.; now in the Collection Fleischman. Ed.pr. L.Mildenberg in *op.cit.* (cf. our lemma no. 1545) 204/205 no. 98 (ph.): Ἀντιόχεια | μνᾶ | ἐπὶ Ζηνοφάντου.

1310. Antiochia. Mosaic inscriptions. Cf. S.D.Campbell in J.-P.Darmon, A.Rebourg (edd.), *La mosaïque gréco-romaine* IV, *Trèves 8-14 août 1984* (Actes IVe Coll. Intern. pour l'étude de la mosaïque antique; Paris 1994) 55-59, for some reflections on the personifications of Ἀνανέωσις, Δύναμις, Εὐανδρία, Ἐπικόσμησις, Κόσμησις, Κτίσις, Μεγαλοψυχία, Σωτηρία, all represented on mosaics of domestic buildings of wealthy owners and 'dressed as royalty, wearing jewels --- expressly forbidden to anyone outside the royal court' [for personifications see also H.A.Shapiro, *Personifications in Greek art. The representation of abstract concepts 600-400 B.C.* (Kilchberg 1993), Tybout].

1311. Vacat.

1312. Apamene: Hir esh-Sheikh (Deir esh-Sharqi). Mosaic inscription, not after ca. 400 A.D. *SEG* XXXII 1467. D.Feissel, *Antiquité Tardive* 2 (1994) 289 with notes 39 and 40, points out that P.Donceel-Voûte (cf. *SEG* XL 1389bis) corrected the reading given in *SEG* XXXII for LL. 9-12. She read Ἀφθόνις Βαρσυμσου (cf. *BE*, 1992, no. 193 for another example of Βαρσυμσος; *SEG*: Βαρνίου) and [...]ωνης Καιάν[ν]ου (*SEG*: Ἰωάννης Καλαήνου). These readings were not recorded in *SEG* XL 1745-1796. F. refers to an article of J.-P.Sodini, who on archaeological-iconographical grounds prefers to date the entire complex not after the beginning of the 5th cent. A.D.

F. suggests identifying the Εὐσέβιος Νέστορος from *SEG* XL 1756 (from Hir esh-Sheikh) with the homonymous Εὐσέβι(ο)ς Νέστορος from *SEG* XXXII 1467 LL. 4/5. As a result the provenance of the latter is secured (*SEG*: Hierapolis/Membidj (area of)).

For πενταπρώτων τῆς ἐνάτης (sc. ἰνδικτιῶνος) F. refers to parallels; one of the latter is unpublished, recording πεντάπρωτοι τῆς β΄ ἰνδ(ικτιῶνος) τοῦ ζλυ΄ ἔτους (388/389 A.D.; from Antiochene).

F. points out that Hir esh-Sheikh is near Deir esh-Sharqi; the latter has been identified as Nikertai, a monastic center in Apamene. Near Nikertai there is the site of Kefr Zelih where an interesting, but still unpublished mosaic inscription was found. It mentions, inter alia, a disaster in 433 A.D., a case of abundant snow-fall in 499 A.D., damaging the olive-trees in Apamene, and the τεχνί[της] Ἰωάννης.

1313. Apamene: Hūarte. Mosaic inscription, 514/515 A.D. *SEG* XXIX 1589; XXXVII 1418. Cf. D.Feissel, *Antiquité Tardive* 2 (1994) 288/289, who points out that in L. 4 a restoration of the name of archbishop Στέφανος seems preferable to that of Ἐπιφάνιος; this would yield the date 514/515 A.D. (and not 454/455 or 469/470 A.D. as indicated in *SEG* XXIX); for a bishop Stephanos on record in an unpublished mosaic from 529 A.D. cf. Feissel, *ibidem* 289 note 36.

F. presents a list of bishops of Apamea based on the extant evidence: Ἰωάννης (before 394/395 A.D.); Μάρκελλος (394/395 A.D.); Ἀγάπητος (on 288 note 85, F. quotes the first three lines of an unpublished text on a 'mosaïque errante': Ἐπὶ τοῦ ἁγιοτάτου ἐπισκόπου ἡμῶν Ἀγαπήτου) and Πολυχρόνιος; Ἀλέξανδρος (415-417 A.D.); Ἐπιφάνιος (463 A.D.; cf. our lemma no. 1315); Φώτιος I (483 A.D.); Κόνων, Ἰσαάκ and Κοσμᾶς; Στέφανος (514/515 A.D.); Φώτιος II or Φωτεῖνος (516 A.D.).

1314. Apamene: Moureq. Mosaic inscription, undated. P.Donceel-Voûte, *op.cit.* (cf. *SEG* XL 1389bis) 129 no. 14, published two lines, without restorations, of the ten which this mosaic has. D.Feissel, *Antiquité Tardive* 2 (1994) 289/290, restores Κύριος ἐβασίλευσεν, εὐπρέπιαν ἐν[εδύσατο] (cf. *Ps.* 92,1), followed by [Κύριε, ἠγάπησα] εὐπρέπιαν οἴκου

σου καὶ τόπον σκη[νώματος δόξης σου] (*Ps.* 25,8). For εὐπρέπια ('magnificence') he refers to *SEG* XL 1759.

1315. Apamene: Tell Minnis near Maarat an-Noumân. Mosaic inscription, 463 A.D. Mosaic belonging to a series of twenty mosaics said to be from the same place and seen in the sixties in the antiquities market in Beirut (for five of these cf. *SEG* XXXII 1439-1442 and 1468, with corrections for no. 1468 by D.Feissel, *BE*, 1990, no. 933 and *BCH* 118, 1994, 288-290 = our lemma no. 1336). Briefly mentioned by D.Feissel, *Antiquité Tardive* 2 (1994) 288 note 32, on the basis of a photo and a transcription by the late J.Marcillet-Jaubert.

Ἐπὶ τοῦ ἁγιοτάτου καὶ θ⟨ε⟩οφιλ(εστάτου) | ἐπισκόπου ἡμῶν Ἐπιφανίου | καὶ Ἀντιόχου περιοδευτοῦ || καὶ πρεσβ(υτέρου) Ἀβρααμίου, Παῦλος Θεοδοσίου ἀν[ή]γ⟨ει⟩ρεν τὴν {ε} ἁγιοτάτην ἐκλη[σ]ίαν | ἐν μηνὶ Ἀπιλλέῳ δεκά[τ]ῃ, ἰνδ(ικτιῶνι) β΄ τοῦ εοψ΄ ἔτ̣ο̣[υς] || καὶ τοῦ διακόνο[υ]

3. For Epiphanios cf. our lemma no. 1313 || [9. ἰνδ(ικτιῶνος) ?, Bingen].

1316. Berytos. Tax on the sale of products, ca. 445 A.D. *SEG* XXXIX 1577. J.Gascou, *JJP* 24 (1994) 13-17, suggests reading in L. 6 ὁ τὰ ἡμικεράτια ('agent préposé aux demi-carats'; *SEG*: ὁ τα(μίας) ἡμικεράτια). He refers to the elliptic expression ἡ τὰ στεφάνια known from papyri and the *AP*: 'la femme aux couronnes'.

1317. Berytos. Curse against the horses and charioteers of the Blues, 4th cent. A.D. or later. *SEG* VII 213, XV 847, XL 1396*. D.R.Jordan, *ZPE* 100 (1994) 325-333, publishes a dr. of the tablet and a diplomatic transcript. He now dates the text to the period indicated in the heading (3rd cent. A.D. in *SEG*). He makes the following observations and corrections:

L. 3 col. I: φ⟨ρ⟩ωξ? (*SEG*: φωξ)

L. 6 col. I: miswriting for ιποχθων (*SEG*: ἵτ' ἐπόχθων)

LL. 2-14 col. II: contains the maskelli-maskello logos (see below) with mistakes and intrusions

LL. 15-21: at the right-hand edges of LL. 16 and 19 stands the sign $\overline{\lambda}$ (= λόγος, that is a recognizable string of magical syllables). In LL. 17/18 the maskelli-maskello logos; J. collects 14 examples in papyri and 10 on curse tablets, all of late Roman date.The logos has a fairly standard form which J. reconstructs: διὰ τὴν δύναμιν τοῦ μασκελλι μασκελλω φνουκενταβαωθ ορεοβαζαγρα ρηζιχθων ιποχθων πυριπηγανυξ. On 330, J. reconstructs the model of the text in LL. 15-21.

L. 19: κὲ ⟨π⟩άλιν (*tau* instead of *pi*; κὲ τὰ νῖν =νῦν, *SEG*)

L. 20: ⟨σ⟩φάλετε (*iota* instead of *sigma*; so also *SEG* VII; *SEG* XV read ῥαμφάλετε, divided in three parts, ῥαμ at the end of L. 19, τε at the beginning of L. 20, φαλε at the end of L. 20). An aorist according to J.

L. 22: Νυφικός (*SEG* Νυ⟨μ⟩φικός)
L. 23: Φλοπάρθενος (*SEG* Φ⟨ι⟩λοπάρθενος)
L. 24: 'Οφάλιος (*SEG* 'Ο⟨μ⟩φάλιος)
LL. 27/28: Ξάλθος (*SEG* Ξαλεσς)
L. 28: Φωσφόρος (*SEG* Φωσφόρυ{ο})
L. 29: ⟨Δ⟩ολυκοτράμιος ? (*SEG* Λυκότραμος?); 'Ομελίσκος (*SEG* 'Ο⟨β⟩ελίσκος)
LL. 29/30: 'Ασπρόλφος? (*SEG* "Ασ⟨τ⟩ρολφος).
SEG assumed that all 35 names in LL. 22-30 belong to horses. J. points out that three names occur twice (Kallimorphos, Makarios, Chorikios): they presumably belong to charioteers. Each man had two teams of four horses at his disposal. The text discloses the composition of the stable of the Blues at Berytos in the 4th cent. or later.
LL. 30-33: J. suggests reading: κ(αὶ) δῆσον ἰσ|χ⟨υ⟩ρὰ κ(αὶ) μὴ λύσῃς | χεῖρας, πόδας, νεῦρα | ἵππων κὲ ἡνιόχων χρ{α}όας καλαελένων (*SEG* χραβ δῆσον ἰς | χραβ δηλύσῃς | χεῖρας, πόδας, νεῦρα{όας | καλαέ} | ἵππων κὲ ἡνιόχων χρό⟨ας καλ⟩αένων).

1318-1319. Chalkis. Dedications of a gate, 550/551 A.D. *IGLS* 348/349 (349 = *SEG* XXXVIII 1558). Republished after re-examination of 348 by D.Feissel, *T&MByz* 12 (1994) 305-307 nos. 1/2 (translations).

1318: 305 no. 1 (ph.). **Dedication of a gate.** *IGLS* 348.

['Εκτί]σθη σ[ὺν Θ(ε)ῷ κ]αὶ ἡ δυτικὴ πᾶσα πλευρὰ ἐκ θεμελ[ίων]
[...]ως ἐκ τῶν εὐσεβῶν φιλοτιμιῶν τοῦ γαληνοτάτου vacat
ἡμῶν δεσπότου Φλ(αβίου) 'Ιουστινιανοῦ τοῦ αἰωνίου Αὐγούστου καὶ
αὐτοκρ[άτορ]ος,
προνοίᾳ Λογγίνου τοῦ ἐνδοξ(οτάτου) καὶ πανευφήμου ἀπὸ ἐπάρχων
ὑπάτων
καὶ στρατηλάτου καὶ 'Αναστασίου τοῦ ἐνδοξ(οτάτου) ἀπὸ ὑπάτων
καὶ 'Ισιδώρ[ο]υ τοῦ
μεγαλοπρ(επεστάτου) ἰλλουστρίου καὶ μηχανικοῦ ἐν ἰνδ(ικτιῶνι) ιδ'
τοῦ βξω' ἔτο[υς]

1-2. ['Εκτίσθη σὺν Θ(ε)ῷ κ]αὶ ἡ δυτικὴ πᾶσα π[λ]ευρὰ ἐκ θεμελ[ίων ἐπ|άλξε]ως, *IGLS* in app. crit. || 2. in fine [.....], *IGLS* || discussion of the functions of the officials involved: financing by the emperor and supervision by three dignitaries mentioned in descending order: Longinus, magister militum per Orientem, whom F. prefers not to idenifty with the homonymous prefect of Constantinople in 537-539 A.D. (so also *PLRE* pp. 795/796); the ex-consul Anastasius (unknown from other sources): probably a member of the Syrian elite with a honorary title (gloriosissimus) rather than an imperial official; Isidoros (also unknown), who bears honorary titles implying an unspecified honorary office, e.g. comes domesticorum; for another mechanikos with senatorial titles cf. *IGLS* 288 (gloriosissimus).

1319: 306 no. 2. **Dedication of a gate.** *IGLS* 349 (*SEG* XXXVIII 1558).

† Ἐκτίσθη σὺν Θ(ε)ῷ καὶ ἡ δυτικὴ πᾶσα πλ̣ε̣[υρὰ ἐκ θεμελίων]
ἐκ τῶν εὐσεβῶν φιλοτιμιῶν τοῦ [γαληνοτάτου vacat ?]
ἡμῶν δεσπότου Φλ(αβίου) Ἰουστινιανοῦ [τοῦ αἰωνίου Αὐγούστου καὶ αὐτο]-
κράτορος, π̣ρονοίᾳ [Λ]ογγίνου τ̣ο̣ῦ̣ [ἐνδοξ(οτάτου) καὶ πανευφήμου]
ἀ̣π̣ὸ ἐπά[ρχω]ν̣ ὑ̣π̣άτ(ων) κ[αὶ σ]τ̣ρατηλάτ(ου) [καὶ Ἀναστασίου τοῦ ἐνδοξ(οτάτου) ἀπὸ]
ὑ̣π̣άτων, ἐργοδ̣ο̣τ̣ήσαντος Ἰσιδώρου τοῦ [μεγαλοπρ(επεστάτου) ἰλλουστρίου καὶ μηχανικοῦ]

No restorations in *IGLS* II 1. in fine παε̣, *IGLS* II 6. εργοδοτησανιος, *IGLS*; ἐργολαβήσαντος, F. 1988 (= *SEG* XXXVIII); the latter applies to the contractor rather than the architect; ἐργοδοτεῖν implies that Isidoros allocated the building operations to groups of τεχνῖται (cf. *I.Sardis* 18), F. 1994; in fine: or more concise titulature + dating formula ἐν ἰνδ(ικτιῶνι) ιδ΄ τοῦ βξω΄ ἔτους, F.

1320. Doura Europos. Graffito on the 'Gate of Palmyra', after 165 A.D. ? J.Johnson in *The Excavations at Dura-Europos. Preliminary Reports* II (New Haven 1931) 117 no. D 12: ΑΡΤΕΜΙΔΩΡΟΣΑΡ or ΛΡ, i.e. either Ἀρτεμίδωρος Ἀρ(τεμιδώρου) or Ἀρτεμίδωρος λρ΄; the latter reading would date the inscription to 183/182 B.C. After re-examination of the graffito P.Leriche - A. Al Mahmoud, *CRAI* (1994) 403/404, report that there is no clear trace of the last two letters. If they actually existed, Johnson's first interpretation (patronymic) should be preferred, since a date of 183/182 B.C. would imply that the graffito was engraved ca. 2.45 m above ground level, which did not rise substantially before the end of the Parthian period (i.e. after 165 A.D.). This conclusion fits in with L. - A.M.'s argument (397-407) that the Hellenistic city was created not before the 2nd quarter of the 2nd cent. B.C. rather than in the late 4th or early 3rd cent. B.C.

1321. Vacat.

1322. Ḥ'amâh. Inscriptions on liturgical objects, 6th/7th cent. A.D. *IGLS* 2029; 2033/2034 I/II; 2045. D.Feissel, *BE* (1996) no. 474, reports that he and M.Griesheimer reject G.Fiaccadori's identification (*SEG* XLIII 1031) of κώμη Καπερκοραων with κώμη Καπροκηρων on record in *SEG* XX 335 (from the Antiochene; however, the treasure was probably found in the territory of Apamea). F. refers to an unpublished text from Mġāra (for this village cf. *IGLS* 1405-1407): an epitaph of a pagan priest ἀπὸ ἐποικίου Κοραων; this epoikion should be identified with the later κώμη Καπερκοραων.

1323-1324. Palmyra. Bilingual epitaphs. A.Sadurska - A.Bounni, *Les sculptures funéraires de Palmyra* (*RdA* Supplementi 13; Rome 1994; majuscle texts; ph.), is a catalogue of the funerary sculpture now in the Museum in Palmyra. There are seven bilingual epitaphs: two inedita, both from the same hypogeum (nos. 24 and 28), and five known texts (nos. 202, 204-206 = M.Gawlikowski, *Recueil d'inscriptions palmyréniennes provenant de fouilles syriennes et polonaises récentes à Palmyre*, Paris 1974, nos. 33-36: Palmyrene and Greek texts; for no. 223 cf. A.Bounni-N.Saliby, *AArchSyr* 7, 1957, 51 (Arabic part) no. 29, without the Greek fragment reading -ους). Cf. also P.-L.Gatier, *BE* (1996) no. 477.

1323: 29 no. 24. **Epitaph of Abeibion, ca. 150-170 A.D.** Rectangular limestone stele with a relief bust of a bearded man clad in chiton and himation and holding a case in his left hand; Greek inscription at left and Palmyrene inscription at right of the head.

'Αβειβιων ⟨ὁ⟩ | καὶ Νασ|ραιον Μαλ|χου τοῦ || 'Αρταβάνου | μνήμης | χάριν

1. 'Αβειβιων ⟨ὁ⟩, which is more in line with the Palmyrene version [and with the single male bust, Tybout], G.; ABEIBIΩNA, S. - B. (the photo is illegible).

1324: 30/31 no. 28. **Epitaph of Kamnyna, ca. 160-90 A.D.** Rectangular limestone stele with a relief bust of a veiled woman clad in a chiton and wearing several jewels; Greek inscription at left and Palmyrene inscription at right of the head.

Καμνυνα | Μαλιχου | 'Αρταβάνου | [---|---] || δκ'

4-6. S. - B. give .....NSP | ΔK as LL. 4/5 [the photo is barely legible, but seems to show six lines: L. 4 starts with ἔτους, L. 5 includes the letters Σ (?) and A, and L. 6 consists of the numeral ΔK topped by horizontal strokes, Tybout] || translation of the Palmyrene version: 'Hélas, Kamnîna, fille de Malikû, (fils d') Artaban, femme de Nasri --- 24'.

1325. Qasr Al-Azraq. Two Greek inscriptions. *IGR* III 1339; D.Kennedy, *Archaeological Explorations on the Roman Frontier in North-East Jordan* (BAR Intern.Ser. 134, Oxford 1982) 94. For some brief comment cf. G.W.Bowersock, *Topoi* 4 (1994) 393-395. In 1339 he suggests interpreting ὁς as ὡς (and not as ὅς); in K. 94 he reads Βάχχον (K.: ΒΑΞΞΟΝ; the photo clearly shows two chi's), possibly preceded by [γρή]γορε. Both texts date from the Tetrarchic period.

1326. Rahkle ? Dedication to Leukothea, 105/106 A.D. Bronze lamp now in a private Collection in Paris; inscription in punched letters. Ed.pr. P.-L.Gatier, *art.cit.* (cf. our lemma no. 1333) 776-779 (ph.).

[--]ΙΜΗC υἱὸς Ἀμαθανας τὴν | [λ]υχνίαν καὶ τὸν λύ̣χνον
ἀφιέρωισε τῇ Θεᾷ Λευκοθέ̣ᾳ ἀπὸ (- ? -)· (Ἔτους) ιϛσ΄

1. [Κα]ιμης or [Θα]ιμης, ed.pr., who for Ἀμαθανα (related to the goddess Ana or 'Anat) refers to *SEG* XXXI 1383 (Brahlia, in the Anti-Libanon) and to R.Mouterde, *MUSJ* 36 (1959) 57-60 (Helboun, also in the Anti-Libanon; M. read Ἀμαθναναϛ and saw a small nu under the line between theta and alpha; G. wonders whether Ἀμαθανας should be read) || 4-5. for this goddess cf. now M.Sartre in *Syria* 1993 (cf. *SEG* XLIII 1032), ed.pr. || 5. ἀπὸ--: the missing word might have been painted; the formula denotes the source of the invested money: e.g. ἀπὸ [τόκου] (on record in an ineditum from Rahkle); year 216: if one applies the Seleukid era, used in the Southern Anti-Libanon where Ἀμαθανα is recorded, we have 312-216 = 97/96 B.C.; however, the script seems later; Rahkle, where the cult of Leukothea is attested, used the era of Sidon (111 B.C.), which would yield 105/106 A.D., ed.pr., who adds that, according to T.Oziol, this type of lamp originated in Asia Minor at the end of the 1st cent. B.C.; if exported to Syria it may have been used during several generations.

1327. Seleukeia Pieria. Epitaph of Tryphe, 150-100 B.C. R.Stilwell (ed.), *Antioch-on-the-Orontes* III, *The excavations 1937-1939* (Princeton 1941) 123 no. 344. Republished with elaborate description and excellent photographs by B.S.Ridgway, *Greek sculpture in the Art Museum, Princeton University. Greek originals, Roman copies and variants* (Princeton 1994) 34-37 no. 10: Τρύφει (= Τρύφη) Ἡγίου | ἄλυπε, χαῖρε

1328. Seleukeia Pieria. Inscribed bronze mina weight, ca. 250-200 B.C. Square bronze weight found near Adana; weight: 534.5 gr.; representation of an Indian elephant; inscription above and below the elephant in relief letters; now in the Collection Fleischman. Ed.pr. L.Mildenberg in *op.cit.* (cf. our lemma no. 1545) 200/201 no. 94 (ph.).

Σελευκεῖος | μνᾶ

1329. Seleukeia Pieria. Inscribed lead weight, 151/150 B.C. L.Mildenberg in *op.cit.* (cf. our lemma no. 1545) 203/204 no. 97 (ph.), publishes a square lead half-mina weight, with representation of an anchor flanked by two dolphins; a third dolphin below at right; weight: 232.3 gr.; now in the Collection Fleischman.

[Σελε]υκεῖον | βξρ΄, ἐπὶ | Εὐδώρου | ἡμιμναῖον

2. Year 162 = 151/150 B.C. (Seleukid era), ed.pr. || since ca. one tenth of the weight is missing, the initial weight must have been ca. 260-270 gr.; one mina weighs between 500-600 gr., ed.pr.

1330. Seleukeia Pieria. Inscribed bronze weight, ca. 200-150 B.C. Square bronze weight found near Adana (cf. our lemma no. 1328); weight: 128 gr.; representation of a

walking zebu; inscription in relief letters; now in the Collection Fleischman. Ed.pr. L.Mildenberg in *op.cit.* (cf. our lemma no. 1545) 202 no. 95 (ph.): Σελευκεῖον | τέταρτον

Under no. 96 (ph.), M. publishes another bronze weight from the same place; weight: 109.8 gr.; representation of the prow of a warship with rams; same inscription as above [For weights from Seleukeia Pieria cf. P.-L.Gatier, *Syria* 71 (1994) 143-148, Pleket].

1331. Sidon. Honorary epigram for the equestrian victor Diotimos from Sidon, ca. 235-200 B.C. L.Moretti, *IAG* 41; Kaibel, *EG* 932. For a translation and brief comment cf. J.-P.Rey-Coquais in B.Virgilio (ed.), *Aspetti e Problemi dell' Ellenismo. Atti del Convegno di Studi Pisa 6-7 novembre 1992* (Pisa 1994) 62-65.

1332. Unknown provenance. Dedication of a portrait of a Syrian ruler to Aphrodite, late 2nd cent. B.C. H.Seyrig, *Syria* 42 (1965) 28; J. and L.Robert, *BE* (1966) no. 468; R.Fleischer, *Studien zur Seleukidischen Kunst* (1991) 69/70 (with references); now also in G.Ortiz, *op. cit.* (cf. our lemma no. 1552) no. 167 (ph., not of inscription; dr.; translation): Πανδέρως | δὶς [σωθ]εὶς ἐγ μεγάλων κινδύνων | κατ' ὄ[ναρ] τῇ Ἀρτέμιδι

1-2. Panderos, son of Panderos, O. and F., following R.; 'deux fois sauvé', S. || portrait assigned to ca. 150-125 B.C. possibly of the Macedonian (?) general who usurped the Seleukid throne to become king Diodotos Tryphon (142-139 B.C.); said to come from Sheizar (Larisa-on-the-Orontes) or Apamea; dedicated still in the 2nd cent., possibly by a soldier who escaped the bloodbath that followed Tryphon's demise, O.

1333. Unknown provenance (Mdjêdil ?). Dedication to Theos Magdalenos, ca. 200 A.D. Rectangular bronze plaque with tabula ansata; three holes used for hanging it on a wall; inscription in punched letters; seen in a shop in the souk of Damascus. Ed.pr. P.-L.Gatier in *Mélanges Le Glay* (cf. our lemma no. 863) 774-776.

Θεῷ Μαγδαλληνῷ Ἰούλι(ο)ς | Τιγράρις κατ' εὐχὴ(ν) ἀνέθηκεν

1-2. Μαγδαληνός: epithet derived from a toponym: Magdal or Magdala, related to *mgdl* ('tower'); near Damascus we have Medjdel esh-Shor, Medjdel en-Naïdat and Mdjêdil; the latter has yielded a number of inscriptions and statues: 'le candidat le moins improbable', ed.pr. || 3. Τιγράρις (or Τιγράρι(ο)ς): unattested before, ed.pr.

1334. Unknown provenance. Building inscription, 6th cent. A.D. *BE* (1992) no. 639. Republished by J.-P.Sodini, *Les saints et leur sanctuaire à Byzance. Textes, images et monuments* (Byzantina Sorbonensia 11; Paris 1993) 33 (ph.). Non vidimus; cf. D.Feissel, *BE* (1996) no. 469: [Ἐγ]ὼ Σέργις ἀρχιμανδρίτης σὺ[ν Θ(ε)]ῷ ἐθεμελίωσα τὼ κυν(ὸν)

νύπτ{ρ}ο(ν) ('bassin commun'; 'déchiffrement conjectural', F.). According to Feissel, S. publishes on 25-33 (ph.) 'Nouvelles eulogies de Syméon'.

1335. Unknown provenance. Mosaic inscription, ca. 5th/6th cent. A.D. Slightly damaged mosaic in a black frame. Now in the Allard Pierson Museum in Amsterdam. Ed.pr. P.J.Sijpesteijn, *ZPE* 103 (1994) 99/100 (ph.), with commentary and translation. S. argues that the form, the expression τῶν Μαρα and the name Καλλιόπιος point to south Syria or the Hauran as provenance. D.Feissel, *BE* (1995) no. 616, argues on the basis of an unpublished dossier at the Institut F.Courby at Lyon that the mosaic comes from north Syria.

Ὑπὲρ μνήμης καὶ ἀναπαύσεως Ἐθερ-
ίας τῶν Μαρα καὶ ὑπὲρ εὐχῆς Καλλιοπ-
ίου καὶ Πατρικίου ἀδελφῶν αὐτῆς καὶ
4 πάντων τῶν διαφερόντων αὐτοῖς ἐ-
ψηφώθη ὁ ἅγιος τόπος οὗτος

2. τῶν Μαρα: Etheria belonged to the γένος of Mara(s); both Μάρα and Μαρᾶς are on record as male proper names (*SEG* XL 1771, XXVIII 1324, cf. XLI 1805; the indication of the clan or family name is frequent in south Leja' and east Hauran, see S.Moors, *De Decapolis* (cf. *SEG* XLII 1484) 302, ed.pr. || 2-3. Καλλιόπιος: rare name: cf. *SEG* XXXIII 554* and XXXVII 585 (a friend of Libanius), ed.pr. || 5. τόπος: probably a church, ed.pr.

1336. Unknown provenance. Mosaic inscription, 468 A.D. *SEG* XXXII 1468. D.Feissel, *BCH* 118 (1994) 288-290, suggests reading in LL. 5-7: ἐψίφ⟨ω⟩σ⟨ε⟩ν τὴν βασι-
λικὴν [μετὰ τῶν] | δίο σταυῶν εἰς δόξαν [τῆς Τριάδ]ος (?) (cf. already *SEG* XXXVII 1861). Ed.pr. gave ἐψίφισεν τὴν βασιλικὴν [--] | Διοσταυων εἰς δόξαν [--] | ος; the ph. shows in L. 5 ΕΨΙΦΙΣΤΝ. J.Bingen in *SEG* suggested reading in LL. 5/6: Κλαύ]ιδιος Ἰαύων? The two στοαί are the side-aisles of the church, separated from the central nave by a row of columns, cf. *IGLS* 2945 (cf. *SEG* XXXVII 1455; XL 1389 bis*; XLIII 1289) from 746/747 A.D.: μετὰ τῶν δύο ἐμβόλων. F. comments on the word βασιλική (here: 'the central nave') and on σταυά for στοά: it is frequent in the East, for example near Sidon, in northern Syria (J.Jarry, *Annales Islamologiques* 7 (1968) 207/208 no. 152, where F. adds the article: ἐψηφόθη ⟨ἡ⟩ σταυὰ τῆς ἁγίας [--]), cf. στοουά at Gerasa (*SEG* VII 686). F. emphasizes that there is no reason to assign the mosaic to the region of Hierapolis (so *SEG*); all one can say is that it does not come from Antiochene.

1337. Unknown provenance. Mosaic inscription. P.Donceel-Voûte, *op.cit.* (cf. *SEG* XL 1389bis) 472 fig. 448, gives a photo of a mosaic inscription of ten lines ('une dédicace errante'). D.Feissel, *Antiquité Tardive* 2 (1994) 290 note 49 (translation), reads LL. 7-9 as follows: εὐχῆς ἁγίων ὁ Κύριος εὐλογή[σῃ] τοὺς ποιήσαντας καὶ τοὺς συνκαμόντας αὐτοῖς πάντας.

1338. Unknown provenance. Inscription on a bronze jar, 6th cent. A.D. Silvered bronze jar or bucket; now in the collection of the Department of Archaeology of the University of Trier. The inscription is punched on the shoulder of the jar between two punched lines. Above the text seven animals, below it hunting scenes incised. The jar may have been used in the bath or toilet room or may have contained wine. Ed.pr. R.Scholl, *ZPE* 103 (1994) 231-240 (ph., dr.) with commentary and translation. S. argues that the split *omega* (ϛ) is typical of 6th cent. Syria. He collects references to similar jars (8); all are thought to have been manufactured in Syria (Antiochia?) in the 6th cent. A.D., possibly in one workshop or in closely related workshops. Four jars have a comparable Greek inscription: *SEG* XXXIX 1089 from Bromeswell, Britannia (the first part of the text is identical; the scenes are almost identical); *SEG* XXXIX 1760-1762 of unknown provenance (S. proposes to read in 1760 at the end κὲ τῶν πεδί(ων) or less probably τοῦ πεδί(ου) (KET[..]EΛIϟ , *SEG*) and in 1761 χ[ρ]οῦ (*SEG* χ[ρῦ]) and Θεωδώρας (*SEG* Θεωδ[ώ]ρας). The standard formula is ὑγιαίνων χρῶ ἐν πολλοῖς σε χρόνοις καὶ καλοῖς. The κύριος κόμης (= comes) is unknown: he may be a private person or an officer (comes rei militaris) or a governor (comes orientis).

Ὑγιένων χρῶ, κύρι κόμης, ἐν πολλοῖς σε χρόνοις καὶ καλοῖς μετὰ τῶν πεδίων ❦

1. After the *gamma* three punched circles which form a small decorative triangle, ed.pr. || 2. after πολλοῖς the same decoration, ed.pr.

PALAESTINA

1339. Palaestina. Alphabet-inscriptions from Jewish graves. A.Bij de Vaate in *op.cit.* (cf. our lemma no. 828) 148-161, studies the inscriptions consisting of all the letters of the alphabet or of several letters in successive order, among which there are two Greek examples: *BASOR* 235 (1979) 47/48 from Jericho (1st cent. A.D., before 68; 8 letters?) and M.Schwabe-B.Lifshitz, *Beth She'arim II. The Greek Inscriptions* (Jerusalem 1974) 73 (*CIJ* 1092; early 3rd cent. A.D.; 9 letters). The majority of the texts is in Hebrew. BdV. adduces non-Jewish epigraphic parallels from the Greek world (Naples, Dura Europos, Latmos in Caria) and non-funerary parallels in Jewish Greek inscriptions (from Masada). She accepts the common interpretation that alphabet-inscriptions have a magical meaning, sc. protection against evil or the attainment of prosperity. Jews shared the Greco-Roman view on the magical power of the alphabet (the number of letters seems to be irrelevant). The purpose of the writing in graves, however, is obscure: protection of the tomb against desecration, or the warding off of evil spirits ? Cf. also our lemma no. 1349.

1340. Palaestina. Εἷς Θεός in inscriptions. Cf. L.Di Segni, *SCI* 13 (1994) 94-115, who offers a geographically arranged catalogue of 62 Εἷς Θεός-inscriptions from Palaestina and

a tabular survey of the region, the formulas used, the context in which the texts occurred and the attribution. She distinguishes the following formulas: Εἷς Θεός; Εἷς Θεὸς + acclamations to Julian; Εἷς Θεός, βοήθει; Εἷς Θεὸς ὁ βοηθῶν; Εἷς Θεὸς μόνος; Εἷς Θεὸς μόνος ὁ βοηθῶν; Εἷς Θεὸς ὁ νικῶν τὰ κακά; Εἷς Θεὸς ὁ ζῶν; Εἷς Θεὸς καὶ ὁ Χριστὸς αὐτοῦ; Εἷς Ζεὺς Σάραπις. For Palaestina she rejects E.Peterson's conclusion that Εἷς Θεός was a typical Christian formula and concludes that the Εἷς Θεός acclamation is not of Jewish origin. It may have 'expressed the idea of monotheism that was spread by Jewish proselytism and became the slogan of the Gnostics, which was influenced by Judaism; and to this extent, and only to this extent it can be considered of Jewish origin'. There is a clear link between pagan and Samaritan usage; the Christian usage in Palaestina seems derived from gnostic and pagan imagery. In Syria the formula may have undergone a progressive Christianization.

In the catalogue brief discussion of, inter alia, the following texts: *CIG* 8945 (no. 53); *SEG* VIII 134 (nos. 20/20 a), 147 (no. 22), 165 (no. 25) and 278 (no. 23); XVIII 625 (no. 17); XXVI 1662 (no. 36), 1690 (no. 35 c), 1693 (no. 35 a) and 1697 (no. 35 b; cf. our lemma no. 1367); XXVII 1018 (no. 28); XXVIII 1389 (no. 34) and 1441 (no. 39); XXIX 1606 (no. 29); XXXI 1400 (no. 34); XXXV 1558 (no. 2); XXXVII 1518 (no. 3), 1524 (no. 2) and 1543 G (no. 42); XXXIX 1654 (no. 43); XLI 1544 (no. 31) and 1545 (no. 6); XLII 1426-1428 (no. 18), 1429 (no. 18 a) and 1457 app.cr. (no. 3); *IGLS* XIII 1 nos. 9041 (no. 47; Christian according to the *IGLS*-editor M.Sartre; Di Segni: 'there is no reason why it could not be pagan'; she refers to an acclamation to Ζεὺς ἀνίκητος in which the same expression 'ὕψου + acc. of a proper name' is used) and 9407 (no. 48; Εἷς | [Θ]εός· ἀμήν | καλῶς· κτίσμα | Ἀμαζονίλου βιολόγ[ου]. M.Sartre considered the mime Amazonius to have been a Christian and interpreted κτίσμα as his tomb; he dated the text prior to 367 A.D. (beginning of the legislation against actors). Di Segni argues that κτίσμα is a neutral term designating any building and that Εἷς Θεός has no funeral connotations in the area of Bostra; nor does the expression point to a Christian; a Jew or judaizing pagan are just as likely); Frey, *CIJ* 1135 (no. 5).

1341-1348. Palaestina. Inscribed Byzantine lamps. Ed.pr. S.Loffreda, *SBF* 44 (1994) [1995] 597-607 nos. 2-8 and 10 (ph.; for no. 1 see our lemma no. 1403; no. 8 has no signs which can be interpreted as an inscription with certainty), publishes eight lamps now in various collections in Jerusalem; for our lemma no. 1348, which is the only truly new type, cf. also D.Feissel, *BE* (1996) no. 492; for the others cf. the survey of similar or closely related formulas in *SEG* XLII 1385-1406 on pp. 422/423. As in earlier, similar, lemmata (*SEG* XL 1434-1440; XLII 1385-1406) we refrain from giving descriptions of the objects.

1341: 597 no. 2: Φῶ(ς) φ(ῶς) Χ(ριστο)ῦ φέν(ει) πᾶσιν

1342: 598 no. 3: † Κ(ύριο)ς φωτισμός μου

1343: 598-600 no. 4: Κ(ύριο)ς φωτισ(μ)ός μου †

1344: 600/601 no. 5: Φῶς Ἰ(ησοῦ) Φῶς Ἰ(ησοῦ) Υ (= 'Christ')

1345: 601/602 no. 6: Φ(ῶς) Χ(ριστο)ῦ φ(αίνει)

1346: 602/603 no. 7: Φῶς Χριστοῦ φαίνει πᾶσιν

1347: 603/604 no. 8: Φῶς Χ(ριστοῦ) (Φῶ)ς Χ(ριστοῦ)

1348: 603-607 no. 10: a) Φ(ῶς) Ἰ(ησοῦ) Φ(ῶς) Ἰ(ησοῦ) φ(αίνει)
b) ΥΠΗΤΦΙΛΑΠΟ--ΠΩΛΥ

b. (inscription on the bottom) = Ὑπάτ(ιος) φιλαπ-- Πόλ(ο)υ, 'Ipatio filap... (figlio) di Polo', ed.pr., with hesitations; perhaps the epithet φιλαπο[σ]⟨τό⟩λ⟨ο⟩υ may be restored, F.

1349. Palaestina. Ossuaries. L.Y.Rahmani, *A Catalogue of Jewish Ossuaries in the Collections of the State of Israel* (Jerusalem 1994), presents a Corpus of 897 ossuaries; the majority seems to be from (the areas of) Jerusalem and Jericho. Seventy-three are inscribed with Greek texts only; fourteen are bilingual (Hebrew-Greek; no. 108 included). The catalogue is preceded by an Introduction in which are discussed: materials, artisans, techniques, ornaments and motives (R. has a clear preference for non-symbolic interpretations), the inscriptions (11-18; 'from these inscriptions it can be concluded that in and around Jerusalem and Jericho even the lower classes of the Jewish population knew some Greek, --- limited to everyday speech' (13)), titles, professions, age (rarely mentioned in the inscriptions), consolatory expressions (very rare). The ossuaries range in time from the end of the 1st cent. B.C. until the 2nd half of the 3rd cent. A.D. The total number of Greek inscriptions (bilingual texts included but ossuaries with just one Greek letter excluded) is 87; twenty-three Greek texts are new (two bilingual inscriptions (nos. 88 and 232) included). For comment cf. P.-L.Gatier, *BE* (1996) no. 487.

New texts (if not otherwise indicated the provenance is (area of) Jerusalem): nos. 53 (Θεννάσου Δου--; G. suggests Θεννας (Ἰ)ούδου), 55 (Ἐρωτάρειν = Ἐρωτάρι(ο)ν), 56 (Ποπέλι | Ἰωσῆς | Ἰησοῦς; Ποπέλι = Publia or Popilia; cf. *SEG* XXXIII 1461), 88 (bilingual; Ἔζρας), 89 (Ἰωανήου Ἰησίου), 143 (ΜΑ- -), 232 (bilingual; Ἰωνάθης | Ἐξεκίου; unkn. prov.), 233 (Μαριάμη and Μαριάμη | γυνὴ Ἰωνᾶ), 239 (Γαίωνος), 254 (Θαμά), 259 (Ὀρκίζω | μηδένα ἆ|ραι Τερτίαν), 287 (Ἰωνάθης and Σελασίων | Μάρθα[ς]), 310 (Σαβαθέου), 337 (ΙΦ), 348 (unkn. prov.; Ἰκλωδις; Gatier suggests Κλώδι(ο)ς), 349 (unkn. prov.; [Σ]αούλου | Κλευπάτρους and Σάουλος), 404 (Γαίου Ἀρτέμωνος | Βερνικέος), 405 (Μαρία | Θένου), 406 (Θένας), 498 (unkn. prov.; Ἰουλία Τρωξαλλίς = 'Julia Grasshopper'), 552 (from El-Jib ?; Σαλώνα κατανια Μαραιάμη; κατανα: Greek transliteration of Hebrew 'little', ed.pr.; Gatier suggests σαλω(μ) Κατάνα (proper name)), 717 (Ανιτιγόνα), 868 (Ἀλέξας Μάρα μήτηρ, | Ἰούδας Σίμων υἱὸς αὐτῆς: 'of Alexa Mara, mother of Judas, Simon her son', ed.pr.; Gatier suggests reading: Ἀλεξᾶς, Μαρα μήτηρ, Σίμων υἱὸς αὐτοῦ (i.e. of Alexas [but ed.pr.'s drawing gives αὐτῆς]), Ἰούδας: all nominatives).

For the old texts nos. 643 and 648 cf. P.-L.Gatier, *BE* (1996) nos. 487: in no. 643 he suggests reading ⟨Α⟩θαρου instead of Ἰθαρου, in no. 648 [Α]⟨λ⟩ειφεος instead of Δειφεος.

For nos. 319 and 322 (both alphabet-inscriptions) cf. A.J.Bij de Vaate, *ZPE* 113 (1996) 187-190; for such inscriptions in general cf. our lemma no. 1339. For a new inscribed ossuary from Jerusalem cf. A.Kloner, *'Atiqot* 29 (1996) 17.

The bibliographies contain almost exclusively references to Hebrew publications. We give a comparatio numerorum for those numbers for which we were able to trace *SEG*-references.

SEG	Rahmani no.:	*SEG*	Rahmani no.:
VIII 197	23	'Ιησοῦ, σαλω(μ) instead of 'Ιησοῦς Αλωθ)	
XVI 849 (b)	137	XXXI	
XIX 922	141	1405	789
XX		1407 (2-4)	793-795
483	95	1407 (5-8)	799-802
484/485	97/98	1408	778
486-488	100-102	1409	142
489	99	XXXIX 1278	23
490 (c)	179 (c)	XLIII 1060	475,478 [P.-L. Gatier, *loc.cit.*, considers Καρπία instead of R.'s Ικαρπία], 490
492 (a-b) (P.-L.Gatier, *loc.cit.*, wonders whether in 114 we should read	113/114		

1350. Apollonia. Epitaph of Marcellina Iusta. J.Germer Durand, *RBi* 1 (1892) 247/248 no. X; 2 (1893) 213. L.Di Segni, *SCI* 13 (1994) 101 no. 21, reproduces and re-interprets the text: Εἷς Θεὸς ὁ ζῶν· Βάβας Μαξίμου | ἐγγόνην Κοσμᾶς ἐποίησεν τὸ μνημῖον ν(ε)κ(ρο)δ(όχον) Μαρκελλίνᾳ 'Ιούστᾳ: 'One is the living God. Babas son of Maximus, grandson of Kosmas, made the burial monument for Marcellina Iusta'; ἐγγόνην = ἐγγόνι(ο)ν: cf. *CIJ* 964 (*RBi*: Εἷς Θεὸς ὁ ζῶν (or ⟨σ⟩όζων) Βαβας Μαξίμου ἐγγόνην · Κοσμᾶς (nominative) etc.: 'Un seul Dieu vivifiant (or: qui sauve) la descendante de Baba Maxime. Kosmas a fait etc.etc.'). For Di Segni's views on Εἷς Θεός cf. our lemma no. 1340.

1351. Askalon. Inscribed lead plaquette, undated. Rectangular lead plaquette found in the sand-hills and now in the private Collection of Dr M.Lavi; on the obverse, within a circle, Helios on his chariot drawn by horses, holding a globe in his right hand; on the reverse a stamped inscription. Ed.pr. L.Di Segni, *SCI* 13 (1994) 104/105 no. 32.

Εἷς Θεὸς ὁ βοηθῶ(ν) · | Εὐλογία | πᾶσειν (= πᾶσιν)

A Jewish amulet; however, since eulogia is not exclusively Jewish and *eulogia pasin* seems to be used here in an apotropaic sense quite alien to the usual Jewish-Samaritan usage, it could equally well be a gnostic phylactery, ed.pr.

1352. Caesarea Maritima. Various inscriptions. Edd.pr. J.-P.Oleson, M.A.Fitzgerald, A.N.Sherwood, S.E.Sidebotham, *The Harbours of Caesarea Maritima. Results of the Caesarea Ancient Harbour Excavation Project 1980-85*, II: *The Finds and the Ship* (BAR Intern. Ser. 594; Oxford 1994), publish the following inscribed objects all found in the harbor: **1**) 22 no. A 37 (ph.): Ἁγίου (roughly rectangular stamp of unknown type on a Roman or Byzantine amphora; 'of Agias', or, much less likely, 'of Agios'); **2**) 39 no. K 29 (ph.; dr.): Ἑρμογένους (two identical rectangular stamps on the rim of a mortar; from Syria; 3rd/4th cent. A.D.); **3**) 66 no. M 1 (ph.; dr.): ΡΚΤΚΙΓΑΜΘ and ΛΙΓΥΣ (inscriptions on the bezel and the exterior of the base of an octagonal gold ring; eastern Mediterranean; 2nd/3rd cent. A.D.; probably Gnostic or magical formulae or abbreviations [ΓΑΜΥ, edd.pr., but the photo clearly shows ΓΑΜΘ, Tybout]); **4**) 71/72 no. M 18 (ph.; dr.): possibly ΘΠΡΦΗΟΛ or ΙΜΦΗΟΛ (inscription on a lead fishing-net weight, possibly serving as a magic spell intended to attract fish; Roman or Byzantine period); **5**) 82 no. S 4 (ph.): [--]HAN[--ı--]KTY[--] (inscription on a marble plaque; undated); **6**) 98 no. RG 97: ΔI (graffito on the bottom of a pale brown bowl or cup; provenance: 'Levant'; late 1st cent. B.C. - 1st cent. A.D.); **7**) 98/99 no. RG 101 (ph.; dr.): Χάρις (lozenge-shaped stamp in the centre of a pale brown plate; provenance: 'Levant'; 1st cent. A.D.); **8**) 136 no. C 47 (dr.): PK (red dipinto on the neck of a coarse ware jug of unknown provenance; undated); **9-11**) 139 nos. A 91-93 (ph. of A 91/92; dr. of A 90): Ἐπὶ Τ[.]μ[.]κ[-ı-]ου, [- name of month -]; Ἐπὶ Τι[--, Δ]αλίου; Θε[--]ιουα[--]π[--] (three amphora stamps; A 90: Rhodian; rectangular; early 3rd cent. B.C. ?; the eponymous Helios priest is either Τιμοκλείδας or Τιμοκράτης or Τιμοκλῆς; A 91: Rhodian; circular; 250-200 B.C.; the priest cannot be identified among 17 possibilities; A 92: from Italy (Cosa or Pompeii ?); rectangular; stamp presumably unattested before); **12**) 166: Χιλίαι ψν′ (graffiti: two groups of Greek letters carved into the upper face of the inboard extremity of a futtock of a ship 'repeating a single word, which may be read: ΧΙΛΙΑΙΨΙΝ. This may represent "1000, 750" or "1750" ' [cf. however A.Raban et alii, *The Harbours* --, I: *The Site and the Excavations* (BAR Intern. Ser. 491; Oxford 1989) 188, who gives ΧΙΛΙΑΙΨΝ, which is confirmed by the photo, Tybout]; either the capacity of the ship (Raban et alii) or a note scratched by a stevedore involved in loading or unloading the ship (L.Casson apud R. and edd.pr.)).

1353. Caesarea Maritima (area of: Binyamina, a few km. Northeast of Caesarea Maritima). Dedicatory inscription. *SEG* XLI 1545. D.Barag, *'Atiqot* 25 (1994) 179-181 and L.Di Segni, *ibidem* 183-186, return to this text. B. argues that the era used was that of the destruction of the Second Temple (70 A.D.); this yields 471-70 = 540/541 A.D. B. suggests that the inscription testifies to the building (or repair) of a synagogue. L.Di Segni rejects B.'s views and sticks to her view that the era used was that of nearby Dora; she gives a brief survey of the vicissitudes of Dora: 'a number of sources attest to the existence of Dora in the third-fourth centuries CE' (185).

1354. Gadara. Inscription recording a guild of builders. Hexagonal dark gray basalt base with mouldings above and below; inscription on one face of the upper cornice profile;

built into a house in the deserted Late Ottoman village; now in the Museum of Umm Qeis. Edd.pr. T.Batayneh - W.Karasneh - T.Weber, *ADAJ* 38 (1994) 379/380 (ph.); cf. also P.-L.Gatier, *BE* (1996) no. 481: Συντεχνία | οἰκοδόμων

Date of the base: late 1st cent. B.C./early 1st cent. A.D.; the inscription was probably engraved at a later date, edd.pr.; 'bien trop tôt', G. [on the erroneous assumption that edd.pr. assigned base and inscription to the same date] || edd.pr. refer to other inscriptions recording builders in Gadara and other places in the area, and to inscriptions recording guilds in general.

1355. Gadara. Dedication of a statue of Hermes, 1st-3rd cent. A.D. Grayish white marble statue of Hermes clad in chiton and himation and wearing a cap shaped out of the garment; he holds a kerykeion raised to the shoulder in the left and a patera in the right hand; the back was left uncarved; inscription on the front and on the chipped right corner of the rectangular base; now in the Reuben and Edith Hecht Museum at the University of Haifa. Ed.pr. R.Gersht, *Michmanim* 7 (1994; Hecht Museum, Haifa) 27*-36* (ph.).

Ἑρμῆν θεῶν | καὶ ἀνθρώπων | ὁδηγὸν ἐξαμύν⟨ον⟩τα | [κ]αθιέρωσαν

Style, technique and letter forms do not allow a more precise date than 1st-3rd cent. A.D.; the closest parallel is *SEG* XXVIII 929 (ph.). The fact that some letters are engraved on the damaged right corner allows for the possibility that the inscription was a later addition. The statue was probably used in a funerary context, ed.pr. || 3. ἐξάμυντα = ἐξαμύνοντα (sc. τὸ κακόν), ed.pr. [we prefer a mason's error] || 4. the dedicators remain unspecified, ed.pr.

1356. Gadara (area of: Emmatha Gadarorum, el-Hammeh). Praise of the baths of Hammat Gader by the empress Eudokia, ca. 455 A.D. *SEG* XXXII 1502. Cf. J.-M.Nieto Ibáñez in *op.cit.* (cf. our lemma no. 925bis) 213-217, for some observations on the meter and vocabulary of this epigram.

1357. Gadara (area of: Ḥufa al-Wasṭiyah). Mosaic inscriptions. R.Abu Dalu, *ADAJ* 38 (1994) 5-19 (Arabic part), presents photos (but no transcriptions) of the mosaic inscriptions in a church in Ḥufa al-Wasṭiyah in Northwest Jordania. P.-L.Gatier, *BE* (1996) no. 482, knows these texts and transcribes them as follows: **a)** In the central nave: † Κύριε ὁ Θ(εός), | ε⟨ὐ⟩λόγισον (ΕΛ, lapis) | τὸ ἥσοδος τῦις (= τοῖς) φροντιζόντωllν τοῦ τώπο(υ) τιούτου; **b)** Before the chancel: Ἀντονῖνος πρ(εσβύτερος); **c)** Southern nave: Κ(ύρι)ε, εὐλόγι(σον) | τὸ κτῖμα (καὶ) Σιτέφανον (καὶ) | Ἰωάννην (καὶ) Φοllτίνιν (sic) πρ(εσβύτερον) ⟨καὶ⟩ Στέlφανον Λεοlντίου ὑπὲρ | μνίμ(ης) Ὀλυμπλίας (καὶ) Εὐστοllργίας (καὶ) ἀδελφ(ῶν). For κτῖμα = κτῆμα ('estate') cf. *IGLS* XXI 2 52 [rather κτί⟨σ⟩μα, Bingen, who refers to our lemma no. 1340 in fine].

1358. Jerusalem (Mount Zion). Mosaic inscription, late Roman period. Mosaic floor probably belonging to a private villa; the mosaic comprises a square carpet, composed of a central medallion surrounded by half- and quarter-medallions, all surrounded by rope-patterns; in the central medallion a bust of a woman clad in a red mantle and crowned by a yellow mural crown with three arched gates; inscription at right (H) and left (Γ) of the bust. Ed.pr. R.Avner, *'Atiqot* 25 (1994) 21 (Hebrew; ph.) and 188/189 (English): Γῆ.

1359. Jerusalem (area of Siloam ?). Inscriptions on a mould, early Byzantine period. Gray limestone mould for the production of bronze or metal pilgrim flasks; the left and right side have convex curves; concave stamps (A/B) on the two flat sides; inscriptions accompanying representations of the offering of Isaac (A; text in a circle around the scene) and Daniel among the lions (B 1: around the scene; B 2: at both sides of Daniel's head); now in the antiquities market; said to have been found in the villlage of Siloam. Ed.pr. M.Piccirillo, *SBF* 44 (1994) [1995] 585-590 (ph.; dr.).

A Εὐλογία τοῦ Ἀβραάμ
B 1 Εὐλογία τοῦ Δανιῆλος **B 2** Ὁ ἅγιος | Δανιίλ

1360. Jerusalem (city of David). Stamped amphora handle. Cf. Y.Billig, *Excavations and Surveys in Israel* 14 (1994) 97 (ph.), for a stamped Rhodian amphora handle: Νικάγιδος (200-175 B.C.).

1361. Kafr ed-Dik (?). Dedication to the Olympian Gods, 130 A.D. ? Small slab with inscription, a majuscule copy of which was presented in 1989 to M.Piccirillo by two Arab peasants; said to come from Kafr ed-Dik in southern Samaria. Published on the basis of P.'s copy of the copy mentioned above by ed.pr. L.Di Segni, *SBF* 44 (1994) [1995] 579-584 (translation); cf. also P.-L.Gatier, *BE* (1996) no. 486.

[Θ]εοῖς Ὀλυμπίοις ὑπὲρ σωτηρί-
[α]ς αὐτοκράτορος Καίσαρο⟨ς⟩ Τραια-
νοῦ Ἀδριανοῦ Σεβαστοῦ
πατρὸς πατρίδος τοῦ
σωτῆρος καὶ εὐεργέ-
του ⟨τοῦ κόσμου⟩ καὶ κώμης
{ς} Καπα⟨ρ⟩αναίας

1. Either the gods of the Greek pantheon or the emperor's deified predecessors, ed.pr. ‖ 2. KAICAPOY, copy ‖ 6-7. TOYKωPωNKAIKωMHCICKAΠAΘAHΛIAC, copy; in LL. 5/6 perhaps εὐεργέ⟨του χωρῶν, P., rejected by ed.pr. since there is no example of such a title; in L. 7 in fine perhaps the name of a dedicator, Ἡλίας, preceded by the village name CKAΠAΘA (= Qabatiya, a village south of Jenin on the road to Tubas ?), P., rejected by ed.pr.;

Καπαραναία is not known so far, but might be identified with nearby Kafr 'Ain, ed.pr., who argues that a village erected this text in honor of Hadrian (perhaps the slab had one more line mentioning οἱ κωμῆται ?), probably on the occasion of his visit to Palestine in 130 A.D.; the transcription differs considerably from the text, the formulas are unusual and would testify to a quite unusual connection of an emperor and a village, G., who warns against using this text as a base for remarks on the relations between the villages of Samaria and the authorities.

1362-1363. Lydda. Two inscriptions. R.Reich, *'Atiqot* 25 (1994) 47-49 (Hebrew) and 190 (English summary), publishes the following texts.

1362: 47/48 no. 1. **Epitaph of Thomas and Antiochos, late Roman period.** Square marble plaque.

Θωμᾶ⟨ς⟩ υἱὸς Ἰούδας· | Ἀντίωχος | υἱὸς Ἰού vv || δας vacat

Cursive sigma, omega; ⲥ and ⲱ || ΘΩΜΑΥ, lapis || probably Jews or Samaritans, ed.pr.

1363: 48/49 no. 2. **Fragment, late Roman period.** Fragment of a marble plaque. The text is too weathered to be read; some letters look like lapidary copies of cursive letters; in L. 3 perhaps ΑΩ.

1364. Samaria. Inscribed door-knocker, 572 A.D. Circular bronze plaque, inscribed along the band; seen in the antiquities market in Jerusalem. Ed.pr. M.Piccirillo in *op.cit.* (cf. our lemma no. 839) 468/469 (dr.). Non vidimus. Cf. *L'Année Épigraphique* (1994) [1997] no. 1780.

❦ Πρ(οσφορὰ) ΒΚΡΙΚ Μαρκελλίνας Φελφελα ὑπὲρ σωτηρίας Βαράχου υἱοῦ αὐτῆς · ἐγράφη μη(νὶ) Νοεμβρίῳ ἰνδικ(τιῶνος) ς΄, ἔτους λχχ΄

For a church or a synagogue ?; in fine year 636 (Pompeian era of 63 B.C.) = 572/573 A.D., ed.pr.

1365-1366. Sinai. Geziret Faraoun (Gulf of Aqaba). Two Christian inscriptions, 6th cent. A.D. J.-Y.Carrez-Maratray and G.Wagner, *CRIPEL* 16 (1994) 87-92 nos. 1-2, publish the following two texts found in the Christian church excavated in 1988-1990.

1365: 87-91 no. 1. **Invocation.** Limestone block.

Κ(ύρι)ε ὁ Θ(εὸ)ς τοῦ ἁγ(ίου) Ἔγλονος,
βοήθεσον τὸν δοῦλόν σου
Νῖλος Μουσέου κ(αὶ) Κάϊκος Μ[--]
κ(αὶ) Ἀναστάσι[ο]ς κ(αὶ) παρθένας
σῶσον εἰαγ(ούσας) · ἀμέν

1. Ἔγλων: old Semitic name; cf. *SEG* XXXVII 1469 A; XL 1477; our Eglon was an anachoretic Egyptian saint. In *SEG* XXXVII 1498 (Khirbet el-Makhrum, 6 km. East of Bethlehem) the ἡγούμενος Αἴγλων is on record, who apparently died in Gezira and became ἅγιος Ἔγλων, edd.pr. ‖ 3-4. Ⱪ (= κ(αί)), lapis ‖ 4. παρθένας = παρθένους, edd.pr. ‖ 5. εἰαγ(ούσας) = ἰαχ(ούσας), edd.pr.; contra D.Feissel, *BE* (1996) no. 506.

1366: 91/92 no. 2. **Prayer for a family.** Limestone block now in the Museum of Antiquities in Port-Saïd.

[.....]μνετε τῆς δούλε Ἐ[λι]σαβὲδ Πέτρος | πρεσβ[ύτ]ερος καὶ τὰ τέκνα | αὐτοῦ Κοσμᾶ, Σισίνις ἐνμ||οῦ Ἄριος καὶ ἀνάπαυσον | [τ]οὺς ἀπελθόντας ΑΝΑΣΜΕ|[..]ΑΣ · Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστέ), ἐλέεισον τὸν | [δ]ουλέ σου Ὠνεδᾶ παιδάρον τῆς | Ἐλισαβέδ · ἀμέν · Κ(ύρι)ε ‖ ΕΝ..ογενῖτα Χ(ριστό)ς, Χ(ριστό)ς

1. [.... Μί]μνετε = μνήσθητι, edd.pr. ‖ 2. Πέτρος for Πέτρου, edd.pr. ‖ 4. read Σισίνιος, edd.pr. ‖ 4-5. ἐνμοῦ = μοῦ, edd.pr. ‖ 5. read Ἀρίου, edd.pr. ‖ 10. initio an epithet of Christ: perhaps ἐνιιογενῖτα or ἐνῃογενῖτα = Latin unigenitus; contra D.Feissel, *BE* (1996) no. 506.

1367. Sinai. Wadi Haggag. Εἷς Θεός acclamation, 4th cent. A.D. *SEG* XXVI 1697. L.Di Segni, *SCI* 13 (1994) 106 no. 35 b, suggests reading in L. 1 after Εἷς Θεός the letters ΥϘΘ = 499, the isopsephic equivalent of Εἷς Θεός. She prefers a date in the 4th cent. A.D. and considers the writer of the graffito a Jew. Cf. our lemma no. 1340.

1367bis. Skythopolis. Building inscription, 395-404 A.D. Limestone lintel from the nymphaeum in Beth Shean; mentioned by Y.Tsafrir - G.Foerster, *Qadmoniot* 27 (1994) 106 (ph. of part of the inscription). The full text was communicated to us per ep. by L.Di Segni, with the permission of T. - F.

† Ἐπὶ Φλ(αουίου) Ἀρτεμιδώρου μεγαλοπρ(επεστάτου) καὶ περιβλέπτου κόμιτος καὶ ἄρχοντος τὸ πᾶν ἔργον τοῦ | † νυμφέου ἐκ θεμελίων ἐγένετο †

'Artemidorus is dated by another inscription to the time of Eudoxia (395-404 A.D.), probably after she had been proclaimed Augusta (400-404 A.D.)', Di S.

1368. Sukamina. Inscribed metal object, 7th cent. A.D. In a hoard of metal artefacts found in the Northern Bay of Atlit, ca. 10 km. South of Shiqmona, a bronze artefact was found bearing an inscription at left and at right; oblong bronze object with a rectangular base; in the center of the base a hole and above it a cross-bar, probably intended for attaching or mounting

the object; remains of lattice-work, with vines and grapes; at left and at right an inscribed band; the inscription at left is preceded by a lulav, shofar and menorah, that at right by a lulav; the function of the object is hard to determine. Edd.pr. L.Ullmann - E.Galili, *SCI* 13 (1994) 116-122 (dr.; map); **a) at left:** [ὑπ]ὲρ σωτηρίας; **b) at right:** Συκαμίνω̣[ν]

The object was connected with the Jewish community at Sukamina, edd.pr., who point out that the town flourished in the 4th-6th cent. and was destroyed in the 7th cent. A.D., and that the metal artefacts were probably taken from S. after its destruction || at left: ὑπὲρ σωτηρίας was probably followed by the genitive of the name(s) of the donor(s) and members of his (their) family, edd.pr. || at right: interpreted by edd.pr. as nominative.

1369. Tell Anafa (Upper Galilee). Inscribed clay sealing, 11 A.D. Briefly mentioned by S.S.Weinberg, *IEJ* 21 (1971) 108; republished by A.Stein in *op.cit.* (cf. our lemma no. 1370) 261-263 (ph.): L μα´ | L ρλϛ´ | Ξανδικῶι | 3 Phoenician letters.

Year 41 = 10/11 A.D. (Aktian era); year 136 = 10/11 A.D. (local era of Tyre: 126/125 B.C.); Xandikos = April/May 11 A.D. The sealing is likely to come from Tyre, Stein.

1370. Tell Anafa (Upper Galilee). Stamped amphora handles. D.T.Ariel - G.Finkielsztejn in S.C.Herbert (ed.), *Tel Anafa* I, 1. *Final report on ten years of excavations at a Hellenistic and Roman settlement in Northern Israel* (JRA Suppl. vol. 10; Ann Arbor 1994) 183-240, publish 134 stamped amphora handles (plus one stamped handle of a small vessel (no. 130 on 229)): 130 Rhodian, two Chian, one Knidian and one Latin; most of them date from 131 B.C. and later. New persons are Διονύσ[ιος] Λ̣α̣(ο)δ̣ικ[εὺς] [μέτοικος] (probably manufacturer; no. 40 on 202) and Σωσίφιλος (no. 81 on 216). Index of proper names on 232/233.

1371. Zippori. Mosaic inscriptions. Z.Weiss - E.Netzer, *Excavations and Surveys in Israel* 14 (1994) 42/43, mention two new mosaic inscriptions found in porticoes; no texts; English translation of one of them, mentioning a bishop Εὐτρόπιος and the 'most learned Marianus, the chief physician and the father of the city', who financed the mosaic. The other text mentions the same bishop, who is unattested so far.

1372. Unknown provenance (coast off Dor ?). Stamped ingots, ca. 50-100 A.D. Four lead ingots, three with rectangular stamps on the base (two Greek and one Latin); found by fishermen at an unknown place off the coast of Israel, probably close to Dor; now in the Center of Nautical and Regional Archaeology at Dor. Edd.pr. S.A.Kingsley - K.Raveh, *The International Journal of Nautical Archaeology* 23 (1994) 119-128 (ph.; dr.).

A Γ · BB | Γ · BK **B** BK | Γ · BB

Inscriptions 'relating to production or circulation control' (125), edd.pr.

1373. Unknown provenance. Inscribed weight, 6th cent. A.D. *SEG* XXXII 1626. P.Weiss in *E fontibus haurire* --- (cf. our lemma no. 1008) 361 note 20, points out that the proconsul Flavius Stephanus was governor of Palaestina Prima rather than of Asia (so ed.pr.: see *SEG* XXXII). In fact he is attested as consularis Palaestinae Primae, with the title proconsul (536 A.D.; Iust., *Nov.* 103, 2; cf. *PLRE* III B s.v. Stephanus 7).

1374-1376. Unknown provenance. Inscribed incense burners, 6th-8th cent. A.D. M.Piccirillo in *op.cit.* (cf. our lemma no. 839) 464-467, publishes three inscribed incense burners. Non vidimus. Cf. *L'Année Épigraphique* (1994) [1997] nos. 1911-1913.

1374: 464-466 (dr.). **Gift by Jonas.** Circular bronze incense burner; inscription on the outside; now in the Museum of the Flagellation, Studium Biblicum Franciscanum, in Jerusalem.

hederae † Ἐγὼ εἴμην ὁ Εἰονᾶς ὁ ἰὸς τοῦ Ἐπρεμ † · | Ἔδοσα τὸ θημιατίρην | εἰς τὴν ἐκλησύαν τοῦ ἁγίου | Σέργειος · ὁ βλέπων βάλῃ με εὐχή

1. εἴμην for εἰμί, *L'Année* || 2. Σέργειος for Σεργείου; in fine βάλη με εὐχή = βάλλε μοι εὐχήν ?, *L'Année* [βάλῃ, Bingen].

1375: 466/467 (dr.). **Invocation.** Upper band of the outside of a bronze incense burner; on the outside a series of cruciform motives and vines. Now in the same Museum as the object in the preceding lemma.

† Ὑπὲρ εὐχῆς καὶ σωτηρίας καὶ ἀφέσεως ἁμαρτηῶν τοῦ κτισαμένου τὼ θυμιατίριν

1376: 467 (ph.). **Invocation.** Incense burner; inscription in three concentric lines on the outside; now in the Museum of the Orthodox Patriarchate in Jerusalem.

† Ἅγιε Ἡεριμία καὶ ἅγιε Κύρικε καὶ † | † ἡ σὺν ὑμῶν ἅγιυ προσδέξαστε τὴν π† | †ροσφορὰν τοῦ δούλου ησον Ἀναστασίου †

2. = ἡ σὺν ὑμῖν ἅγιοι, *L'Année* || 3. ησον = ὑμῶν ?, *L'Année* .

ARABIA

1377. Arabia. Corpus: ***IGLS*** **XXI 4.** Cf. *SEG* XLIII 1079. We provide a comparatio numerorum.

SEG VIII	*IGLS*	*SEG* XX	*IGLS*	*SEG* XL	*IGLS*
334	106	410	21	1524	138
335	105	***SEG* XXVII**		1525	135
339	109	1012	54	1539	67
340	110	***SEG* XXX**		***SEG* XLIII**	
341	111	1704	102	1094	36
342	107	1705/1706	101	1095	29
343	108	***SEG* XXXII**		***CIG***	
344	104	1550	37	4667	55
346	139	1551	20	**Peek, *GV***	
347	140	***SEG* XXXVI**		1099	55
348	141	1385	25	***CIL* III**	
349	142	1386	23	14149 (11)	118
***SEG* XIII**		1387	19	14149 (28)	117
598	156	1388	10		

SEG XLIII 1096 should be added to this Corpus. Most new texts in this Corpus are insignificant fragments.

No. 148 runs μνησθῇ οἱ οἰκοδόμοι καὶ ΟΠ (perhaps οἱ τέκτονες; alternatively a proper name).

No. 63 (from Petra) is the epitaph of the deacon Dionysios, who died between 15 Febr.- 15 March 447 A.D. Sartre presents the following text.

† Παῖς ἐνθάδε κεῖμε Διονύσιος Ἰάσονος
τοῦ ποτ΄ ἱερεύσαντος Θεοῦ Λόγῳ, Θεῷ ἐόντι
Χριστῷ πανβασιλῆι ὁμοουσίῳ τριάδι σεπτῇ ·
κεῖνος ἐνθάδε κεῖται παρ⟨ὰ⟩ τράπεζαν ἁγιοφόρον ·
† ἐγὼ δὴ δ΄ ἔτος εἰκοστὸν ὄγδοον ἡνιοχήσας †
Χριστοῦ διάκονος μεγάλου τε νεὼς Ἱεροσολύμων
πέπαυμε μόχθου βίου, ἀδικηθεὶς οὐκ ἀδικήσας ·
[ἀ]λλ΄ ἐγὼ αὖθις ἀναστήσομαι Χριστοῦ παρόντος
[ἐ]π᾽ ἀὲ ὕμνους δοξολογίας ἀναπέμπων † Ἐκοιμήθη †
τῇ [. .] Δύστρου, τμα΄

The text is also in Y.Meimaris, *Chronological Systems* --- (cf. *SEG* XLII 1383) 213 no. 194, S. ‖ 1. Iason: on record in no. 50 as bishop of Petra: under his episcopate the church of Petra was consecrated in July 446 A.D., S. ‖ 2. Θεοῦ Λόγῳ, Θεῷ etc., M. ‖ 3. ὁμουσίῳ, M.; the Christological concepts in this text are those of Cyrillus of Alexandria, the opponent of Nestorius, S. ‖ 4. κεῖνος, viz. Iason, who apparently was buried in his own

church, S. || 6. νεώς instead of νεώ, S. || 9. [..]παε, S.; for [ἐ]π' ἀέ cf. *SEG* XLIII 1079 || 10. year 341 (era of the province of Arabia) = 447 A.D.

1378. Arabia. Early Byzantine mosaics: imagery and inscriptions. L.-A.Hunt, *Palestine Exploràtion Quarterly* 126 (1994) 106-126, points to the importance of mosaic inscriptions for the study of imagery, patronage and production of early Byzantine mosaics in Jordanian ecclesiastical buildings. After a survey of earlier research and sections on iconographical and interpretative problems concerning townscapes (inter alia the Madaba map: *IGLS* XXI 2 153; cf. *SEG* XLII 1495*) and pastoral scenes, she focuses on the relation between inscriptions and elements of the imagery (119-121): discussion of inscriptions from Mount Nebo, inter alia *IGLS* XXI 2 106/107 (ph.; the inscriptions serve as prayers for the salvation of and as a memorial to the donors, whose portraits are represented in the borders; their προσφοραί to the restoration of the church have their counterpart in the people offering up the fruits of the earth in giving thanks to God represented in the main scene) and XXI 2 99 (the calves to be offered on the Lord's altar from the Psalm-quotation correspond to the image of an altar with two bulls). The inscriptions reveal a network of patronage based in local communities; female lay patronage was significant (cf. S.J.Saller - B.Bagatti, *The Town of Nebo*, Jerusalem 1949, 202/203: 36 sponsors: 7 or 8 clergy, 18 men and 10 woman; to the latter *IGLS* XXI 2 96(b) = *SEG* XXXIV 1511 should be added). The final section (121-123) is devoted to mosaicists' signatures; discussion and translations of *IGLS* XXI 2 75 (*SEG* XXVII 1020; ph. of 74/75), 102 and 142 (ph.) [= Donderer, *Mosaizisten* (cf. *SEG* XXXIX 1805) A 37, A 27 and A 35; unknown to H., as is *IGLS* XXI 2]. H. argues that the mosaicists, who placed their prayers for salvation including their names alongside those of the donors, were of only marginally lower status than the latter. They were designers as well as craftsmen [this seems unlikely in view of Ph.Bruneau's convincing argument for a division of labor between painters/designers and mosaicists/executors: cf. *SEG* XXXIV 1746, Tybout], possibly literate men, rather than mechanical copyists of model-books, working in small, often family, units. Following a suggestion of A.Dunn (124 note 25), H. interprets XXI 2 142 as meaning that all four persons were mosaicists (in fine ψηφ(οθέταις) instead of ψηφ(οθέτου)) rather than a group of three donors and a single mosaicist (Σαλαμάνιος) [which would imply one female mosaicist; though not impossible in view of the (rare) occurrence of women painters, this interpretation seems hazardous since no other woman mosaicist is known so far: cf. Donderer, *op. cit.* passim, Tybout].

1379-1392. Abila (area of: Qweilbeh). Inscriptions in tombs, 2nd cent. A.D. ? Thirteen epitaphs painted in red or black in various tombs of the nekropolis; another inscription is cut on the rock-wall (our lemma no. 1391). Ed.pr. P.-L.Gatier in A.Barbet, C.Vibert-Guigue, *Les peintures des nécropoles romaines d'Abila et du nord de la Jordanie* I (Inst. franç. d'arch. du Proche-Orient; Bibl. arch. et hist. 130; Beyrouth 1994) 37-42 nos. 1-13 (translations); on 46-49 general observations on these inscriptions and the texts presented in our lemmata nos. 1395/1396, 1400, 1408 and 1422 (table of letters clarifying their ductus on 48); except for the epitaph of our lemma no. 1388, none of these texts can be dated precisely; their lettering seems to

fit in with the one fixed date (152 A.D.); for the texts from Qweilbeh G. tends to a 2nd cent. A.D. date. On 49/50 further notes by A.Barbet, especially concerning painters' hands (inscriptions and paintings may be assigned to the same hand in some cases; cf. the explicit signature on record in our lemma no. 1392).

1379: 37 no. 1 (ph.). **Epitaph of Loukianos.** Tomb of Loukianos (Q 1); inscription in a tabula ansata above a niche; traces of a wreath or garland above the tabula.

Θάρσει, Λουκιανέ· οὐδεὶς | ἀθάνατος, ἐτῶν [.]δ΄

2. Horizontal stroke above the numeral; probably [ι]δ΄, ed.pr.

1380: 37/38 no. 2. **Epitaph.** Tomb of the Busts (Q 3); inscription in a painted tabula ansata between an upper and a lower niche: [----|--]ΩA[--|--KEẎ[--]

1381: 38 no. 3 (ph.). **Epitaph.** Tomb Q 5; inscription in a tabula ansata above a niche.

[.]X̣P̣ANT[.]NT̤E|[----|----]

Perhaps [ʽA]χραντ[ό]ν τε–, ('pur', 'immaculé'), ed.pr.

1382: 38 no. 4. **Epitaph.** Tomb Q 5; inscription in a wreath on the cover of a niche.

[---- ? |----|--]Φ[--|--]IXA

Three or four lines || perhaps a patronymic in -ιχας, ed.pr.

1383: 38/39 no. 5 (ph.). **Epitaph of a woman.** Tomb of the Feigned Marbles (Q 7); inscription in a wreath on the cover of a niche.

[----| σώ]φρων [--] | καὶ φίλαν̣[δρος]

1384: 39 no. 6 (ph.). **Epitaph of Parthenopaios.** Tomb of Parthenopaios (Q 9); inscription in a wreath on the vault of the alcove.

Παρθενοl[π]α̣ίου | τοῦ Εὐμύρου

[2. or τοῦ εὐμύρου = εὐμοίρου ?, Pleket].

1385: 39 no. 7 (ph.). **Epitaph.** Tomb of the Two Cocks (Q 10); inscription on the back wall of the alcove left of the upper left niche: ζήσα[ς] | ἔτη νθ̣΄

1. Or ζήσα[σα], ed.pr. ‖ 2. horizontal stroke above the numeral ‖ it is unclear where the name of the deceased could have been painted; perhaps the inscription started above and at right on the cover of the niche, which is now lost, ed.pr.

1386: 39/40 no. 8. **Epitaph.** Tomb Q 11; inscription in a tabula ansata.

[Θάρσει, --]· | οὐδε[ὶς ἀθάνατος]· | ζήσα[ς ἔτη ..]

3. Or ζήσα[σα], ed.pr.

1387: 40 no. 9 (ph.). **Epitaph.** Tomb of the Veiled Women (Q 13); inscription in a medallion representing a bust on the outside façade: traces of letters, inter alia a tau according to C.Vibert-Guigue. Mentioned by ead., *ADAJ* 26 (1982) 78 no. 8.

1388: 40 no. 10 (ph.). **Epitaph of Marcia, 152 A.D.** Tomb of the Veiled Women (Q 13); inscription in a tabula ansata painted on a stucco-covered stone block found before a wall with niches: Ἔτους εισ΄, | Δύστρου ακ΄, | Μαρκία Σωσιβίου

1-2. On the assumption that the era of Abila starts in 64 B.C. (rather than in 63 as in Gerasa), year 215 = 151/152 A.D.; if the calendar is the same as at Gerasa, Dystros 215 = March 152 A.D., ed.pr., who poins out that IC in L. 1 in fine is certain.

1389: 41 no. 10bis (dr.). **Epitaph of Demetrios.** Tomb of the Veiled Women (Q 13); inscription painted on the lid of a sarcophagus covered with a thin layer of stucco.

Δημήτρ[ιος ----]

Or a genitive, ed.pr.

1390: 41 no. 11 (ph.). **Epitaph.** Tomb Q 17; inscription in a rectangular frame on the cover of a niche: [----] | ἐτῶν μ΄

1391: 41/42 no. 12 (ph.). **Commemoration of a dedicant and a dedication ?** Tomb of the Engraved Inscription (Q 19); inscription engraved on a rectangular recessed panel cut into the sandstone rock-wall between two niches; a drawing was published by W.H.Mare, *ADAJ* 26 (1982) 60.

Μνησθῇ [ὁ] | σκάψας ΙΙ[..]ΙΜΙC· μνησθῇ [..]ΙΑΝΝΡΙCΤΟ[..ΙΙ..]ον καὶ τὸ [χα]ΙριστΙ[ήρ]ιον | Τ[.]Α

2. CΚΑΨΑΝ, M. (in which case one would have the beginning of an accusative or genitive, ed.pr.) ‖ 3. ΜΗΜΝΗΕΟΗ, M. ‖ 4. ΜΜ[...]ΗΤΟ, M. ‖ 5. [...]ΚΛΙ[..], M. ‖ 6. ΡΙΣ[...]Ν[.], M. ‖ ‖ 7. not read by M.

1392: 42 no. 13 (ph.). **Epitaph.** Tomb of the Old Man (H 3); inscription above an arched niche in the alcove; text in and outside (the last three letters of L. 1) a frame following the curvature of the niche below.

[---]ị ΝΦ[...] τέκνα γονεῖσιν̣ | μνήμης χάριν, | χερσὶν ἔγραψεν οὗ|τος

1393. Abila. Amphora stamp and inscription on a lamp. W.H.Mare et alii, *ADAJ* 38 (1994) 359-378, present the results of the 1992 excavation season. On 372-374 (dr.) a Rhodian amphora stamp of known type found in 'Tomb Area H': Ἐπὶ Δαμο|κλεῦς, | Ἀγριανίου (220-180 B.C.). On 375/376 (dr.) an oil lamp with the letters ΗΟΛ on the bottom from the same area (undated).

1394. Ayla-'Aqaba. Various inscriptions. F.Zayadine, *'Ayla-'Aqaba in the light of recent excavations'*, *ADAJ* 38 (1994) 485-505, discusses some inscriptions: on 489 (ph.) inscriptions recording two soldier-saints on capitals: [Λο]γγῖν[ος] and Θεόδορ[ος] (R.Glueck, *AASO* 18/19 (1937-1939) 1-3; cf. M.Piccirillo, *I mosaici di Giordania*, Rome 1986, Pl. 51/52); on 489 and 493/494 (ph.; dr.) a yellowish limestone lintel found along the wall of a tower in 1991 with an inscription distributed between two Byzantine crosses and a central rosette: Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ (probably 4th-7th cent. A.D.; Z. adduces similar objects and inscriptions); on 496-498 Z. returns to two inscriptions from Petra: *IGLS* XXI 4 36 and 29 (same argument as in *SEG* XLIII 1094/1095).

1395-1396. Capitolias. Labels of mythological scenes and graffito. Inscriptions in the Tomb of Prometheus. Mentioned by F.Zayadine, *Beit-Ras* (1976) 285-294; id., *BCH* Suppl. 14 (Paris 1985) 411. Ed.pr. P.-L.Gatier in *op. cit.* (cf. our lemmata nos. 1379-1392) 44/45 nos. 16/17. Undated by G.

1395: 44 (ph.). **Labels.** Painted inscriptions labelling painted mythological scenes on various walls.

a Πλάσμα Προμηθεύ[ς] [Ψ]υχ[ή]
b Ἕκ[τ]ωρ
c Ἀχιλλεύς

1396: 45 no 17 (ph.; dr.). **Graffito.** Zayadine 287. G. reprints Z.'s dr. He reads the last five letters as alpha, iota, kappa, lambda and iota [the dr. seems to show N--ΩΝΙCΛΚ].

1397. Deir el ʿAdas. Mosaic inscriptions, 722 A.D. *SEG* XL 1521 ter. The word καμιλάρις was inadvertently omitted from the indices of *SEG* XL.

1398. Dekapolis. Nabataeans in the Dekapolis. R.Wenning, '*Die Dekapolis und die Nabatäer*', *ZPalV* 110 (1994) 1-35, is based on literary and archaeological sources, but mentions many inscriptions in passing. An earlier version of this study was published in *ARAM* 4 (1992; cf. *SEG* XLII 1484) 79-99.

1399. Gerasa. Milestone with a fragmentary Latin inscription of Constantinus and a Greek acclamation, 4th cent. A.D. C.B.Welles in C.H.Kraeling, *Gerasa, City of the Decapolis* (New Haven 1938) nos. 265 and 345 (*RBi* 4, 1895, 393; 8, 1899, 36/37 no. 48). The Greek text runs: Εἷς Θεὸς $\overline{\text{Ν}}$ | εἷς Ἰουλιανὸς ὁ Αὔγουστος. W. omitted the abbreviation $\overline{\text{Ν}}$ and in *RBi* it was interpreted as ν(ικῶν). L.Di Segni, *SCI* 13 (1994) 107 no. 41, prefers ν(ικᾷ) 'as a conscious challenge to the Christian formulas (cross) νικᾷ and Τοῦτο νικᾷ'.

1400. Gerasa. Epitaphs of Chiones and Hesychia, 2nd cent. A.D. Painted inscription in a tomb near the 'Triumphal Gate'; inscription under a niche on the moulding of a podium of a painted edifice. Reported in *RBi* 67 (1960) 228/229 by F.S.Maayeh (cf. J. and L.Robert, *BE* 1961 no. 803). Republished by P.-L.Gatier in *op. cit.* (cf. our lemmata nos. 1379-1392) 45 no. 18 (ph.): Χιόνης, Ἡσυχία

Χιόνης ἡσυχία, M., R. || Latin epitaph on the marble cover of the niche, now in the Museum of Amman (*RBi, loc. cit.*; Gatier 45/46 no. 19): Aeliane | vixit | annos | XVIII.

1401. Gerasa. Acclamation, 5th/6th cent. A.D. ? *SEG* XXXIX 1654. L.Di Segni, *SCI* 13 (1994) 107/108 no. 43, wonders whether in *SEG* XXXIX (ἔτους) (L. 2) stands for the L-sign that designates the year in Hellenistic and early Roman inscriptions; if so, both the dating of the bowl and the interpretation of the Ω in L. 1 as part of a Christian monogram are doubtful. Perhaps we should read Ἰαω in L. 1; we may have a fragment of a magic bowl here.

1402. Gerasa. Mosaic inscriptions, 6th cent. A.D. Mosaic inscriptions labelling figures in two registers belonging to a badly damaged Dionysiac scene in a rectangular panel; found in the main hall of a Byzantine house in Jerash in 1993. Edd.pr. I.Z'ubi, P.-L.Gatier, M.Piccirillo, J.Seigne, *SBF* 44 (1994) [1995] 539-546 (ph.; dr.); cf. also P.-L.Gatier apud D.Feissel, *BE* (1996) no. 497 for some additions.

Upper register: Πά[ν] Διόνυσος Βάχ[χος] [Σάτυ]ρος
Lower register: Κύπ[ρι]ς Ἀγρ[υ]κίς Φιλάνθε̣ο̣[ι]

The lower composition, the figures of which are completely lost, can be restored on the basis of a similar scene on a mosaic panel from Madaba: *IGLS* XXI 2 128 (*SEG* XXXII 1547; side panel); ἀγρυκίς = ἀγροικίς = 'la paysanne' (a form unattested elsewhere, except in the Madaba mosaic); φιλάνθεοι: 'who love the flowers', i.e. the bees (cf. Eros and the bees at Madaba); the erroneous form may be due to a confusion of φιλανθής and φιλάνθεμος, G. (1996).

1403. Gerasa. Signature on a lamp, early Byzantine period. Terracotta lamp with a signature on the bottom (sinistrorsum; stamped by the mould like the rest of the lamp); now in the Museum of the Studium Biblicum Franciscanum in Jerusalem; acquired in Jordan and assigned to Gerasa by ed.pr. S.Loffreda, *SBF* 44 (1994) [1995] 595/596 no. 1 (ph.).

Σίμων (Ἰ)ωλάν(νου)

Only the first name is certain, ed.pr., who points out that other lamps of this category (the so-called 'Darom Lamps') have no inscriptions.

1404. Kastron Mefaa. Inscriptions from the churches of St.Stephanos and of bishop Sergios, late 6th-8th cent. A.D. M.Piccirillo in M.Piccirillo - E.Alliata, *Umm Al-Rasas (Mayfa'ah)* I. *Gli scavi del complesso di Santo Stefano* (Jerusalem 1994) 241-269 (dr.), republishes *SEG* XXXVII 1552-1616. No new readings. As to ***SEG* 1553** (P.'s Iscrizione 2 on 244-256) P. now argues that in L. 5 the two letters of the era of the province of Arabia (χπ΄ = 680, yielding a date of 785 A.D.) 'potrebbero non essere state cambiate'. In his commentary he refers to an erroneous correction of the original letters ΧΙΓ (613), which would yield 718 A.D. As to ***SEG* 1614**, he now mentions three fragments of an inscription engraved on the exterior side of a polygonal platform (265 no. 23): **a)** is uninscribed and has a hedera; **b)** --κ(αὶ) τέ[κνων]; **c)** --]ΟΥ κ(αὶ) ΑΡ (only (c) in *SEG* 1614). D.Feissel, *BE* (1996) no. 503, points out that in P.'s no. 1 L. 8 (*SEG* 1552) a reading Ἰω(άννου) (πρωτο)πρε(σβυτέρου) is preferable to P.'s Ἰωά(ννου) πρε(σβυτέρου).

P. mentions five new items: **1)** Inscription no. 24 on 265 (dr.). White marble fragment with two holes containing traces of metal: [Ὑπὲρ ἀντ]ηλήμψεος | ὧν Κ(ύριο)ς γηνόσ|[κει τὰ ὀνό]ματα (mu: Μ; alpha: Λ); **2)** Inscription no. 25 on 265/266. Several fragments of a marble plaque: a) † Ἐπὶ τ[οῦ--; b) --Χ ξανεν; c) ΡΕ; d) ΟΘ; **3)** Inscription no. 26 on 266 (dr.). Two fragments of a marble block: a) † [Ὑπὲρ ἀφέσεως]; b) ἁμαρτιῶ[ν]; **4)** Inscription no. 28 on 266. Stone block re-used in the pavement: ΣΠΑ; **5)** Inscription no. 29 on 267 (dr.). Copper ring found in a tomb in the 'Chiesa del Cortile'; representation of a bearded head (Paulus); at right a cross: Παῦλος.

For new inscriptions from Kastron Mefaa cf. *SEG* XLII 1488-1494 and XLIII 1091.

1405. Madaba. Various inscriptions, 6th/early 7th cent. A.D. Three lamps and a dish; found in a Byzantine house in the so-called 'courtyard of Bajali', the area north-east of the Church of the Virgin. Edd.pr. A.Acconci - E.Gabrieli, *SBF* 44 (1994) [1995] 466 nos. 164-166 (dr.; late 6th/early 7th cent. A.D.): fragments of Byzantine lamps of known types with abbreviations of the formula Φῶς Χριστοῦ φαίνει πᾶσιν· καλή (cf. *SEG* XLII 1385-1406 on p. 422 for all variations); 469 no. 12 (dr.; 6th cent. A.D.): fragment of a dish, inscribed along the rim [--]ν τὸν δοῦ[λον --]

1406. Madaba. Psalm quotation, 607/608 A.D. Mosaic inscription in a tabula ansata near the entrance of the Church of the Prophet Elias and belonging to the same mosaic as *IGLS* XXI 2 145 (*SEG* XXXVIII 1657; cf. XXXVI 1354 in fine; dated 607/608 A.D.). Ed.pr. M.Piccirillo, *SBF* 44 (1994) [1995] 390/391 (ph.; dr.).

branch Ἅγιος ὁ ναός σου, θαυμ̣[α]ιστὸς ἐν δικαιοσύνῃ flower

Ps. 64.5/6, ed.pr.

1407. Mafraq. Epitaph of Fuscianus, undated. N.Atallah, *Newsletter of the Institute of Archaeology and Anthropology, Yarmouk University, Irbid* 17 (1995) 19/20, publishes an inscribed basalt stele from Jordanian Mafraq. Non vidimus; cf. P.-L.Gatier, *BE* (1996) no. 495.

Φουσκιανὸς Κήτου ἐτ(ῶν) λς΄.

1408. Marwa. Epitaph. Inscription painted in a tabula ansata in the Tomb of Pluto and Kore; C.C.McCown, *QDAP* 9 (1939) 27-30. P.-L.Gatier, *op. cit.* (cf. our lemmata nos. 1379-1392) 43/44 no. 15 (ph.; dr.), reprints McCown's photo and drawing. McCown, with many reserves, presented the following text.

[.....]Λ̣[.]P̣[.]Ṃ[..]
[τέκνῳ καταπ]λ̣έκτει-
ρ̣[α δόμω]ν Πλούτω-
4 [νος] ἄ̣ν̣α̣[κτος θ]αλά[μου]
κό[ρη ..]ṆẠṂ[..]ỌṆỊỴΛ̣H νυ-
ὸς ἑτέρη branch

Undated by G.; 2nd-5th cent. A.D., McC. || incoherent restoration; the text cannot be established. Probably the tomb was built by parents for their daughter, who was compared to Kore (for this motive, frequent in funerary epigrams, cf. e.g. *GV* 460 L. 19), G.

1409-1410. Mount Nebo (area of: Wadi 'Ayn al-Kanisah). Mosaic inscriptions, 550-600 / 762 A.D. Two mosaic inscriptions in medallions incorporated in the main mosaic of the Chapel of the Theotokos, belonging to a small monastery partly excavated in 1994. Ed.pr. M.Piccirillo, *SBF* 44 (1994) [1995] 525-530 (ph.; dr.; translations); L.Di Segni, *ibid.* 531-533, comments on the date in the second inscription.

1409: 525-527. **Invocation of the Saints on behalf of Abraamios and others, 550-600 A.D.** Medallion at the east side, belonging to the earliest phase of the mosaic.

branch Προτων | τῷ Θ(ε)ῷ δόσωμεν δόξαν, ἀμήν· | καὶ εὐχαῖς ἁγίων || δοεῖ Κ(ύριο)ς τὸν μισθὸν τ[ῷ ἁγι]ωτά(τῳ) κύρῳ Ἀβραααμ[ίῳ] | τῷ ἡγουμένῳ κ(αὶ) ἀρχ[ίμα]νδρίτῃ πάσης τῆς ἐρή[μο]υ | καὶ δοεῖ τὸν μισθὸν [τ]ῷ || θεοφιλ(εστάτῳ) ἀββᾷ Λογγίνῳ | τῷ στυλήτῃ κ(αὶ) ἀβ(ββᾷ) | branch Ἰωάννι branch

6-7. ἀρχιμανδρίτης πάσης τῆς ἐρήμου: this title is not known so far, ed.pr., who refers to St. Sabas known in Cyrillus of Skythopolis (*Vita Sabae* 30 pp. 111/117) as ἀρχιμανδρίτην τε καὶ νομοθέτην πάντων τῶν ὑπὸ Παλαιστίνην λαυρῶν τε καὶ ἀναχωρητῶν; either a similar office existed in the province of Arabia, or Abraamios is the successor of Sabas || 10. both the title 'abbas' and the term' stylites' (an ascetic in the wake of St. Simeon) are unknown for Madaba so far, ed.pr.

1410: 527-530. **Reconstruction of the chapel, 762 A.D.** Medallion at the west side added to the original mosaic in 762 A.D. and placed in a square; in the latter's corners are four vases from which water spouts; they are labelled with the names of the rivers of Paradise: Γηών, Τίγρης, Φήσων and Εὐφράτης

branch Διὰ τῆς | τοῦ Θε(ο)ῦ προνοίας | ἀνεκτίσθη ἡ σεπτὴ | μονὴ αὕτη τῆς Ἁγίας Θεlοτόκου ἐπὶ Ἰὼβ ἐπισκόπου Μηδάβων (καὶ) Γεωργίου ἐγκλίστου : ὑπὲρ σωτηρίας τῶν καρποφορησάντων, ἰνδ(ικτιῶνος) ιε΄ : || ἔτ(ους) ,ϛσο΄

4. μονή = μοναστήριον (cf. e.g. *IGLS* 2211), ed.pr. || 5-6. bishop Job of Madaba is already on record in *SEG* XXXVII 1552 A L. 7, ed.pr. || 7. ἔγκλ(ε)ιστος: 'a recluse'; cf. Y.E.Meimaris, *Sacred names* -- (cf. *SEG* XXXVI 1319) 235, quoting *SEG* VIII 38-40, ed.pr. || 9-10. the 15th indiction coincides with the year 6270 in 762 A.D. (Byzantine creation era), Di S., who points out that this inscription confirms the use of the Byzantine era in Madaba which she conjectured to have been used in another mosaic inscription from Madaba (*SEG* XXX 1709; XLII 1496*); as to the latter, cf. now also D.Feissel, *BE* (1996) no. 504 in fine, who abandons his earlier doubts (*BE* 1994 no. 665) in the light of the present inscription.

1411. Petra. Epitaph of the deacon Dionysios, 447 A.D. See our lemma no. 1377.

1412. Petra. Mosaic inscriptions, 5th/6th cent. A.D. *SEG* XLIII 1096. Cf. now also Z.T.Fiema - R.Schick apud G.L.Peterman, *AJA* 98 (1994) 550, for a report on the excavations and a photograph of Ὠκεανός (bearded figure holding an oar in his right and a ship in his left hand, and treading on a fish with his left foot).

1413. Philadelphia (area of: Darat al-Funun). Inscription mentioning the emperor Trajan, 98-117 A.D. Pink limestone block built into a modern wall on the site of the Church of St. George. P.Bikai - M.Sha'er - B.Fitzgerald, *ADAJ* 38 (1994) 406/407, present a drawing of this text: [--]\OYNE[--ı--]ọNȧAı [--ı--]AYTọ[--]

The emperor Trajan is on record according to E.Sironen apud edd.pr. and P.-L.Gatier, *BE* (1996) no. 499, who announces that 'il conviendra de revenir sur cette inscription, que j'ai vue' [probably something like [Αὐτοκράτορα Καίσαρα θ]ε̣οῦ Νε[ρούα υἱὸν Νέρουαν Τραιανὸν Σεβαστὸν Γερμανικ]ὸν Δακ̣[ικὸν ----] αὐτο̣[κράτορα τὸ ..΄ ----], Tybout].

1414-1415. Philadelphia. Masons' marks and an architrave inscription. C.Kanellopoulos, *The Great Temple of Amman. The architecture* (Amman 1994) 34-37 and 46-51, publishes some masons' marks and an architrave inscription.

1414: 34-37 (ph.). **Masons' marks.** K. mentions a number of numerals/letters with numerals on column-drums, which we do not repeat. On ten column-drums the word ΔΩϹΕΟϹ = δώσεως (genitive of δόσις) rather than a version of Δωσίθεος. For other marks (including those with ΔΩϹΕΟϹ) cf. *IGLS* XXI 2, 19-21.

1415: 46-51 (ph.; dr.). **Architrave inscription, 161-166 A.D.** *IGLS* XXI 2, 18; *IGR* III 1378. The 'degagement' of old blocks and the find of new fragments prompt K. to offer the following text.

[--] τῶν κυρίων Αὐτοκρατόρ[ων Μάρκ]ου Αὐρηλίου Ἀν̣[τ]ωνείνου καὶ Λο̣[υκ]ίου Αὐρηλίου Οὐήρου, μεθ' ὧν ἐχαρίσατο [--]ı[--]Ω τὸ ἱερ[ὸ]ν καὶ ΕϹ̣[...]Ε[-ca. 11-]ν vacat Ἐπὶ Γ[ε]μινίου Μ[αρ]κ[ι]ανο[ῦ π]ρεσβευ[τ]οῦ Σεβαστῶν ἀν[τισ]τρατηγοῦ· ν Ε[--]

1 initio. [Ὑπὲρ σωτηρίας], *IGLS* and K.; alternatively [ὑπὲρ τῆς αἰωνίας σωτηρίας], K.; in fine either twelve or twenty letters missing, K. ‖ 2 initio. [--]σ[.] τὸ ἱερ[ὸν --ca. 23--]ν ἐπὶ etc., *IGLS*; [τῷ θε]ῷ (or [τῷ θεῷ ἁγί]ῳ, κρατίστ]ῳ or μεγιστ]ῳ) τὸ ἱερ[ὸ]ν καὶ ἔσ̣[τησ]ε [τὴν οἰκοδομὴ]ν or καὶ ΕΣ[...]Ε[-ca. 11-]ν ('a significant feature other than the buildings'), K.; in fine

ἀντιστρατήγου [--], *IGLS*; ἀν[τισ]τρατήγου vacat Ἔ[τους ...] or Ἔ[τους ... μηνὸς --] or ἐ[γένετο ἐν ἔτει ...], K.

1416-1419. Philadelphia (area of: Khilda). Mosaic inscriptions in the Church of St. Varus, 687 A.D. Mosaic inscriptions in a church with two apsidal halls separated by a row of pillars at Khilda, in the western suburbs of Amman, excavated in 1994/1995; built on top of an earlier church. Edd.pr. M.Najjar - F. Sa'id, *SBF* 44 (1994) [1995] 550-554 (ph.; dr.; translations).

North hall

1416: 551. **Dedication of the church.** Inscription in a tabula ansata in front of the chancel step of the north apse; ivy leaves in the ansae; lines divided from each other by horizontal strokes.

† Ἐπὶ τοῦ ὡσ(ιωτάτου) [(καὶ) ἁ]γιω(τάτου) Γεωργίου ἐπη-
σκόπου ἀνενεώθη (καὶ) ἐτελε-
όθη τὸ πᾶν ἔργον τοῦ ἁγίου τό-
4 που διὰ σπο(υ)δῆς Γεωργίου Ἰω(άννου) (καὶ) Ἰω(άννου)
πρ(εσβυτέρου) (καὶ) πάντες τῶν αὐ(τῶν) οἰκῶν, ἔτ(ους) ψν′ †

ΣΠΟΔΗC, mosaic.

1417: 552. **Personification of the Earth.** Medallion in the lower part of the second mosaic panel (beneath the preceding inscription); in it a crowned woman holding a bunch of flowers in each hand; inscription at both sides of the head: Ἡ | Γῆ (= Γῆ)

1418: 552. **Invocation of the Lord of St. Varus.** Inscription in a rectangular frame in the middle part of the fourth mosaic panel; lines divided from each other by horizontal strokes.

† Ὑπὲρ ἀ[φ]έσ[εως τῶν ἁμα]ρτιῶν Ἰω(άννου) πρ(εσβυτέρου) †
† Κ(ύρι)ε ὁ Θ(εὸ)ς τοῦ ἁ[γίου Ὀάρου, ἐλέ]ισον Στεφ-
άνο(υ) (καὶ) Σαμουή[λου --]· ἀμήν †

2. The name of the saint appears as ἁγίου Οὐάρου in an inscription from Khirbet Sweikeh, near Ramallah, edd.pr., who refer to Y.E.Meimaris, *Sacred names* -- (cf. *SEG* XXXVI 1319) 136 no. 719.

South hall

1419: 553. **Invocation of the Lord of St. Varus.** Inscription in a medallion in the center of the south hall; amphora under the inscription.

† Κ(ύριε ὁ) Θ(εὸ)ς [τοῦ ἁγί]ου Ὀάρου, [μν]ήσ[θη]ιτι τοῦ δούλου σου Ἰωάννου πρ(εσβυτέρου) (καὶ) Γεωργ{ι}ίου Ἰωλλάννου (καὶ) πάντες τοῦ | ὄκου

1420. Philadelphia (area of: Tell Jawa). Inscription on a jug, late 6th/early 7th cent. A.D. Inscription on a juglet incised before firing; found in 'Building 600'. Edd.pr. M.Daviau - A.Pietersma, *BASO* 295 (1994) 73-80 (ph.; dr.): Ναουμα

Genitive of the Semitic male name Ναουμας, edd.pr., with a list of epigraphical attestations of Ναουμ (*SEG* VII 924; *CIJ* 943), Ναουμος (*IG* XII 1 32; *SEG* VII 1010) and the form Ναουμα (*SEG* VIII 249: either a genitive of male Ναουμας or a female nominative Ναουμα; XXXVII 1555: certainly a male genitive; *IGLS* XXI 2 102: mosaicists' signature (cf. our lemma no. 1378, also for the view that a female mosaicist is on record in another signature): male genitive rather than female nominative || on 77 edd.pr. report that a lamp fragment 'with the partial word "...toron" ' was found in the same building.

1421. Qaṣr el-Ḥallabat. Edict of Anastasios, beginning of the 6th cent. A.D. *SEG* XXXII 1554*. Cf. D.Feissel, *Bulletin de la Société nationale des antiquaires de France* (1992) [1994] 213-216, for a brief summary of a paper on the first 91 lines, comprising thirteen paragraphs (τύποι), which deal with the hierarchy in and the revenues of the bureau of the duces, and the distribution of pay among the soldiers. A complete text (over 300 lines) will be presented in *IGLS* XXI 5.

1422. Som. Bilingual epitaph of Titus Flavius Pudens, late 1st/2nd cent. A.D. Inscription on the lintel of the entrance door of the Tomb of the Veteran; rectangular frame subdivided in two long rectangles at left (text a), two long rectangles at right (text b) and five small oblong rectangles: two at left (text c) and at right, and one in the center; for (a) and (b) cf. S.Mittmann, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes* (Wiesbaden 1970) 173/174; (c) is an ineditum. (Re)published by P.-L.Gatier in *op. cit.* (cf. our lemmata nos. 1379-1392) 42/43 no. 14 (ph.); for the date see 47.

a T(itus) Flavius | Pudens vet(eranus)
b Τίτος Φλάολιος οὐε(τρανὸς) λε(γεῶνος) ι΄ Φ(ρετησίας)
c Μνησθῇ ὁ | γράψας | καὶ ὁ ἀναγεινώ[σ(κων)]

Separation marks in **a** L. 1 after T, and in L. 2 after each word; in **b** L. 2 after the first and second word || **b** 2. Legio X Fretensis was stationed in Jerusalem since the Jewish War, G.

1423. Tharsila (Tsil; Western Hauran). Inscribed lintel, 4th cent. A.D. W.Ewing, *PEF* (1895) 43 nos. 3/4. Two halves of a lintel decorated with a tabula ansata; in the

latter the following text: Εἷς Θ(εὸ)ς Κ(ύριο)ς ὁ μόνος | ὁ τ' οὐράνιος τὸ[ν] νεών σ|[ου ?] φυλάξ(ει) ἐπὶ τέλους [-] | ὑπὲρ σωτηρίας κὲ νίκης || τῶν δεσποτοῶν Κονστ[-|--. On the basis of Ewing's copy L.Di Segni, *SCI* 13 (1994) 109 no. 50, suggests reading [β]οηθῶν *C* instead of 'the dubious τὸ[ν] νεών'.

1424. Yemen. Barāqiš. Epitaph of P.Cornelius, ca. 26 B.C. *SEG* XXXI 1480*. C.Marek in N.Nebes (ed.), *Arabia Felix. Beiträge zur Sprache und Kultur des vorislamischen Arabien* (Festschrift W.W.Müller; Wiesbaden 1994) 178-190 (ph.), republishes the text as follows (bibliography on 179 note 4).

[P.] Cornel[ius P.f. domo -]
eques m[issicius legio ? h.s.e.]
Πούβλις Κορν[ήλιος Πουβλίου υἱὸς - - - - ἀπολύσιμος]
[ἱππεὺς τῆς λεγιῶνος - - - - - - - - - - - ἐνθάδε κεῖται]

2. For eques (or miles) missicius cf. the parallels adduced by M. on 182-185 || on the assumption that the stone was actually found in Barāqiš (and is not a pierre errante) M. suggests that the presence of a Roman soldier is to be related to Aelius Gallus' expedition in 26/25 B.C. A missicius denotes both a veteran and a 'Reservist'; P.Cornelius probably belonged to the latter category, M., who (180) dismisses palaeographical criteria for dating the text.

EGYPT

1425. Egypt. Corpus. In a review of E.Bernand, *I.Louvre* (cf. *SEG* XLII 1499), A.Łajtar, *BO* 51 (1994) 565-571, presents new readings in and observations on inter alia the following nos.

16 (*SB* 1162): the dedicant may be a Cypriote on account of his name beginning with Στασι-;

27 (*CIG* 4682; *SB* 8279): the relief with Augustus offering to Sobek, Chnum and Isis points to the first cataract region;

32 cf. our lemma no. 1486;

34 (*SEG* XLII 1601): probably to be dated to the 2nd cent. A.D., perhaps to its first half on account of the identification of Helios with Sarapis ('époque impériale', B.);

53-66 (*SEG* XLII 1585-1595 = 53-55 and 58-65): the provenance is Lower Egypt or perhaps the Western Delta rather than Terenouthis [but for **55**, one more instance of the 'série Kappa' epitaphs (cf. *SEG* XXXVII 1641), Terenouthis is unquestionable as provenance; **54**, **56-59** and probably **60-62** were acquired together with **55**, Bingen];

87 (*CIG* 4972; *SB* 1634): Ἀραβᾶς is the second name or nickname of Ἀμερῦς (two persons, B.);

92 (*CIG* 4710; *SB* 8316): the deceased's native city is Upper Egyptian Lykopolis rather than Lykopolis in the Delta [so already B. !];
111 and **113**: cf. our lemma no. 1531;
112 (*SEG* VIII 798; *SB* 7906): on B.'s photograph Ł. reads in L. 3 ἀναπαύσι (= ἀναπαύσῃ) rather than ἀναπαύει;
114 (*CIG* 9134; *SB* 8740): the date is June 23, 707 A.D. rather than June 23, 708 A.D.

Onomastic comment on Ἐρωσψᾶ (or perhaps -ψᾶς; = 'Eros the son') in **92** and on Πιναρᾶς (either derived from the town Pinara or a nickname, 'dirty', based on πιναρόομαι) in **104** (*SEG* VIII 430; *SB* 7878; *CIJ* 919).

Nos. **106/107** (Lefebvre, *Recueil* 784 and 786) and **109/110** (*SEG* XLII 1558 and 1606) are republished by R.-G.Coquin, M.-H.Rutschowscaya, *BIAO* 94 (1994) 109-111 nos. 2/3, 122 no. 15 (ph.) and 125/126 no. 18 (descriptions of the stones; texts; translations); for the latter text see also M.Rutschowscaya in N.Grimal (ed.), *Hommages à Jean Leclant* IV (Cairo 1994) 317-322.

1426. Egypt. Corpus of Jewish inscriptions. In a review of *JIGRE* (cf. *SEG* XLII 1501 and XLIII 1097), A.Łajtar, *JJP* 24 (1994) 57-70, presents new readings in and observations on inter alia the following nos.

13 in L. 8 either Με[χείρ .] or Με[σορή .];
18 partly following the suggestions of P.W.Meyer mentioned in the app. crit., Ł. restores LL. 1-4 of this text as follows: [(Ἔτους) γλ΄ Καίσαρος, Ἁ]θὺρ ιη΄, ἐπὶ τῆς γ[ενηθείσης | συναγωγῆ]ς τῶν ἀπὸ τῆς τ[-- ca. 10 -- (e.g. τ[οπαρχίας or a geographical name) | -- ca. 10 -- (occupation of the members of the professional association in the genitive plural ?)] ὧν ἀρχισυνάγω[γος ὁ δεῖνα | τοῦ δεῖνος καὶ ἀρ]χιπροστάτης Διομ[ήδης τοῦ δεῖνος] (*JIGRE* follows the text of *IGR* I 1077: no restorations); there is nothing specifically Jewish in this text, and the συναγωγή is rather pagan;
20 in LL. 2/3 πρ(οστατήσας) | τὸ ια΄ (ἔτος) rather than πρ(οστάτης) | τὸ ια΄ (ἔτος), i.e. the president of a pagan rather than a Jewish association; for a similar dedication by a pagan prostates see *SEG* XLII 1549;
40 stone and formulas point to a provenance from Upper Egypt or Lower Nubia (probably Apollonopolis Magna, with its large Jewish community) rather than from Leontopolis (so *JIGRE*, following Bernand, *Inscr. métriques* 95);
77 erasure of name and date in LL. 1 and 5 is due to an attempt to adapt the stone for another deceased rather than to a damnatio memoriae;
83 in L. 1 Ł. restores the name of the deceased as Ἀσουά[τιον] (diminutive of Ἀσουάδα or Ἀσοῦς);
87 (also in **66a**, **91** (age of deceased rather than of Augustus !) and **97**): ἐτῶν (ἐτῶν) rather than ἐτῶν {(ἐτῶν)}: double indication of the word 'year' rather than an error; cf.

an unpublished epitaph now in the National Museum in Warsaw in which the age of the deceased is recorded twice: ἔζ{ζ}η δεκαεπτὰ ιζ′; cf. also our lemma no. 1454;

102 = *SEG* XXXVIII 1689 (not from Esna (so *SEG*); correct information concerning the provenance and the etymology of the name Ἰσουάτιν (not a transcription of an Egyptian name) in *JIGRE*;

115 cf. our lemma no. 1448;

116 cf. *SEG* XLIII 1113;

127 partly following *CIJ* 1435, Ł. restores this text as follows: [----]ιλω κ(αὶ) Σαμουὴλ Ἀλ[--- ἐ]πικλὴ(ν) Βορζοχο[ρίας εὐχαριστοῦντε]ις τῷ Θ(ε)ῷ κ(αὶ) τῷ ἁγ[ίῳ τόπῳ ὑπὲρ π]αίδ(ων) θ′ τὸ στι[---]ινω τούτωι; if Βορζοχορίας is a variant of Βαρζαχαρίας (= 'son of Zacharias'), it refers to the father of the dedicant Ἀλ[---]; the other possibility is to read e.g. Σαμουὴλ Ἀλ[εξανδρεὺς ἐ]πικλὴ(ν) Βορζοχο[ρίας] ([---] ιλω κ̄ Σαμουὴλ Ἀλ[--- ἐ]πικλη(θεὶς) Βορζοχο[ρίας ---]ις τῶ̄(ι) Θ(ε)ῶ̄(ι) κ̄ τῶ̄(ι) ἁγ[ίωι ὑπὲρ π]αίδ(ων) θ′ τὸ στι[---]ινω τούτωι, *JIGRE*);

128 in L. 3 ἐπ[ικλήν] rather than ἐπ[ικληθείς] (cf. above ad 127);

130 Τεύφιλι = Τευφίλη = Θεοφίλη ('Theophilos (?)', *JIGRE*).

Onomastic comment on Ψύλλας in **8** (Greek name, from ψύλλα, 'flea' (cf. G.Daux, *REG* 85, 1972, 78-82), rather than a transcription of a Hebrew name), Τρύφαινα in **52** (same name as the second name of Kleopatra VI, which may have served as a model; from τρυφή), Πτεββίων in **69** (variant of an unattested Greek-Egyptian name *Πετειβίων, 'gift from Ibis (Thot)' ?), Ναρδίων in **96** (from νάρδος; cf. Ναρδίον, Ναρδίνη, Νάρδος) and Κλεοπᾶς in **99** (cf. *SEG* XXXI 1668).

1427. Egypt. Epithets of the Church. E.Wipszycka, *JJP* 24 (1994) 191-212, studies the following (groups of) epithets of ἐκκλησία in early Byzantine Egypt on record mainly in papyri: ἁγία (τοῦ Θεοῦ); ἁγία καθολική (ὀρθόδοξος); ἁγία καθολικὴ τοῦ Θεοῦ or ἁγία τοῦ Θεοῦ καθολική; ἁγιωτάτη καθολική; μεγάλη; ἁγία ἐκκλησία, ἀληθινή (only attestation in an inscription: cf. our lemma no. 1453); εὐαγεστάτη καθολική. For two καθολικαὶ ἐκκλησίαι in inscriptions see our lemma no. 1488 (not discussed by W.).

1428. Egypt. Jewish inscriptions and Jewish literature. W.Horbury in *op.cit.* (cf. our lemma no. 828) 9-43, compares Jewish literature from Egypt with Jewish Greek inscriptions, especially epitaphs, from the same area (now collected in *JIGRE*; cf. our lemma no. 1426). In the introduction he presents observations on the dating of the texts and on the relative frequency of metrical epitaphs. The second part is devoted to language and style: the use of Greek versus Aramaic and Hebrew, the literary Greek of the epigrams versus the 'barbaric' style of the literary texts, especially *Ecclesiasticus*. In the third part, H. discusses epigraphic themes in *Eccl.* The encomia in epitaphs use the same vocabulary of character and status as *Eccl.* (for example ἀγαθός, πίστις, χάρις, σοφία). Lamentation in inscriptions is close to *Eccl.* in both form

and language; the inscriptions show great emphasis on the duty to lament bitterly and heatedly (discussion of the meaning of πεπυρωμένος *vel sim.* in epitaphs: 'burned with grief' rather than 'cremated at death' ?). The epitaphs, however, do not correspond fully to the more theological line of consolation developed in *Eccl.* In this context H. studies divergences and convergence concerning views of death: death as the end and as rest; immortality; hopes for an after-life and the imagery of Hades. He argues that Sadducaean opinions on death seem to have been influential among Jews in Egypt. The following epitaphs are cited and translated: *JIGRE* 29, 31-34, 36-39.

1429. Egypt. Proskynemata. Cf. E.Bernand, *'Réflexions sur les proscynèmes'* in D. Conso - N.Fick - B.Poulle (edd.), *Mélanges F.Kerlouégan* (Paris 1994) 43-60, who argues that προσκύνημα denotes 'l'action d'inscrire dans la pierre un témoignage qui laisse la personne nommée, à tout jamais, sous la protection de la divinité' (60), whereas προσκυνέω/προσκύνησις refer to the 'prosternation exécutée par le visiteur' (ibidem): '--- un προσκύνημα peut être exécuté sans προσκύνησις' (47). Proskynemata were either engraved by professional masons or incised or painted by the visitors themselves. In the process B. discusses and translates various inscriptions: *I.Philae* 50, 52, 55, 59, 190 and 263; *I.Memnonion* 65/66, 69 and 98; *I.Fayoum* III 173.

1430. Egypt. Ptolemaic kings and Egyptian priests. W.Huss, *Der Makedonische König und die ägyptischen Priester* (Historia Einzelschriften 85; Stuttgart 1994), discusses the reciprocal relations between the Ptolemaic kings ('the State') and the priests ('the Church'; cf. also our lemmata nos. 1433 and 1446). In the process he deals with large numbers of inscriptions which defy enumeration. He discusses, inter alia, financial privileges awarded by the king to the temples and priests (on 19-29 tabular survey of private and royal donations for temple-building), grants of asylia (40/41), regular contacts between kings and priests during the annual priestly synods (with special reference to the synodal decrees; 46-51; cf. *SEG* XLII 1504), the foundation of the Sarapis cult and its meaning (58-68), the attitude of the priests towards the kings, with special reference to political-military functions exercised by priests (survey on 74-90), the assimilation of the kings to other gods by the priests (99-109) and the expression of loyalty to the kings by the priests (109-119). On 227-230 an Index of all the inscriptions used by the author.

1431. Egypt. The Ptolemies and divine statues. J.K.Winnicki, *JJP* 24 (1994) 149-190, uses 'l'épigraphie sacerdotale' (so J.Bingen, *BE*, 1996, no. 510) in an analysis of the allusions to the bringing home by the kings of statues of deities carried off by invaders. Theft of sacred objects was a common phenomenon in antiquity.

1432. Egypt. Signatures of manufacturers of terracotta statuettes, 2nd cent. B.C. - 4th cent. A.D. G.Nachtergael in *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 413-433, presents in chronological order the signatures of the following craftsmen-coroplasts: **1)** Ποτάμωνος; **2-6)** Μυδᾶτος (genitive of Μυδᾶς); **7)** Ἡρωδίων Κνίδι(ο)ς; **8-10)** Σίμου; **11)** Ἰσιδώρου; **12)** Ἀσκληπειᾶ (genitive of Ἀσκληπιᾶς; *SEG* XXIX 1667); **13)** Ἥρων; **14-16)** Ἀπρδίσι (= Ἀφροδίσι, genitive of Ἀφροδίσις (= -ίσιος)); **17)** Ἁρπῶ (genitive of Ἁρπῶς); **18)** Αρ(--); **19/20)** Φῖβ (Coptic name of the ibis); **21)** Ἰμοῦιτ (Coptic name); **22)** Κα(--). No photographs.

1433. Egypt. Synodoi of priests. Cf. I.Kügler, *Göttinger Miszellen* 139 (1994) 53-60, for an analysis of the decrees of the great priestly synodoi, which shed light on the reciprocal relations between the kings and the Egyptian clergy. Cf. also our lemmata nos. 1430 and 1446.

1434. 'Abu Sha'ar (Eastern desert, Red Sea coast). Christian invocation, 4th-6th cent. A.D. Plaque of friable stone found during excavation of the fort at 'Abu Sha'ar, in an apsed building (church; cf. our lemmata nos. 1435-1439, introduction). Edd.pr. R.S.Bagnall - J.A.Sheridan, *JARCE* 31 (1994) 163/164 (ph.); cf. J.Bingen, *BE* (1995) no. 673.

† Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ, | σῶσον κ(αὶ) | ἐλήοι-
σοlν τὼν δοῦllόν σου Σαl[λ]αμανις | [....]ου †

1. Ἰε(σοῦ) is also possible, edd.pr. ‖ 3. = ἐλέησον, edd.pr. ‖ 5-6. Σαλαμανις: cf. Σελαμανος/Σαλαμανος (or -ης) in *SEG* XXXI 1428 and 1443, XXXIV 1510; the name is Syrian-Palaestinian; our dedicant may have come from that area via a Sinai port, edd.pr.

1435-1439. 'Abu Sha'ar. New inscriptions, 5th/6th cent. A.D. R.S.Bagnall - J.A.Sheridan, *BASP* 31 (1994) 110-116 nos. 1-5, publish the following texts found during excavations of the fort (cf. our lemma no. 1434) built in the early 4th cent. A.D. and turned into a church in the 5th/6th cent. A.D.

1435: 112 no. 2 (ph.; dr.). **Visit of a traveller to India.** Large block.

† Ἐγὼ Ἀνδρέας [..] | ἰνδικοπλεύσ[της] | ἦλθον ὧδε μηνὶ | Παῦνι [.]
ἰνδ(ικτιῶνος) θ´ †

[1. In fine perhaps just ὁ, Pleket] ‖ 2. 'traveller to India', viz. 'sailing down the Red Sea coast to Ethiopia', edd.pr., who point out that our traveller stopped at this place of pilgrimage (cf. above for the 5th/6th cent. A.D. church) on his way further South ‖ [3. on the photo one seems to read ΜΙ: μη(νὶ) ? or perhaps μην[ὶ], Pleket].

1436: 114/115 no. 4 (ph.; dr.). **Christian invocation.** Large gypsum block with a large cross in a recessed field; inscription to the left, right and bottom of the cross.

Δέωμέ σου, Κ(ύρι)ε, ὡ Θ(εὸ)ς τῶν παlτέρων ἡμῶν Ἀβραὰμ καὶ Ἰσαlὰκ καὶ Ἰακὸβ καὶ πάντων τῶν ἁγίlων καὶ τῆς ἁγίας Θεωτόκου ‖ Μα{τ}ρίας· ἡ ἁγία Τριὰς ἐλέlēσον ǀ τὸν ἁμαρ[τῶλ]ὸν καὶ ἄlχριον δοῦλόν [σ]ου Ἐλευlσῖνον, Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)έ

1. = δέομαι, edd.pr.; ὦ, edd.pr. [ὡ = ὁ, Pleket] ‖ 7-8. ἄχριον = ἄχρειον: cf. Luke 17.10 (ἄχρειοι δοῦλοι), edd.pr. ‖ 8-9. ΕΛΕΥΙCΙΝΟΝ, lapis; for ἐλέησον, edd.pr. [Ἐλευlσῖνον (Ἐλευσῖνος and Ἐλευσίνιος are both found in Egypt), Bingen].

1437: 112/113 no. 3 (ph.; dr.). **Christian acclamation.** White gypsum block with inscription in large, regular letters; there are some scratched-in graffiti above and below the inscription, which will be discussed in the final report.

† Εἷς Θεὸς μόνος Χ(ριστό)ς palm branch
⟦ - - - - - - - - - - - - -⟧

1. Χ(ριστό)ς: in much smaller script, 'evidently as an afterthought', perhaps linked with the erasure of L. 2, edd.pr., who do not appreciate L.Di Segni's attempt to deny the Christian character of as many Palaestinian examples of Εἷς Θεός inscriptions as possible (cf. our lemma no. 1340).

1438: 115/116 no. 5 (dr.). **Christian invocation or commemoration.** Gypsum block; inscription in the middle of other scratches.

Η Θ(εὸ)ς [.....] ǀ τοῦ δούλ[ο]υ αὐτοῦ ǀ Ἀθανασί[ο]υ Ἡρῳνᾶ ǀ [- -]λια, Κ(ύρι)ε

1. The eta is incomprehensible; in fine perhaps [μνήσθητι] or [ἐλέησον] or, if Θεός belongs to something preceding, perhaps a noun, edd.pr.

1439: 110/111 no. 1 (ph.). **Dipinto on an amphora.** Dipinto on the shoulder piece of an amphora: ΧΜΓ ǀ κροκυ ǀ μαρτ

On another fragment of the same amphora ΧΜΓ was written once again, edd.pr.; for ΧΜΓ cf. *SEG* XLIII 650 ‖ 2. κροκυ = either κροκύς or κρόκη: 'wool', 'nap of woollen cloth', edd.pr., who reject κροκυ = κρόκου (from κρόκος = 'saffron') and refer to a possible attestation of wool in a storage jar ‖ 3. μαρτ: μαρτ(υρίου) = 'of the martyrion' (possessive genitive attached to κρόκη), edd.pr.

1440. Abydos. Graffito on the Memnonion. P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy 1919) 285. O.Masson, *ZPE* 102 (1994) 181, recognizes

the name Δίης (cf. our lemma no. 1715): Δίεος (P.-L. Διέο(υ)ς); it probably is a patronymic belonging to a now lost name.

1441. Alexandria. Corpus. Cf. F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I er-III e s. apr. J.-C.)* (Institut français d'Archéologie orientale du Caire, Bibl. d'Études, tome 108; Cairo 1994). The arrangement is thematic: nos. 1-3bis (origin of the city; no. 1 is Latin), 4-15 (city and emperor; nos. 4/5 are Latin), 16-28 (imperial officials; nos. 17-19 and 22 are Latin), 29-42 (municipal magistrates and dignitaries), 43-89 (religion), 90-101 (associations) and 102-115 (Roman army; except for no. 110 all Latin inscriptions). Nos. 116-122 (no. 119 is Latin) are insignificant fragments, whereas nos. 123/124 (both dedications) are 'de date incertaine'. Inedita are nos. 89 (insignificant fragment with ἀνέθ̣[ηκεν]) and 96 (ph.; [Ἀ]μμώνιος μυροι[π]ώλης προστα[τι]ήσ]α⟨ς⟩ τὸ [- - (ἔτος)] Καίσαρ[ο]ις ἀνέθηκε NO ' ||CN τῇ σ̣υν[όδῳ]; in fact the text is already in *SEG* XLII 1549). On p. 318 note 1 K. mentions an unpublished (fragmentary and bilingual) inscription found in Kôm el-Dikka in 1981, with the Latin words Caesar and [S]armati[cus] (perhaps Marcus Aurelius who spent the winter 175/176 A.D. in Alexandria).

Very full Indices and Concordances. Excellent photos of all stones except nos. 9, 13, 18 (Latin), 23, 34/35, 37/38, 41, 57, 59, 61, 68, 75-79, 84, 88-90, 92, 97, 103 (Latin), 106bis (Latin), 110, 112 (Latin) and 114 (Latin). For a review cf. E.Bernand, *DHA* 20 (1994) 13-17 and A.Martin, *CE* 70 (1995) 330-333, with critical remarks on nos. 11 (where Geta may have been mentioned in L. 4), 27 (where the function of ἐπίτροπος εἰκοστῆς κληρονομιῶν ἐπὶ] Ῥώμης may have been mentioned initio), 36 (in L. 1 e.g. Ἡρᾶς rather than --].Π̣ΑΣ̣[--) and 69 (on the opposite side perhaps in fine [--]βον ἀρετῆς [ἕνεκεν]: end of a dedication).

For a new text cf. now A.Łukaszewicz, *JJP* 26 (1996) 99-103.

A comparatio numerorum follows.

		Kayser			Kayser			Kayser
IG XIV	701	74	*IGR* I	1046	110	*IGR* I	1067	12
SEG II	848	24		1047	72		1068	15
	849	123		1048	55		1069	7
SEG XIV	853	16		1049	48		1071	23
SEG XVIII	642	21		1051	46		1072	2
	646	25		1052	81		1073	42
SEG XX	503	44		1053	82		1074	37
	507	25		1055	3 bis		1075	28
SEG XXIV	500	47		1058	9		1076	83
	1168	45		1059	8		1077	91
	1172	86		1060	29		1078	24
	1173	56		1061	10		1079	33
SEG XL	1552	97		1062	84		1080	39
SEG XLII	1549	96		1063	14		1081	98
IGR I	458	74		1064	13		1082	40
	1043	69		1065	53		1083	101
	1044	32		1066	11		1084	61

		Kayser
IGR I	1090	57
IGR III	1103	21
SB	312	65
	318	62
	322	85
	326	43
	361/362	76
	376	34
	377	118
	378	63
	401	3
	436	69
	437	10
	440	79
	591	94
	592	30
	604	71
	614	95
	644	78
	972	110
	973	3 bis
	974	53
	976	28
	977	83
	980	57
	1174	80
	1324	80
	1326	47
	1393	87
	1417	118
	1544	60
	1729	35
	2244	88
	2245 (a, b)	75
	2599	124
	2610	67

		Kayser
SB	2612	27
	2636	36
	3482	66
	3560	58
	3943	58
	4228	82
	4275	14
	5065	63 bis
	5070	116
	5071	33
	5959	91
	6211	70
	6670	123
	7307	92
	7327	90
	7875	74
	8268 (ταρσικάριος)	99
	8277	13
	8278	15
	8283	55
	8284	44
	8285	44 bis
	8286	77
	8290	37
	8291	40
	8547	73
	8548	93
	8757	24
	8773	72
	8774	48
	8775	46
	8776	81
	8778	9
	8779	8
	8780	29
	8781	84

		Kayser
SB	8782	11
	8783	12
	8784	7
	8785	2
	8786	42
	8787	91
	8788	33
	8789	39
	8790	61
	8911	32
	8913	20
	8914	98
	8915	101
	8916	23
	9738	45
	9801	25
	9863	49/50, 52
	10044	25
	10681	45
	10685	86
	10686	56
SB II	p. 362	68
SB V, 4	p. 549	81
SB V, 4	p. 551	98, 101
OGIS	656	2
	658	74
	699	44
	705	32
	707	21
	711	20
	712	98
	713	101
	715	23
	718	15
CIJ	1447	92

1442. Alexandria. Inscriptions of the Caesareum. J.-Y.Empereur, *BCH* 118 (1994) 511, announces the discovery of eight inscriptions in the Caesareum, among which a dedication to a procurator of the Emperors, mentioning the εἰκόνες τῶν Σεβαστῶν and of Faustina junior, qualified as Φαρία σωσίστολος ('who saves the fleet').

1443. Alexandria. Inscriptions on Hadra vases, Hellenistic period. As an appendix to a stylistical study of Hadra vases, S.Ovidi, *BA* 86/87 (1994) 1-36, on 30-32 presents the texts of the inscriptions on 87 vases in a tabular survey.

1444. Alexandria. Erotic spell on a lead curse tablet, 3rd cent. A.D.? Audollent *DefixTab* 38; *SupplMag* II 54. After inspection of the tablet D.Jordan, *ZPE* 100 (1994) 322/323, suggests reading the last four lines as follows (with translation):

36 τελε[ιώ]-
[σατε τὴν] πρᾶξιν ταύτην [καὶ κα]τάσχετε [τὴ]ν φιλί[αν]
[Ἀννιανο]ῦ πρὸς Ἠωνικ[ὸν ἔρ]ωτι, στορ[γῇ, ἀ]διαλύ[τῳ]
[e.g. ἀγάπῃ καθη]μερινῇ κ[αὶ --][.]εθητο[..ca 4..][.]ματο[..]

36. τελ[ειώ]-, *SupplMag* II 37. ταύτη[ν· κα]τάσχετε, *SupplMag* II 38. πρ]ώτιστον, [ἀ]διαλύ[τως], *SupplMag* II 39. [ἀπὸ τῆς σ]ήμερον ἡμ[έρας....]εθητο[...]ματο[...], *SupplMag*.

1444bis. Alexandria. Eulogia of St. Menas, 6th/7th cent. A.D. Inscription on a St. Menas ampulla; bought in Alexandria in 1911 and now in the Museo P.Orsi in Syracuse. Ed.pr. A.M.Marchese, *Quaderni dell'Istituto di Archeologia della Facoltà di Lettere e Filosofia della Università di Messina* 7 (1992) [1995] 64 (ph.).

Εὐλογία τοῦ ἁγίου | Μηνᾶ

[Cf. *SEG* XLIII 1202, with references, Tybout].

1445. Antinoe. Inscribed sandal. Lefebvre, *Recueil* 779. A pair of red leather sandals embellished with gold found in a tomb in Antinoe: **a**) ὑγιένουσα φό[ρει] (so already D.Feissel, *BE*, 1990, no. 897); **b**) the text on the other sandal was presented as [K]ύρα Πιθα[--] by L. A.van den Hoek (et alii), *art.cit.* (cf. our lemma no. 1561) 46 and 55, suggest [K]ύρα Πιθά[νη e.g.: 'wear them in good health, Lady Pitha[--]'.

1446. Euhemeria. The award of asylia to the temple of the three crocodile gods, May 69 B.C. *I.Fayum* II 135 (*SB* 6154). H.Heinen in M.Minas - J.Zeidler (edd.), *Aspekte spätägyptischer Kultur. Festschrift für Erich Winter zum 65. Geburtstag* (Aegyptiaca Treverensia Band 7; Mainz 1994) 157-168, gives the text and translation of this document, and comments on the positive attitude of both the Ptolemies and the Greeks toward this indigenous cult. In the army and administration Greek-speaking people favored the cult of animals 'weil er dem Willen des Königs entsprach und seinem Wohle diente' (162). Brief discussion of *OGIS* 56 LL. 7-10 and 90 L. 30 (Ptolemies worshipping Egyptian animals); reflections on the relations be-

tween kings, temples and military people: '--- der Staat der Ptolemäer ein Staat der Gruppeninteressen, --- der Lobbyisten und der "pressure-groups"' (164). For the problem of the relation between 'state' and 'church' (H. sees no reason to believe in an essential separation of the two in Hellenistic Egypt) cf. our lemmata nos. 1430 and 1433.

1447. Fayum (Arsinoitis). Two inscriptions, 95-31 B.C. and 4th/5th cent. A.D. Two limestone stelai from the former collection A.Eid; briefly mentioned by A.H.Zayed, *Egyptian Antiquities* (Cairo 1962) 167/168. Ed.pr. G.Nachtergael, *CE* 69 (1994) 140-146 nos. 1/2 (ph.).

A: 140-143 no. 1. **Prohibition of access to an asylon, 95-31 B.C.** Stele with arched top and incised reliefs: in the arch a solar disk flanked by two uraeus; below between two papyrus-shaped columns Thôt with ibis-head and atef-crown standing at left and receiving libations from the pharaoh standing at right, clad in an apron and holding the *uas*-sceptre; inscription below: ὧ μὴ πρᾶγμα | μηθένα εἰσιέναι

Cf. the asylia decree for the sanctuary of Isis Sachypsis at Theadelphia *I.Fayoum* II 112 (93 B.C.), which in LL. 19-22 records the erection of stelai at the boundaries of the sanctuary bearing the prohibition ὧι μὴ πρᾶγμα μὴ εἰσί(ε)ναι; our stele had the same function in an unknown sanctuary of Thôt; for a similar expression in a profane context cf. e.g. *SEG* XXXV 1682. Our stele should be connected with the group of asylia decrees issued between 95 and 31 B.C. for sanctuaries in the Arsinoitis (cf. *SEG* XXXIX 1679), ed.pr. [See now also K.J.Rigsby, *Asylia* (cf. our lemma no. 1227) 540-573 nos. 219-228; our text on 573, Tybout].

B: 143-146 no. 2. **Epitaph of Theodora and Taos, 4th/5th cent. A.D.** Stele with triangular top; above an incised cross in the shape of a T topped by two concentric circles; at left and right A and Ω; inscription below (traces of red paint).

Ἐν ἰρήνῃ Θεωδώρα | ἐκυμήθη ἐτῶν λε΄· | ἐν ἰρήνῃ Ταῶς ἐκυμήθη ἐτῶν λβ΄· || Διόσκορος καὶ Ἀπάμμων ἀνέθηκαν

3. Ταῶς: male or female name; probably a woman since Ταῶς as a male name is rare in the Roman period and hardly attested after the 3rd cent. A.D.; the stele was probably erected for two women by their husbands, ed.pr.

1448. Fayum ? Dedication of a sundial to Hermes, 153/152, 141/140 or 88/87 B.C. O.Rubensohn, *AFP* 5 (1913) 161/162 no. 7; now in the National Museum in Warsaw. Mentioned by A.Łajtar, *JJP* 24 (1994) 68/69.

Ἡφαιστίων Ἡρωΐδου Ἀρσινοεὺς | γυμνασιαρχήσας τὸ κθ΄ (ἔτος) Ἑρμε[ῖ]

Date: 200-50 B.C. on the basis of the letter forms; year 29 yields either 153/152, 141/140 or 88/87 B.C., R. ‖ for other sundials from Egypt see *JIGRE* 115, with references, Ł.

1449. Fayum. Krokodilopolis-Arsinoe. Amphora stamps, Hellenistic period. Twenty-five amphora stamps bought in Medinet el Fayum and probably coming from Krokodilopolis; now in the possession of ed.pr. H.Melaerts, *CE* 69 (1994) 332-353 nos. 1-25 (ph.): nos. 1-19 are Rhodian, all of known types, and no. 25 is a Latin stamp. Nos. 20-24 are new stamps of unknown provenance (no dates are given; all stamps are rectangular): **1)** 349 no. 20: boukranion ΟΙΑΔΑ (perhaps Οἰ(νι)άδα, Οἰνιάδας being a name attested on Kalymnos; an Οἰνιάδης is on record on a Koan stamp found in Labraunda: *Labraunda* II 2 (cf. *SEG* XXX 1271) no. 31); **2)** 349 no. 21: ΠΟCΕΙΔ (letters sinistrorsum; perhaps from Kos: Ποσείδ(ιππος) or Ποσειδ(ώνιος) ?; cf. *SEG* XXVII 1103 (from Krokodilopolis) and D.Levi - G.Pugliese Carratelli, *ASAA* 39/40 (1961/1962) 619 no. 70 (from Iasos); a Sicilian amphora stamp has ΠΟΣΕΙ: *IG* XIV 2393 (431)); **3)** 350 no. 22: [boukranion ? -]ΙΣΟΣ ǀ [- ca. 5 -]ΠΟΛΙΣ (perhaps Knidian ?); **4)** 350 no. 23: [.]ΔΙΤ·ΙΣ; **5)** 351 no. 24: Δ and a vertical hasta (I ?) at left and right of a rectangular grid with two small fields at left and two large fields at right; for an almost identical stamp from Ibrahimieh see E.Breccia, *Bull.Soc.Arch.Alex.* 9, 1907, 86 no. 41).

1450. Fayum. Narmouthis. Ἥρων. *I.Fayoum* III 192. J.Bingen in C.Berger - G.Clerc - N.Grimal (edd.), *Hommages à J.Leclant* vol. 3: *Études Isiaques* (Inst. Français d'Arch. Orientale; Bibl. d'Étude 106, 3, 1994) 41-50, interprets Ἥρωνος τόπος as 'place consecrated to the god Heron' rather than as 'the place of (the trader) Heron' (43/44; B. refers to *SEG* XXXIX 1702 as a parallel). Brief discussion of *I.Fayoum* III 151/152 (dedication to Ἥρων θεὸς μεγάλος; from Magdola, a few km. Southwest of Narmouthis) and *I.Fayoum* II 105/106, 115, 126/127 (Theadelphia; many examples of the anthroponym Ἥρων in the papyri testifying to the importance of the cult of Ἥρων and to the fact that the god had lost most traces of its Thracian origin as rider god). For the god Heron cf. also *SEG* XLII 1598.

1451. Fayum. Theadelphia. Dedication to Theos Megalos Megalos, probably 1st/2nd cent. A.D. O.Rubensohn, *APF* 5 (1913) 168 no. 22. Rectangular statue base; now in the National Museum at Warsaw. Republished by A.Łajtar in T.Mikocki, *Corpus signorum imperii Romani, Pologne* III, 1, *Les sculptures mythologiques et décoratives dans les collections polonaises* (Warsaw 1994) 111/112 no. 105 (ph.).

[---- Ψ]ω[σ]ατμήως Ψωσατμήως [----]
[--- καὶ] Ψωσατμεὺς Ψωτὸς ἀν[έθεσαν]
[θεῷ μεγ]άλῳ μεγάλῳ εὐχήν

1. = Ψωσατμέως Ψωσατμέως: either patro- and papponymic preceded by a name or [ὑπὲρ Ψ]ω[σ]ατμήως κτλ., Ł.; in fine Ψωσατμης νε̣ς[--] (perhaps νέο̣[ς] vel sim), R. ‖ 1-2. Ψωσατμεύς and Ψῶς: both only

known from the present inscription, Ł. ‖ 2. ἀν[έθηκεν], R. ‖ 3. μεγ]άλω⟨ι⟩ μεγάλω⟨ι⟩, R.; the repetition of the divine epithet is charateristic of the Fayum, to which our statue base (of unknown provenance) can be assigned with certainty, Ł.

1452. Herakleopolis. Kanopos. Cult of Isis. Cf. M.Malaise in *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 353-370, with remarks on the cult of Ἶσις Εὐπλοία and Πελαγία (not before the 2nd cent. B.C.), and of Ἀφροδίτη Ἀρσινόη Εὐπλοία. Non vidimus; cf. J.Bingen, *BE* (1996) no. 513.

1453. Hermonthis. Epitaph of the priest John, early Byzantine period. Lefebvre, *Recueil* 481. Briefly discussed by E.Wipszycka, *JJP* 24 (1994) 199/200 (cf. our lemma no. 1427). The expression τῆς [ἁγί]ας ἐκκλησίας ἀ[λη]θινῆς (LL. 2-4), though not attested elsewhere, fits in with the confessional conflicts typical of the period. A.Łajtar apud W. suggests restoring the lost beginning of the text as [Ἐτελεύτησεν ὁ μακάρι]ος.

1454. Hermoupolis Magna ? Epitaph of Kyrillous, probably reign of Augustus. *SEG* XLIII 1115. A.Łajtar, *JJP* 24 (1994) 67, suggests reading in LL. 3/4 ἔτη {δω} δεκαεπτὰ (ἔτη) ιζ′ rather than ἔτη δώδεκα | ἑπτά· (ἔτους) ιζ′: double indication of the age of the deceased, for which cf. our lemma no. 1426 ad (87).

1455. Hermoupolis Magna. Epitaph of Dorotheos and building inscription, before ca. 450 A.D. / ca. 450 A.D. or later. Marble plaque reused in the baptistry of a basilica. Inscription (B) is a later addition. D.M. Bailey in K. Painter (ed.), *Churches Built in Ancient Times* (The Society of Antiquaries of London; Occasional Papers 16, London 1994) 64/65, presents a majuscle transcription (ph.). Republished on the basis of B.'s photograph by A.Łajtar, *ZPE* 114 (1996) 143-146; we give Ł.'s text.

A

[† Κ(ύρι)ε ὁ Θ(εό)ς, ἀνάπαυσον τὴν]
[ψυ]⟨χ⟩ὴν τ[οῦ δ]ούλου σ[ου]
Δω[ρ]οθέου τ[οῦ μ]ακαρίο[υ κα]-
ὶ γεναμένου [λῃ]στοδιώκ-
του, ἀμήν· καὶ συγχώρησον
αὐτῷ τὰς ἁμαρτείας αὐ-
τοῦ καὶ δὸς αὐτῷ μερίδα
καὶ κλῆρον μετὰ τῶν εὐ-
αρεστησάντων
σοη (= σοι)· ἐγράφ(η) μηνὶ
[.....] ἰνδ(ικτίωνος) ια′

B † Ἰωάννου οἰκο⟨ν⟩(όμου) | τοῦ ἁγίου τό⟨π⟩ου [†]

A. 2. [..]ΛΗΝ, lapis || 3-4. μακαρίο[υ] | (καὶ) γεναμένου and μακαρίο[υ καὶ] | ⟨γ⟩εναμένου are also possible, **Ł.** || 4-5. [λῃ]στοδιώκτου: unattested in Egypt but known from the *Novellae* and late historians; the office continues that of the λῃστοπιασταί of the Principate, **Ł.** || 7-10. δὸς -- σοι comes close to the *oratio defunctorum* of the Liturgy of Marc which is characteristic for Egypt, **Ł.** || 11. either [Θὼθ ..] or [Τῦβι .], **Ł.** || **B.** inscription engraved when the plaque was reused in the baptistry during the (re ?)building of the basilica, **Ł.**, who points out that ἅγιος τόπος refers to Christian churches only (and to synagogues earlier); for the oikonomoi of Egyptian churches see E.Wipszycka, *Les ressources et les activités économiques des églises en Égypte du VIe au VIIIe siècle* (Brussels 1972) 135-141, **Ł.**

1456-1475. Kellia. Christian dipinti, late 7th/early 8th cent. A.D. Painted inscriptions from the hermitages of Qouçoûr er-Roubâ'îyât excavated in 1977. Ed.pr. P. Cherix, in *EK 8184*, vol. II: *Explorations aux Qouçoûr er-Roubâ 'îyât* (Louvain 1994) 407-442 nos. 100-292. For corrections and comments see J.-L. Fournet, *ZPE* 117 (1997) 163-166. We omit the dipinti for which it is not clear whether they were in Greek or in Coptic.

1456: 415 no. 110 (dr.). **Acclamation.** Near a cross: Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ

The same text, combined in various ways with a cross, in 415 no. 116, 418 no. 130, 426 no.183 and 441 no. 285; cf. *SEG* XXXVII 1633 and our lemma 1477A.

1457: 419 no. 138 (ph.; dr.); cf. F. 163/164. **Curse**: Ὁ φθονῶν | λακήσῃ

'que l'envieux crève', F., adducing numerous parallels; cf. the related expression ὁ φθονῶν ῥαγήτω: *SEG* XLI 1526.

1458: 420 no. 147 (ph.; dr.); cf. F. 164. **Epitaph.**

† Μ[--] | Ἰωά(ννης) (καὶ) Α̣[--]ισεως [--] | (ὑπὲρ) ἀναπα[ύσεως --] ||πεα αὐτῶν [--]

2. ιω, ed.pr.; ιω surmounted by a cross, F. [surmounted by an an A; Ἰωά(ννου) is also possible), Bingen] || 4 χ̣, ed. pr.; ⸗= (ὑπὲρ), F.

1459: 421 no. 153; cf. F. 165. **Epitaph of Georgios.**

† [.]ο[--ι--]ρον | τοῦ μακαρίου | Γεωργίου (ὑπὲρ) ἀνα||παύσε[ως -- ι..]τελεο[--ι--]

3. Γεωργι ο ι̣[..] χ̣, ed. pr.; [Γεωργίου, Bingen]; ⸗= (ὑπὲρ), F.

1460: 421 no. 154. **Epitaph.**

† O[-- υἱὸς] | τοῦ μακαρίου | Μηνᾶ [...]κ[....], | ἀμήν

3. [ἀπὸ] κ[ώμης ? .....], ed. pr.

1461: 421 no. 155; cf. F. 165. **Epitaph of Georgios.**

† Γεώργιο ιυὸς τοῦ μακαρίου † | Ἀπολλῶ ἀπὸ κώμη[ς Χωρ]τάσω, | ἀμήν

1. Γεωργι ο; ιυός = υἱὸς, ed. pr. ‖ 2. [Χωρ]ταγω, ed.pr., but, here and in our lemma no. 1463, Χωρτάσω (to be identified with Qartassa, north of Damanhur), F.

1462: 421/422 no. 156 (dr.). **Epitaph of Agathe Pikes ?**

† Ἀγαθὲ Πικῆς | τοῦ μακαρίο[υ] | Μηνᾶ

1. αγαθε ('le bon Pikès), ed.pr., but adding: 'Αγαθε est aussi nom propre, solution préférable; Πικης pourrait d'ailleurs être un surnom'; for Ἀγαθέ cf. the next lemma.

1463: 422 no. 157 (ph.; dr.). **Epitaph of Isidoros and others.**

† Ἰσίδωρος ιυὸς † | τοῦ μακαρίου Μηνᾶ | Σαβετ ἀπὸ κώμης | Χωρτάσω Παῦλος ‖ (καὶ) Ἀγαθέ, ἀμήν

1. ιυός = υἱός, ed. pr. ‖ 3. Σαβετ: female name ?, ed. pr. ‖ 4. Χωρταγω ed.pr.; see our lemma no. 1461, app. crit.

1464: 423 no. 166 (ph.; dr.). **Acclamations.** At left (A) and right (B) of a cross.

A Ἰ(ησοῦ)ς Χ(ριστὸ)ς | νικᾷ **B** Τοῦτο | νικᾷ

1465: 423 no. 168 (dr.). **Invocation of the Lord**: † Κύριε, βοήθησεν

βοήθησεν = βοήθησον, ed. pr.

1466: 423 no. 169; cf. F. 165. **Invocation of the Lord.**

† Κ(ύρι)ε Θ(εὸ)ς τοῦ ἁγίου [...]τ[.]ου, | βοήθησον, σκέπασον [....]λ[..]βου | καὶ σύμπραθον τῷ δούλῳ σου | Νανοτάριον ἀπὸ τῆς Ὀνούφ(εως) ‖ ⟨π⟩όλεως μετὰ παντὸς | τοῦ οἴκου αὐτοῦ ἐν εἰρήνῃ, ἀμήν †

[3. σύμπρᾰξον ?, Bingen; cf. LL. 3/4 of the next lemma] || 4-5. we give F.'s reading; Ὀνοῦφις: metropolis of the nome Onouphites, probably to be identified with Mahallat-Minuf in the Delta, F.; ποτησον (for βοήθησον ?) ου φτιτολεως, ed. pr.

1467: 424 no. 172 (dr.); cf. F. 165. **Invocation of the Lord.**

† Κύριε ὁ Θ[εὸς] | τῶν δυναμέων, | βοήθεισον (καὶ) σύμπρλαξον τὸν δ[ο]ῦ-λόν σου || Ζαχαρία Πιλαης | ἀπὸ Πισθψω..ι..ι Κυρίου ..... | ἐν εἰρήνῃ, ἀμήν | ρθ

5. Πιλαης: patronymic, F.; προθηι, ed. pr. || 6. αποπροθ.ω σῳ, ed. pr.; F. also considers ἄπα Πισθψω and πιεθψω (for πιεθωψ): 'le Nubien' || 7. τηι Κυριου ..ναμ.... , ed. pr.

1468: 425 no. 181 (ph.; dr.). **Invocation of the Lord.**

† Κ(ύρι)ε ὁ Θ(εὸ)ς τῶν δυνάμεω[ν], βοήθησο[ν] | τοῦ δούλου σου Δαυίτ κ(αὶ) τῶν ἀδιελφῶν αὐτοῦ, ἀμήν

1469: 430 no. 204 (ph.). **Acclamation:** † Καλῶς | ἤκετε | πά⟨ν⟩τες, | εὖ ζῆ||τε ξᾳ

1470: 431 no. 208. **Isopsephism:** † Ἅγιος σπδ΄ | Θεὸς σπδ΄ | ἀγαθὸς σπδ΄

Recognized as the well known Christian isopsephism by F. (165/166) and A.Łajtar, *ZPE* 114 (1996) 142/143, both with numerous parallels: αγιοσ = 1 + 3 + 10 + 70 + 200 = 284; θεος = 9 + 5 + 70 + 200 = 284; αγαθος = 1 + 3 + 1 + 9 + 70 + 200 = 284; 'peut-être s'agit-il d'une allusion à l'année 284 ap. J.-C., début du règne de Dioclétien, an 1 de l'ère des Martyrs', ed. pr., but this would be anachronistic in Egypt, Ł. and F.

1471: 431 no. 213. **Isopsephism:** Σπδ΄ | σπ[δ΄ --]

1472: 433/434 no. 223. **Invocation of the Lord:** † Κ(ύρι)ε, βοήθ[ησον --]

1473: 434 no. 224. **Invocation of the Lord:** † Κ(ύρι)ε, βοή|θι ἄπα Π[--]

1474: 434 no. 235 (ph.). **Acclamation:** † Ἐμμανουήλ, | εἷς Θ(εὸ)ς ὁ β[οηθῶν]

1475: 436 no. 254; cf. F. 166. **Invocation of the Lord.**

† Κ(ύρι)ε Ἰ(ησοῦ)ς Χρ(ιστό)ς, [--|----]| βοήθυσον τοὺς κατήκονlτας ἐν τοῦ τέπου τούτῳ, || σκέπασον αὐτούς τε κὲ | ὑμᾶς ἀπὸ παντὸς πονηροῦ, | δη[.....] εὐχ[αῖς] τῶν | ἁγίων †

4. ἐν τοῦ τέπου = ἐν τῷ τόπῳ, ed. pr.‖ 5. τε κὲ, F.; τέκε: imperative of τειχεῖν: 'fortifiez' ?, ed. pr. ‖ 6. ὑμᾶς = ἡμᾶς, ed. pr., F. ‖ 7-8 εὐχαὶ τῶν ἁγίων: ' "intercessions de saints", souvent au datif en fin d'inscription', F.

1476-1481. Kellia. Christian dipinti, late 7th/early 8th cent. A.D. Painted inscriptions from the hermitage QR 306. Ed.pr. J.Partyka in *op. cit.* (cf. our lemmata nos. 1456-1475) 284-313 nos. 1-78; nos. 40/41 (ph.; dr.) = *SEG* XXXVII 1635 and 1634; 312 no. 77 is a dipinto on the belly of an amphora; on 444 no. 295 an inscription from hermitage QR 233.

1476: 294 nos. 15/16 (ph). **Acclamation and labels.** (A) around an ornated cross; (B/C) on both sides of the cross, above two partridges, each under a coronis.

A Ἰ(ησοῦ)ς Χ(ριστὸ)ς | νικᾷ B/C † Πέρτιξ † Πέρτιξ

B/C. πέρτιξ = πέρδιξ, ed.pr.

1477: 296 nos. 20/21. **Acclamation and label.** (A) under the vertical bar of an ornated cross; (B) left of the cross above a parrot, under a coronis (the same presumably at the right side, now lost).

A Ἰ(ησοῦ)ς Χ(ριστὸ)ς | νικᾷ B † Ψητακός

B. ψητακός = ψιττακός, ed. pr.

1478: 308 no. 61 (dr.). **Label.** Above a lion: † Λέων

1479: 309 no. 63 (dr.). **Acclamation.**

† Σταυρός, ε...μ.. ὀρθὸν κ(αὶ) βαίβεον, σ[ωτ]ῆρ (?)

1480: 312 no. 77 (ph.; dr.). **Fragment**: † Θέων | [--]

1481: 444 no. 295 (ph.; dr.). **Invocation of the Lord.**

† Κ(ύρι)ε, σῶσον | ἡμᾶς, ἀμὴν καὶ ὑρήνη

1482. Koptos. Building inscriptions, 219 A.D. *I.Portes* 86/87 (*IGR* I 1179/1180; *SEG* XXXIV 1586, where *I.Portes* 86 instead of 87 should be read). Developing the arguments of A.Reinach - R.Weill and J.Bingen (cf. *SEG* XXXIV), B.Boyaval, *CE* 69 (1994) 147-151, interprets τὸν κῆπον ἐκ θεμελίου ἀνῳκοδόμησεν καὶ ἐζωγράφησεν σὺν τοῖς | φυτοῖς in 86 LL. 9-11 (cf. 87 LL. 3/4: τὸν ναὸν οἰκο[δόμησεν καὶ] | ἐζωγράφησεν τὴν [----]), as

referring to the reconstruction of a wall of the sanctuary mentioned in 87 and its subsequent decoration with a painted garden: 'a reconstruit (le mur) depuis ses fondations et (y) peint le jardin, avec ses végétations'. His argument is mainly based on the alleged rarity of real gardens in Egypt. Contra R.S.Bagnall, *CE* 71 (1996) 145-152 (ph. of 87), who points out that references to κῆποι and παράδεισοι in papyri are numerous, and that temples could indeed have gardens which were generally protected by walls (see J.-C.Hugonot, *Le jardin dans l'Égypte ancienne*; Europ. Hochschulschr. ser. 38, vol. 27; Frankfurt 1989, especially 21-85 for temples). Consequently the two inscriptions, erected at the same time and as part of the same complex, record the construction of a sanctuary and of a walled garden planted with real φυτά: (fruit) trees (date-palms ?) rather than vegetation in general. The extant evidence suggests that a courtyard planted with two rows of trees flanking the route from pylon to temple is a likely arrangement. The painting mentioned in both texts refers to painted decoration of temple (87) and courtyard (86) in general (e.g. on ceilings, capitals and doorways) and may actually include paintings of trees and plants on some of the walls of the enclosure.

On 151 note 23, Bagnall points out that ΛAY in the name of the prefect in 87 L. 1 is certain: [- - K]λαυδίῳ Ἀπολ̣[ιναρίῳ], probably preceded by καὶ rather than ἐπὶ as in 86.

1483. Leontopolis. The Jewish community. D.Noy in *op.cit.* (cf. our lemma no. 828) 162-172, draws a picture of the Jewish community on the basis of the inscriptions (*JIGRE* 29-105; *SEG* XL 1569). After a short description of the nekropolis and the tombstones, he discusses the dating of the inscriptions (1st cent. B.C.-A.D.), the personal names, the organization of the community, the high proportion of metrical epitaphs, epithets of the deceased, ages at death (as compared to data from Terenouthis, Akoris and Kyrenaika). The similarities with non-Jewish Egypt are very strong; the Jews of Leontopolis were Egyptians first and Jews second. The few peculiarities (for example the lack of people aged over 50) are not parallelled elsewhere and have nothing to do with any statement of Jewish identity. N. notes that Leontopolis was a largely or even entirely Jewish city. There is no evidence of any trend of growing Hellenization. N. makes a comparison with the Jews at Venusia, see our lemma no. 845.

1484. Leontopolis. Dedication of a statue of Isis, ca. 400 B.C. Small bronze statue of Isis, seated on her throne and nursing Horus; inscription on the socle; now in the Museum in Cairo. Ed.pr. G.Wagner in C.Berger - G.Clerc - N.Grimal, *Hommages à Jean Leclant* vol. III (Inst. Français d'Arch. Orientale; Bibl. d'Étude 106/3; Cairo 1994) 485-489 (dr.); cf. J.Bingen, *BE* (1995) no. 650.

Ἀλεξιάδης | καὶ Ταβῶ ἄγαλμα τῆς || Ἔσιος ἀνέστασαν

Dated on palaeographical grounds by ed.pr. (Ξ; ξ ;Μ;Μ) || 5. for Ἔσις = Ἶσις cf. O.Masson, *Revue d'Égyptologie* 29 (1977) 57-61, ed.pr. || a perfect parallel is available in *SEG* XX 644 (based on P.Derchain, *CE* 37, 1962, 188-190): an inscription on the socle of a bronze statue of Osiris: Ἀλεξιαάδης | καὶ Ταβῶ ἄγιαλμα τιοὐσίριος || ἀνέστησαιν (ca. 400 B.C., probably a married couple). D. assigned the text to the Serapeum in

Memphis; however, the *Journal d'Entrée* of the Cairo Museum reports that our Isis-statue was bought in Mit Yaish, near Leontopolis; as a result the Osiris-statue is to be assigned to the same place || Alexiades may have been a Greek mercenary who married the Egyptian Tabo, ed.pr.

1485. Leontopolis. Funerary epigram for a young boy, 1st cent. A.D. Bernand, *Inscr. métriques* 94. B.Boyaval, *CRIPEL* 16 (1994) 105-107, reflects on LL. 3-6 (translation). He suggests translating L. 6 as 'But my body rests in the holy place' (sc. of the burial, together with his fellow-Jews). In this way the line provides consolation to those who were struck by the pessimism of L. 3 ('I lie in this tomb').

1486. Medamud. Honorary inscription for Athenodoros. E.Bernand, *Inscriptions grecques d'Égypte et de Nubie au Musée du Louvre* (Paris 1992) 32 (*SEG* VIII 701; *SB* 8197). On the basis of Bernand's photograph A.Łajtar, *BO* 51 (1994) 568 (cf. our lemma no. 1425) presents the following text, 'as a suggestion only':

'Αθηνόδωρον
Φιλίσκου στρατη-
γὸν καὶ πατέρα
τοῦ νομοῦ Ἀτρ[ῆς]
μητρὸ[ς] ΤΕΠΑΗ[---]
τῶν ἱερέων Ἄμμ[ω]-
νός τε καὶ συνν[ά]-
ων θεῶν εὐσε[βεί]-
ας τῆς πρὸς θ[εοὺς] or θ[εὸν]
κ[αὶ] ....T..[---]
THTP....[----]
...[---------]

3. πάτρων[α], B.; πατὴρ τοῦ νομοῦ, if correctly read, would be attested for the first time; cf. πατὴρ τῆς πόλεως, Ł. || 4-5. [Π]το[λε]|μ[αῖος] .....AH[--], B.; Τεπαῆ[σις] or Τεπλῆ[νις], Ł. || 7-12. B. presents no text after συνν[ά]|ων θεῶν ε[----|------].

1487. Memphis. Decree of the politeuma of the Idumeans, 112/111 B.C. *OGIS* 737 (*I.Prose* (cf. *SEG* XLII 1500) 25; *SEG* XXXIV 1599). Following earlier commentators, G.Lüderitz in *op. cit.* (cf. our lemma no. 828) 199, argues that the decree was issued by a 'politeuma of the city of Memphis -- a public institution of the city administration -- the decision taking body of the city' rather than by the politeuma of the Idumaean soldiers and the Idumaeans living in Memphis (so D.J.Thompson; cf. *SEG* XXXIV). Contra J.Bingen, *BE* (1996) no. 516: 'il n'y a aucun moyen d'appliquer les dispositions [du décret] à un imaginaire corps civique de Memphis'; cf. also id., *CE* 69 (1994) 157/158. For other inscriptions from Egypt discussed by L. see our lemma no. 1775.

1488. Mons Porphyrites. Building inscriptions concerning καθολικαὶ ἐκκλησίαι, 325-339 / 4th cent. A.D. *I.Pan* 27/28 (28 = *SEG* VIII 647; XIII 604). Republished with commentary by A.Łajtar - E.Wipszycka, *JJP* 24 (1994) 71-85 (dr. of 28; texts; trans-

lations). In **27** L. 6 they write ἐκκλησίαν· ἐπὶ rather than ἐκκλησίαν, ἐπὶ (puntuation sign on the copy of J.Drescher). The praeses of the Thebais Φλάουιος Ἰούλιος (LL. 1-3) is probably identical with Flavius Iulius Ausonius on record in papyri as the first governor of the province of Augustamnica in 341/342 A.D. Consequently his term as a ἡγεμὼν Θηβαΐδος should be dated before 341 A.D. The words ἐπὶ | [Ἁ]τρῆτος ἐπισκόἰ[πο]υ Μαξιμιανοπόλ(εως) (LL. 6-8) date our inscription between 325 (other bishop attested for Maximianopolis) and 339 A.D. (Hatres replaced by another bishop after his death). The diocese, Melitian (cf. below ad 28) in 325, was Athanasian under and after Hatres. Both the churches and the quarries of Mons Porphyrites were administered from Maximianopolis. In **28** L. 1, Καθολικὴ ἐκκλησία Μελιτίου is the heading of the inscription, Melitios being the heretic from Lykopolis who divided the Egyptian church shortly after Diocletian's persecutions rather than some unknown person; he was condemned to work in the quarries of Mons Porphyrites. The signs Π´´Π at the end of l. 1 represent the divine name Iahweh, normally rendered as ΠΙΠΙ on the basis of a similarity with the corresponding Hebrew letters, rather than an abbreviation π(ραι)π(οσίτου) (*I.Pan*, following D.Meredith) or π(ά)π(α) (J.Dummer). A variant ΠΠ is known from Dorylaion (J.Pargoire, *Echos d'Orient* 5, 1901/1902, 148/149; cf. id., *ibid.* 7, 1904, 53/54 for the correct interpretation of the siglum). Discussion of ἐπαρχικός (L. 2; official in the bureau of the prefect of the province), εὐχαριστεῖν + dative (L. 2; attested in pagan (cf. L.Robert, *Hellenica* X, Paris 1955, 56 note 2), but also in Christian and Jewish inscriptions since the 2nd cent. A.D.), ἅγιος τόπος (L. 2; the object of Didymos' restoration; cf. ἀνενέωσα in L. 3) and εἰς τὴν χάλασιν (L. 3; = ἐν τῇ χαλάσει, sc. of the columns destined for Jerusalem (LL. 3/4), possibly referring to the building operations of Constantine ca. 335 A.D.: cf. *SEG* VIII 647). The two churches on record served the personel of the quarries, both civil and military. Καθολικὴ ἐκκλησία means 'universal' rather than 'public' church (so *I.Pan*, following L.A.Tregenza). The Melitians on record in *I.Pan* 28 deliberately used the epithet to underline that *their* community rather than that of the Athanasians of *I.Pan* 27 represented the sole true Church. Cf. also our lemma no. 1427. J.Bingen, *BE* (1996) no. 534, points out that the provenance of *I.Pan* 27 is not Mons Porphyrites (pace A.Bernand), but Bir Qattar.

1489. Mothis (area of: Esment el-Kharab, Kellis, in the Dakhleh Oasis). Dedication to Tithoes (?), ca. 300-350 A.D. ? Sandstone block, confiscated from antiquity robbers. It is the lower part (LL. 4-7) of a dedication, found earlier at the excavations of the temple of Tithoes at Kellis (a ph. of the complete text, engraved on a statue base, was published by C.A.Hope, *Bulletin of the Australian Center for Egyptology* 2 (1991) 41-50 Pl. 9). Edd.pr. A.Hussein - G.Wagner, *ZPE* 101 (1994) 109-112 (dr.), with commentary and translation.

[- - - - - - - - - - - - - - -]
[- - - -]...[- - - - - - -]
[...]...[Α]ὐρ[ήλιος]
Ὀφελλιανὸς [πρωτο]-
4 στάτης ἅμα συμβίῳ τ[ε]
καὶ τέκνοις εὐχαριστί-
ας ἕνεκεν ἀνέθηκαν
vacat ἐπ' ἀγαθῶι vacat

3-4. ...[?]ιστάτης, edd.pr., who observe that προ]ιστάτης seems too short, though at the end of L. 3 traces of (only?) three letters are visible; restored by J.Bingen, *BE* (1994) no. 690, who points out that the man is on record at Kellis in the period indicated in the heading (after 212 A.D., edd.pr.).

1490. Oxyrhynchos. Love charm, written on a lead tablet, 3rd/4th cent. A.D. *SEG* XXXVIII 1837; *SupplMag* 49. C.A.Faraone, *ZPE* 100 (1994) 81, suggests correcting ΦΟΡΒΗ at the end of L. 72 into Φο⟨ί⟩βη, i.e. Artemis-Diana. Phoebe 'delights in arrows' (ἰοχέαιρα). This epithet goes very well with the following epithet ἰοδάμασσα (correction of R. Merkelbach in *SupplMag*; ed.pr: ΙΩΔΑΜΑCΕΑ).

1491. Oxyrhynchos. Lead tablet with a curse against two athletes, 4th cent. A.D.? *SupplMag* II 53. D.R.Jordan, *ZPE* 100 (1994) 321/322, adduces as a parallel to LL. 14/15 (τὰ τριακόσια ἑξήκοντα πέ[ν]ιτε μέλη) a lead tablet from Aphaka, Audollent *DefixTab* 15, directed against a dancer for the Blues. He proposes to read in L. 18: θλίψιν διὰ ἀναίρεσιν or διαναίρεσιν (suggestion of R.D.Kotansky) τῶν τξε μελῶν αὐτοῦ (*SupplMag*: θλίψιν διὰ σανωρε[.]ιν τῶν τξε νελιουα[.]τι[...]): 'affliction through (?) destruction of his 365 members'. J. also suggests adding ἢ after δεκανῶν in L. 8. He further records two conjectures sent per litt. by R.Merkelbach: L. 16 μὴ κινούμενοι κὲ ἐχθρὸς (χορὸς *SupplMag*) αὐτοῦ καὶ ὁ δῆμος αὐτοῦ; L. 24 τῶ[ν] θεωρῶν τῶν αὐτῶν καλποφορου (καλλαεινῶν, *SupplMag*).

1492-1494. Pelusium. Fragmentary epitaphs, Roman Imperial period. J.-Y.Carrez-Maratray, *CRIPEL* 16 (1994) 161-166, publishes five new epitaphs found in the nekropolis of Tell el-Kana'is.

1492: 162-164 (dr. on 140). **Two fragmentary epitaphs.** Lower part of a white marble stele inscribed on both sides.

A) Front: - - - | ἐτῶν ιη΄ , | ἀείμνηστε, | εὐψύχι
B) Back: - - - - | [..]A (ἐτῶν) κβ΄, | ἄλυπε, | εὐψύχι

1493: 164/165 no. 2 (dr. on 143). **Two fragmentary epitaphs.** Fragment of a white marble stele inscribed on both sides.

A) Front: Λύδι[ος] | χρη[στέ] (or Λυδί[ου])
B) Back: [- -] . Y . [.] | [χρησ]τέ

1494: 165/166 no. 3 (dr. on 152). **Epitaph of Besarion ?** Lower part of a gray white marble stele: - - - - - [Βη]ισαρίων Πλούτω[νος], | εὐψύχι

1495. Philai. The Isis temple and the Dodekaschoinos in the Ptolemaic period. G.Dietze, *AncSoc* 25 (1994) 63-110, studies the (epigraphical and archaeological) evidence concerning Ptolemaic presence in Philai and the strategic function of this place - especially of the Isis temple - in the contacts of Egypt with the Δωδεκάσχοινος, i.e. Lower Nubia, the area south of the first cataract which was a bone of contention between the Ptolemies and the Nubians; on 98-102 D. reflects on its (unclear) geographical and administrative extension (the only epigraphical record from the Ptolemaic period is *SB* 1918; cf. also *IThSy* 302 for its apparent extension to Τριακοντάσχοινος by 152-145 B.C.). D. devotes sections to the topography and architectural development of Philai and to Ptolemaic building policy in general (political-strategical motives for the building of temples; some building inscriptions in Philai: *I.Philae* 4, 8, 11 and 17; the Isis temple was built as a rival of the Choum temple at Elephantine). After a brief period when Philai was conquered by Nubian kings in the late 3rd/early 2nd cent. B.C., it was recaptured in 186 B.C. The temple was henceforth fortified and commanded by a φρούραρχος (first example in *IThSy* 314), who had certain competences in the temple and was possibly a priest. The Dodekaschoinos was brought under the authority of the temple (donations of land by Ptolemaic kings to Isis in hieroglyphic inscriptions; cf. D. 90-97). On 77-90 D. presents a survey of the two main categories of inscriptions. There is a marked difference between the official inscriptions of the 3rd/2nd cent. B.C. and the proskynemata of private visitors on the pylon of the Isis temple, none of which dates before ca. 100 B.C. The former category testifies to the vivid interest of Ptolemaic rulers in Philai, which is also evident from their building activities. It consists of: **1)** monumental dedications to rulers and/or deities erected on behalf of political or military officials by a local official, mostly the φρούραρχος (e.g. *IThSy* 314, briefly discussed by D.); **2)** petitions to the rulers by priests: *I.Philae* 12a and 19; in the latter the temple is exempted from the task of keeping up with the growing numbers of visitors; **3)** in *IThSy* 322, the last 'official' document (115 B.C.), a phrourarchos praises himself for not having received any complaints after having been in office for 42 years; this may be a reaction to complaints by priests as recorded in *I.Philae* 19 (124-117 B.C.). Apparently the area south of the first cataract was lost ca. 100 B.C.; the inscriptions dating from the 1st cent. B.C. and the Roman period are expressions of private religiosity testifying to the role of Philai as a center of pilgrims rather than of politicians and the military.

1496. Ptolemais. Three public inscriptions. J.Bingen in H.Melaerts - R.De Smet - C. Saerens (edd.), *Studia Varia Bruxellensia* 3 (1994) 11-21, briefly comments on: **1)** *SB* 3926 = *I.Prose* (cf. *SEG* XLII 1500) 36. B. corrects some mistakes in *I.Prose*. The date is the reign of Cleopatra VII, 46 B.C. (and not of Ptolemy XII, 75 B.C.); ἀπαγγελία (L. 4) means 'opinion, view' and not 'answer'; in L. 8 ἐπιμελόμενοι is correct; ἐπιμελο⟨ύ⟩μενοι is unnecessary; **2)** *OGIS* 47 = *I.Louvre* (cf. *SEG* XLII 1499) 6 = *I.Prose* 2. In L. 3 Λ]υκομήδης is to be read; the man is known from *SEG* XXVII 1114 LL. 24 b/25 as equestrian victor in 267 B.C.; in the Ptolemais-decree he is likely to be older; the date probably is 250-230 B.C. (and not ca. 267 B.C., as *I.Prose* has it); **3)** *OGIS* 49 (*I.Louvre* 5; *I.Prose* 7). The date is not after 238 B.C. (*I.Prose*) but 244/243 B.C.(or somewhat earlier). The photo in *I.Louvre* (Pl. 5) shows that the following readings are certain: ἀποδέδωκε and τὸν ἀγῶ|να (L. 2), [παρα]γινομένους (L. 6), βασι|λέως (L. 9), φιλοτι|μίας (L. 10), τ̣ὸν (L. 11) and α̣ὐτόν (L. 15). In L. 17 one should read ψή-

φισμα τόδε εἰς στηλὴν καὶ [.....] instead of τόδε ἐν στήλη[ι] καὶ κτλ. For the construction with εἰς cf. *OGIS* 50/51 (*I.Prose* 3 and 6; from Ptolemais; incidentally, the term Θεοὶ Ἀδελφοί is to be translated as 'Dieux Frère et Soeur', and not as 'Dieux Frères' (so *I.Prose*)).

1497. Šimm al Baṣal (ca. 10 km. N. of Oxyrhynchos). Epitaph of the son of Diogenes. No description; re-used in a later tomb. Ed.pr. E.Bernand, *ZPE* 104 (1994) 93/94 (dr.) on the basis of a copy published by Sir Gardner Wilkinson, *Modern Egypt and Thebes* II (London 1843) 30.

Τάλας ἐγώ (?)· μνή-
μη ΛΙΩΒΟΣ Διογέ-
νους· ἄωρος ἐτ-
ὢν ιη΄ ἀρωστήμα-
τος ⟨ἐ⟩μετρίαζον
[...]ΑΙΕΡΙΓΗΣΕΝ
[...]ΡΩΝΙΣ (ἔτους) ι΄ Πα-
[χὼν] ζ΄ (?)

Undated by ed.pr. ‖ 1. perhaps οὗτος?, ed.pr.; corrected by J.Bingen, *BE* (1995) no. 659 ‖ 2. ΛΙΩΒΟΣ: the name of the deceased in the genitive, ed.pr. ‖ 4-5. ἀρ(ρ)ωστήματος: the construction is unclear (the young man died of a disease), ed.pr. ‖ 5. TMETP, copy.

1498. Syene. Inscriptions on a vase, 2nd cent. A.D. ? White pinkish bowl decorated with a black floral motif; inscriptions on the inside (A) and the outside (B); found in the cellar of a house. Edd.pr. H.Jaritz - M.Rodziewicz, *MDAI(K)* 50 (1994) 131 no. 128 (dr.).

A P[--]ΙΠΕΙΝΣ[--] **B** [--]⊣ΟΚΟ ΙΟ[--]

[**A.** The sigma is perhaps not certain ‖ **B.** initio H, edd.pr., but the dr. shows ⊣; there seems to be some space between O and IO (written in smaller letters), Tybout].

1499. Tentyris. Trilingual dedication of pieces of land to Isis, 12 B.C. *SEG* VIII 653 (A.Bernand, *I.Portes* 24); *SB* 7257. C.A.La'da, *'One stone: two messages'* in A. Bülow-Jacobsen (ed.), *Proceedings of the 20th International Congress of Papyrologists, Copenhagen 23-29 August, 1992* (Copenhagen 1994) 160-164, studies the differences between the Greek version (seven lines) on the one hand and the Hieroglyphic (incomplete with four lines) and Demotic (seven lines) versions on the other. There were different epigraphical traditions and different religious and cultural backgrounds (cf. the presentation of the goddess, with an abundance of ornate titles, in the Hieroglyphic and Demotic versions). The difference in titulature of the dedicator Ptolemaios, son of Panas is striking: six priestly plus three secular titles in the Demotic version, only two secular titles in the Greek version. The equivalent of the secular Greek title συγγενής occurs only in the Demotic version (*snyns*); in 12 B.C. it was a 'fossilized title', apparently still appealing to Hellenized Egyptians.

1500. Terenouthis. Funerary epigram for Marcella, 1st/2nd cent. A.D. Limestone stele found in a grave in the south nekropolis. Relief of a woman reclining on a bed within a pedimental aedicula and holding a cup in her right hand. *A* is engraved between the legs of the bed. Ed.pr. G.Wagner, *ZPE* 103 (1994) 177-180 (ph., dr. of H.Riad), with translation and commentary. W. points out that epigrams are very rare at Terenouthis; Latin names, equally infrequent, are perhaps due to the presence of soldiers.

A Μαρκέλλα
{α} (ἐτῶν) ς΄, εὐψύχι.
B Ἐξαέτην κ⟨λ⟩αῦσόlν με κόρην κlατιδών, παρolδῖτα·
ἑπτὰ γὰρ ἡlλελίοιο δρόμοις ἐlμαράνατο κάλλolς·
ὡς γὰρ ἐγεν⟨ν⟩ήθηlν ἀπὸ γῆς, κατὰ l γῇ κατακῖμαι

A 1. the dr. has ΜΑΡΚΕΜ ‖ B 1. ΚΑΑΥ, *lapis*; the dr. has at the end ΒΟ ‖ 2. the dr. has at the beginning ΝΙΜ, at the end ΝΚΙ ‖ 6. the dr. has ΑΤΟΚΑΜΟ ‖ 7. ΕΓΕΝΗΘΗ, *lapis*; the dr. has ΕΓΕΝΗΟΗ ‖ 9. the dr. has ΗΚΑΤΑΚΙΜΑCΙC.

1501. Thebai (Valley of the Kings). Christian prayer, 6th cent. A.D. J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes à Thèbes* I (Cairo 1920) 71/72 no. 302. Republished on the basis of B.'s photograph by T.Derda - A.Łajtar, *JJP* 24 (1994) 19-22 (translation).

Κύριε παντοκράτωρ καὶ
ἅγιε ˋαπα΄ Κόλλουθε καὶ ἅγιε απα
Πατερμοῦθι καὶ ἅγιε απα Ἀμ-
μώνης ἀναχωριτής, παρα-
καλέσατε τὸν θεὸν ὅπως
χαρίσασθαι ζωὴν τῇ Ἀρτε-
μιδώρᾳ μετὰ [Πα]πνουθίου εἰς
ὀλίγον χ[ρόνον] πρὸς τὸ θέλη-
μά σου καὶ ποίησον ἐμαὶ Πανοῦθις
εὐχαριστῆσαι πάσαι εὐχαριστίᾳ
πνευματικῇ, δέσπωτα παν-
τοκράτορ

1. Either nominative instead of vocative or παντοκράτ⟨ο⟩ρ ?, D. - Ł. ‖ 2. ἅγιε Κόλλουθε, ed.pr.; απα: later addition; apa is a title of respect, not necessarily referring to an anachorite or a monk; for the use of abba, apa and papas in Egypt see T.Derda - E.Wipszycka, *JJP* 24 (1994) 23-56; St. Kollouthos: martyr of Diocletian's time, patron-saint of Antinoe and one of the most celebrated saints in the Coptic church, D. - Ł. ‖ 2-3. St. Patermouthis: from Oxyrhynchos, worshipped in various places in Middle Egypt, D. - Ł. ‖ 3-4. probably Ἀμμώνης = Ἀμμῶνις; both name and ἀναχωριτής: nominative instead of vocative; St. Ammonios: probably the saint hermit from Tunah near el-Ashmunein rather than from Kellia, since the saints invoked in our text seem to be specifically Middle Egyptian, D. - Ł. ‖ 7-8. εἰς l ὀλίγον χ[ρόνον]: the briefness of human lifetime as compared to the eternity of God or the afterlife; normally in epitaphs the expression refers to premature death, D. - Ł. ‖ 9. εινται Παναγια, B.; Πανοῦθις = Παπνοῦθις (cf. L. 7): probably references to the same man, D. - Ł. ‖ 10. εὐχαριστία, D. - Ł. following ed.pr., though they distinguish only ΕΥΧΑΡΙΣΤΑ ‖ 11. πνευματικὴ κεσεπτατο, ed.pr.; πνευματική: 'spiritual' (no heretic influence as suggested by ed.pr.), referring to εὐχαριστῆσαι/εὐχαριστία, 'to thank (God) in a (personal) prayer', D. - Ł.

1502. Wadi Hammamat (area of: Bir Umm Fawakhir). Graffiti, 1st/2nd cent. A.D. *I.Ko.Ko.* 134 and 138 (= J.A.Letronne, *Recueil des inscriptions grecques et latines de l'Égypte* --- II, Paris 1848, 490 and 497; *CIG* III Add. p. 1197 no. 4716(45) and p. 1199 no. 4716 (50 = *SB* 8625)). (Re)published after re-examination together with two new graffiti (no. 1 is incised; no. 3 is a reddish dipinto like *I.Ko.Ko.* 134 and 138) in the same cave west of the Byzantine settlement by T.Wilfong, *ASOO* 52 (1994) [1995] 47-49 (dr.; translations; no texts), who dates these texts to the 1st/2nd cent. A.D. We read from the dr.: **1)** W. no. 2: Δόρκων ([?]; ΔΟΡΚ®, dr.; 'Dorkôn', W.); **2)** W. no. 4 = *I.Ko.Ko.* 138: Δόρκων | εὐτύχη (= εὐτύχει) (Δόρχων | Εὐτύχη, *I.Ko.Ko.*, on the basis of J.A.Letronne's majuscle copy ΔΟΡΧΩΝ; Δόρ[κ]ων | Εὐτύχη[ς], *CIG*; Δόρκων | Εὐτύχη[ς], *SB*) **3)** W. no. 8: Εὐτ⟨υ⟩χῶς Σαλής (ΤΧΩϹ, dr.); **4)** W. no. 11 = *I.Ko.Ko.* 134: ⟨Λογγῖνος⟩ | εὐχαριστῶν τῷ | τώπωι παρὰ πᾶσι | θεῦς (= τόπῳ, θεοῖς; L. 1: ΟΛΝΖϟΝΛΩ, dr.; 'Longinos ----, name written cryptographically', W.; Ἀ[ρτεμί]δω[ρος] κτλ. θε[οῖ]ς, *I.Ko.Ko.*, *CIG*, on the basis of Letronne's majuscle copy ΑΝΖΙΝΔΩ κτλ. ΘΕΥϹ; Ζην[ο]δώ[ρου] ?, Letronne).

1503-1504. Vacant.

1505. Unknown provenance (Upper Egypt). Building and restoration of a hostel, probably 580/581 or 595/596 A.D. (I) and before 611/612 A.D. (II). *IThSy* 196 (*SEG* VIII 780; *SB* 7475; G.Lefebvre, *Recueil* 561/562). Republished by J.Gascou, *T&MByz* 12 (1994) 323-342 (ph.; translations) on the basis of photographs and a check of his transcriptions before the stone in the British Museum by C.Roueché. G.'s text, which combines readings and suggestions from various earlier editions, supersedes the latter; in the app. crit. we only indicate G.'s new readings, omitting differences in bracketing.

I ☧ Τοῦτο τὸ τηλικοῦτον ἀγαθ(ὸν)
τῆς οἰκοδομῆς τοῦ ἀπαν-
τητηρίου ἐγένετο ἐπὶ τῶν αἰσίω(ν)
4 χρόνων τοῦ ἐνδοξ(οτάτου) Γαβριηλίου δου-
κὸς τῆς Θηβαίων χώρας καὶ τοῦ μεγαλ(οπρεπεστάτου)
Κομίτα τοποτηρ(ητοῦ) κ(αὶ) Φοιβάμμον{ι}ος †
τοῦ λαμπρ(οτάτου) καγγελ⟨λ⟩αρ(ίου), ⟨ἐκ⟩ σπουδῆς καὶ διοικ(ήσεως)
8 ⟨τοῦ⟩ λαμπρ(οτάτου) Δωροθέου καγγ(ελλαρίου) καὶ Ἰωάννου
λαμπρ(οτάτου) σιγγ(ουλαρίου) ἐπιμελητοῦ, εἰς οἴκησιν
τῶν εἰσερχομ(ένων) στρ(ατιωτῶν) εἰς ἀμεριμνίαν τε
τῶν ἐρευθερικῶν μιτάτων, ἐπὶ τ[ῆ]ς
12 ιδ´ ἰνδ(ικτίωνος) ληγ(ούσης) Παῦνι ιθ´ ἐπὶ Σουροῦτο(ς)
τοῦ καθ(ωσιωμένου) βικ(αρίου), ἡμῶν πάντων χαιρόντ(ων)
[κ(αὶ) ἀγαλλιω]μένων ⟨ἐ⟩ν ὀνόματι Ἰ(ησο)ῦ Χρ(ιστοῦ)
† Ἰωάννης στρ(ατιώτης)

II ☩ ΧΜΓ ☩

† Τῆς θείας προνοίας συναιρουμένης κ(αὶ)
τῆς σπουδῆς καὶ ἐπίξεως Ἀρσενίου καθ(ωσιωμένου) πρ(αιποσίτου)
καὶ Θεολογίου πριμ(ικηρίου) καὶ λοιποῖς πρώτ(ων) ἡ
πᾶσα κάθαρσις γεγένηται τοῦ δημοσίου τού-
του τόπου καὶ τῆς κόπρου τῆς πολλῆς τῆς οὔσ-
ης πρὸ πολλοῦ τοῦ χρόνου ἐγένετο ἡ με-
ταφορὰ, καὶ ἐξ ὑπομνήσεως καὶ ὑποβολῆς καὶ
ἐπιεικείας τοῦ ἐπισκόπου κ(αὶ) παντὸς τοῦ
ὄχλου συνυπουργοῦντος ἀνανεώθη ὁ
αὐτὸς τόπος καὶ ᾠκοδομήθη ἀπὸ θεμε-
λίου ἕως ἄνω εἰς οἰκη[τ]ήρ[ι]ον τῶν
ξένων καὶ τῶν παρερχομένων
ἄνευ δημοσίας συνόψεως·
καὶ ἐν τῷ αὐτῷ τόπῳ ἐτάχθη
ἡ γραφὴ τούτου τοῦ ταβλίου
τῆς ἀνανεώσεως ⟨ἐ⟩ν μηνὶ
Θὼθ πέμ⟨π⟩τῃ τῆς παρούσης
πεντεκαιδεκάτης ἰνδικ(τίωνος)
☩ Ἐγράφη δι' ἐμοῦ Ἰσακίου ☩

Provenance: Kom-Ombo according to earlier editions; however, the provenance is uncertain and other places in Upper Egypt like Syene or Philai are also candidates, G. || date: **I.** institutional terminology in combination with the date given in L. 12 provides the following possibilities: 550/551, 565/566, 580/581 and 595/596 A.D.; probably only the latter two are free for a dux Gabrielios; **II.** Sassanid occupation and Arab rule (619-629 and after 641 A.D. respectively) yield a terminus ante quem of 611/612 A.D. for the 15th indiction (L. 19); this 15th indiction cannot follow immediately on the 14th indiction of I L. 12 since considerable time must have elapsed between construction and restoration (cf. II LL. 6-8: dirt had been accumulating in the building for a long time), G. || the order of the two texts, engraved on two sides of the same block, is as given above (so also *SEG* VIII; all other editions have the inverse order, indicating I as 'verso' and II as 'recto'): the stone commemorates the building and restoration of the same hostel, originally built for soldiers and for the safety τῶν ἐρευθερικῶν (= ἐλευθερικῶν) μιτάτων (I LL. 10/11: 'personnes exemptées de cantonnement ?; hostels of free status, i.e. which cannot be requisitioned ?), and subsequently used by foreigners and those coming without a δημοσία σύνοψις (II LL. 13/14: 'droit au logement' ?; 'hors budget' ?; 'sans préparation publique'?) || discussion of: **1)** the vocabulary of 'administrative virtues' (all referring to the fulfilling of the office, not to personal morality): ἔπ(ε)ιξις (ἐπιείκεια), σπουδή, ὑποβολή and ὑπόμνησις (I L. 7; II LL. 3 and 8/9); **2)** the officials involved in the construction, which was undertaken (διοίκησις points to a financial charge) jointly by the duchal office in Antinoopolis, represented by the cancellarius Dorotheos, and by the local community, represented by the epimeletes and singularis Johannes (I LL. 8/9); the remaining officials serve to establish the date; in view of the provenance of the stone, Komitas (I L. 6) must have been topoteretes of Hermonthis; the cancellarius Phoibammon (I L. 6) is also attested in papyri from the 6th cent. A.D. || **I.** 7. ⟨ἐκ⟩ suppl. G.; in fine {οι} οἰκ(ονομίας), *SB*, *SEG*, *ITh Sy* || 8. ⟨τοῦ⟩ suppl. G. || 11. ἐρευθεριτέων, *SB*, *SEG*, *ITh Sy* || 12. Σου.οὗτο(ς), *SB*; ἐπισυνιόντο(ς) *SEG*, *ITh Sy* || 13. τοῦ κληρικ(οῦ), *SB*, *SEG*, *ITh Sy* || 14. [καὶ ἀγαλλιω]μένων, D.Feissel apud G.; [καὶ

ἀγαλλο]μένων, *SB*, *SEG*, *IThSy*; CN, lapis || 15. στ(οιχεῖ)Ρ, *SB*, *SEG*, *IThSy* || **II.** 4. λοιποῖς = λοιπῶν, G.; λοιποῖς πρώτ(οις), *SB*, *SEG*, *IThSy* || 17. CN, lapis.

1506. Unknown provenance. Restoration of a gate, 595 A.D. *SB* 8704 (= emended version of *CIG* 8661; Lefebvre, *Recueil* 685); S.De Ricci, *APF* 2 (1903) 570 no. 149; H.R.Hall, *Coptic and Greek Texts of the Christian period -- in the British Museum* (London 1905) 3 note 2. Republished by J.Gascou, *T&MByz* 12 (1994) 339-341 (ph.; translation) on the basis of a photograph and a re-examination of the stone in the British Museum by C.Roueché. In the app. crit. we indicate the differences with Hall's text (without accents), which showed considerable progress compared to the text of *SB* and De Ricci. L.S.B.MacCoull, *Tyche* 11 (1996) 158, identifies the dux Arethas as a member of the Arab family of the Ghassanids and dates the inscription to 28 September 595 A.D.

'Ανενεώθη ἡ πόρτα
ἐπὶ ⟨Π⟩αυλακίου τοῦ με-
γαλοπρ(επεστάτου) κόμετος κ(αὶ) τοποτ(ηρητοῦ)
4 Φλ(αουίου) 'Αρίθα τοῦ πανευφ(ήμου)
δουκός· Φαῶφι α΄, ἰνδ(ικτίωνος) ϊδ΄

2. ΠΑΥ, lapis; not corrected by H. || 3-4. τοποτ(ηριτου) | Φλ Δοιβα, H. || provenance: Upper Egypt, G. in *T&MByz*, mainly on the basis of the material, allegedly sandstone; however, further enquiries at the British Museum showed that the block is of limestone. Consequently the assignment to Upper Egypt is not as certain as stated, G. per epist.

1507. Unknown provenance (Athribis ?). Dedication to King Ptolemaios, 305-283 B.C. ? Limestone base with mouldings. Found near the Deir el-Abyad, west of Sohag; probably re-used in the church. It may come from the nearest city, Athribis, but Ptolemais Hermiou is equally possible. Edd.pr. G.Wagner - V.Rondot, *ZPE* 103 (1994) 250-252 (ph., dr.), with translation and commentary. They argue that King Ptolemaios is Ptolemy I Soter. J.Bingen, *BE* (1995) no. 661, prefers a date in the 2nd, perhaps even 1st cent. B.C. Edd.pr. further comment on the use of the ethnikon 'Αλεξανδρεύς; it points to the privileged status of the dedicant: Βασιλεῖ Πτολεμαίωι | Εἰδὼς Τηλέφου | 'Αλεξανδρεύς

2. Εἰδώς: very rare name, cf. Εἰδώ, 'Ιδώς, edd.pr.

1508. Unknown provenance. Votive stele with the name of a gymnasiarch, 1st cent. B.C. - 2nd cent. A.D. Small square basalt or granite stele; on the front (with inscription) the relief of an uraeus, on the back the relief of Thot and Ammon, holding a scepter and an ankh. Seen at Kairo in private possession. Ed.pr. G.Wagner, *ZPE* 103 (1994) 173-176 (dr.), with commentary and translation. The function of the stele is not clear: an amulet or rather an ex-

voto ? Thot-Hermes is the god of the gymnasion; does this indicate a provenance from the area of Hermopolis ? Text: Διοδώσις | γυμνοσίαρχος

1. Διοδώσις: for Διοδόσιος, unattested so far, ed.pr. || 2. γυμνοσίαρχος: cf. γυμνοσιαρχήσας at Terenouthis (*SEG* XXXVIII 1850*), ed.pr.

1509. Unknown provenance. Epitaph of Olympias and --damas, before ca. 200-150 B.C. Limestone stele with an unfinished relief representing a reclining man and woman, a sitting child and a standing servant. Formerly part of the collection of the Lyceum Hosianum in Braunsberg (Braniewo); now in the National Museum at Warsaw. Ed.pr. A.Twardecki, *ZPE* 102 (1994) 307-309 (ph.), with translation. T. argues that the inscription comes from Egypt like many other monuments in the Lyceum Hosianum. The fact that the stele is made of limestone and that the reclining man holds a kantharos points to Egypt, rather than to Asia Minor. C.Brixhe, *BE* (1995) no. 537, however, does not find these arguments necessarily convincing: could the stele possibly come from Theangela ? T. points out that citizens from Theangela are attested in Egypt, especially as mercenaries.

[Ὀ]λυμπιὰς Ἀθηνοδώρου Λίβυσα | [...]δαμας Δαματρίου Θεαγγελεύς

[Dated by ed.pr. on palaeographical grounds (N, A (no broken cross-bar), some *omikrons* are hanging, very small apices) and on the ground that Theangela ceased to exist ca. 200-150 B.C. (cf. ad L. 2). The latter argument is not valid: people are known to have continued to use the ethnikon even after the disappearance of their polis, cf. L.Robert, *Hellenica* II 88/89, Pleket] || 1. Restoration proposed by A.Łajtar; Λίβυσα: female citizen of the Kyrenaikan pentapolis, without geographic or ethnic meaning (see L.Moretti, *SEG* XXXVIII 1881; A.Laronde, *SEG* XL 1593) || 2. Θεαγγελεύς: Theangela was absorbed by Halikarnassos ca. 200-150 B.C.

1510-1527. Unknown provenance. Epitaphs, Christian period. W.Brunsch, *Zeitschrift für die Kunde des Morgenlandes* 84 (1994) 9-33 (ph.; translations of most texts; no descriptions of the stones), continues his highly deficient publication of early Byzantine epitaphs from Egypt (cf. *SEG* XLIII 1110-1112 and 1162-1175 [for criticism on these publications see now S.Schaten, *Göttinger Miszellen* 144, 1995, 101-107, mainly concerning Coptic texts; another series from Cairo is now published by B., *Egitto e Vicino Oriente* 18, 1995, 65-117]): transcriptions in Coptic majuscules, without punctuation, of 34 Coptic and 49 Greek inscriptions now in the Museum of Alexandria. B. considers them all inedita, but in fact 37 of the Greek texts are already in Lefebvre, *Recueil*, and two (one also in Lefebvre) in W.Horbury - D.Noy, *Jewish Inscriptions* (cf. *SEG* XLII 1501 [= H.-N.]). Below we give a comparatio numerorum based on information communicated to us per ep. by J.Bingen and on A.Łajtar, *JJP* 26 (1996) 53-64, who republishes 10 Greek inedita on the basis of B.'s photographs. We present Ł.'s readings of nine of these inscriptions (B. 31 no. Ao 2 = Ł. 64 is illegible) without indicating B.'s versions in the app. crit., and summarize Ł.'s new readings in and comments on eight texts already known; we

also include some readings and observations of Bingen, and present his reading of B. 28 no. A 11864, not discussed by Ł.

Brunsch	Lefebvre	Brunsch	Lefebvre	Brunsch	Lefebvre
A 11692	5	A 11739	257	A 11832	263
A 11693	6	A 11740	271	A 11848	567
A 11694	7	A 11741	241	A 11851	576
A 11706	21	A 11744	566	A 11856	259
A 11708	41 (= H.-N. no. 16)	A 11745	240	A 11871	279
A 11713	238	A 11746	243	A 12531	427
A 11715	285	A 11760	582	A 14517	428
A 11717	66	A 11771	245	A 14532	104
A 11719	280	A 11773	248	Ao 3	559
A 11725	246	A 11778	244	Ao 4	258
A 11730	254	A 11782	253		
A 11736	249	A 11787	255		**H.-N.**
A 11737	256	A 11812	569	A 11708	16 (= Lef. no. 41)
		A 11827	268	A 11711	17

1510: B. 9 no. A 2684 = Ł. 54/55. **Epitaph.** Rectangular stele with a tympanon; central cross in a medallion flanked by two pilasters; below a small cross between two palm branches; inscription under the tympanon.

Εἷς Θεός· Ἀσκρυ|πιὸς ΟΠΗ[.]Ε[.ι.]ΛΟC

Provenance: probably Upper Egypt, e.g. from the area of Thebai/Hermonthis, Ł. ll 1-2. Ἀσκρυπιός: name unattested so far; variant of Ἀσκλήπιος, Br., Ł. ll 2-3. perhaps ὁ + indication of profession, Ł.

1511: B. 10 no. A 11693 = Lefebvre 6 = Ł. 55, who points out that the date is 4.11. 536 rather than 537 A.D. (so Lefebvre).

1512: B. 12 no. 11719 = Lefebvre 280 = Ł. 55. In LL. 6/7 Ł. suggests reading Παχὼν | ιη′, ἀρχῇ ἕκτης ἰνδ(ικτίωνος) (Lefebvre: παχὼν | τῇ ἀρχῇ ἕκτης ἰνδ(ικτίωνος)) [in L. 4 μονάζ(οντος), added in smaller letters, was correctly read by Lefebvre, Bingen; Ω̣C̣ = ὡς ἐτῶν, B.; no certain reading, Ł.].

1513: B. 14 no. A 11728 = Ł. 55/56 (translation). **Epitaph of Theodoros.** Rectangular block.

† K(ύρι)ε, ἀ⟨ν⟩άπ|αυσον τὴ|ν ψυχὴν τοῦ | δούλου σου || Θεοδώρου | CAKO[..] †Π· ⟨ἐ⟩κη|μήθη ἐν κ(υρί)ῳ· | Φαρμο(ῦθι) κζ′, β′ ἰ[νδ(ικτίωνος) †]

1. ΑΠΑΠ, lapis || 3. Τδ, lapis || 6. probably σακο⟨φ⟩(όρου), Ł.; ΘΚΗ, lapis || 6-7. ἐκημήθη = ἐκοιμήθη, Ł.

1514: B. 14 no. A 11730 = Lefebvre 254 = Ł. 56/57, who suggests the following reading.

Στήλη Μαρίας· ⟨ἐ⟩βίοσ(εν) ἡτῶν βμ΄, μηνὸς ⟨month's name⟩ κε΄

ΣΤΗΛΗ | ΒΙΟΣ//ΜΑΡΙΑΣ | ΗΤΩΝ//ΚΕ | ΜΗΝΟΣ || ΒΜ//, lapis || 2. = ⟨ἐ⟩βίωσ(εν); or βιοσ(άσης) = βιωσ(άσης), Ł. || 3. = ἐτῶν μβ΄ (inversed order of numerals according to the Syrian convention), Ł.

1515: B. 16 no. A 11737 = Lefebvre 256 = Ł. 57, who restores in L. 5 [Ἐπεὶ]φ ς΄ rather than [φαω]φ (= Φαῶφι) ς΄ (Lefebvre).

1516: B. 16 no. A 11741 = Lefebvre 241 = Ł. 57, who suggests reading in LL. 1/2 Στήλη | Πλῆ (Egyptian name Πλῆς, possibly a variant of Πλῆνις; Lefebvre: στήλη | ηλη (= Ἡλί)).

1517: B. 16/17 no. A 11742 = Ł. 57/58 (translation). **Epitaph of Theophila and her son Apaion ?** Rectangular (?) block.

[--]παιω[-- ἐκοι]|μήθη μην(ὶ) [--] | ια΄ ἰνδ(ικτίωνος) πέμ[πτης]· | κατοικεῖ τ(ῶν) δ[ε]||ξιῶν τῆς μακ[(αρίας) Θε]|οφίλης μητρ[ὸς] | μ(ηνὶ) Παῦ(νι) κς΄, ἰνδ(ικτίωνος) ια΄ [†]

The upper part of the stone, now lost, must have contained ἔνθα κατάκειται vel sim., Ł. || 1. Perhaps [Ἀ]παίω[ν], Ł. || 2. [Θώθ] or [Τῦβι] on the assumption that the month name was not abbreviated, Ł. || 3. or πέν[πτης], Ł. || probably Theophila died first, and her son (?) was buried at her right. Between the death of mother and son 9 or 9 + (x times 15) years have elapsed (x = 1 or 2 or 3 or 4). Epitaphs recording more than one person with individual indication of the date of departure are rare, Ł., who adduces some examples.

1518: B. 17 no. A 11744 = Lefebvre 566 = Ł. 59, who transcribes LL. 2-4 as μενὸς Παμενὼθ ἡμήρας κθ΄, τῆς β΄ (ἰνδικτίωνος)· καὶ μὴ | λήπις{ε}, οὐτίς κτλ. (i.e. καί used epenthetically, with ἰνδικτίωνος being omitted; Lefebvre considered KAI as a corrupt rendering of ἰνδικτίωνος) [however, Lefebvre's ἡμέρας is clearly visible on B.'s photograph; ληπίσε = λύπησαι, Bingen (= λυπηθῇς, Lefebvre)].

1519: B. 21 no. A 11767 = Ł. 59. **Epitaph of Eucharios.** Rectangular stele with tapering top; aedicula and tympanon; leaf in the tympanon; inscription on the epistyle above the aedicula.

Εἷς θεὸς ὁ βοη[θῶ]|ν· ἄπα Εὐχάρ[ιος] | μονοχός, ἀ[μ]|| † † ἡν

Provenance: probably Upper Egypt, e.g. from the area of Thebai/Hermonthis, Ł. || 2. or Εὔχαρις, Ł.

1520: B. 25 no. A 11819 = Ł. 60/61. **Epitaph of Abraham.** Rectangular stele with tapering top; under the inscription a cross in a medallion set into a square frame; inscription above the frame.

[Εἷς] θεὸς ὁ βοηι̣θῶν, ἀμήν· Ἀβραὰμ ὁ μικρὸς | ἐτελιώσεν Παχ||ὼν .΄ τῆς ι΄΄ ἰνδικτ(ίωνος)

Provenance: probably Upper Egypt, e.g. from the area of Thebai/Hermonthis, Ł. || 4-5. Παχὼν α΄, δ΄ or λ΄, Ł.; τῆς ι[.]΄, Ł.; τῆς ι΄΄, Bingen.

1521: B. 26 no. A 11846 = Ł. 61. **Epitaph.** Rectangular stele with a tympanon; rosette in the tympanon; inscription below; under the inscription a relief cross in a wreath set in a square recessed panel; four rosettes in the corners: Εἷς θεός, ἀμήι̣ν· ΑΕΘΕΟΝ †

Provenance: probably Upper Egypt, e.g. from the area of Thebai/Hermonthis, Ł. || 2. ΑΕΘΕΟΝ: name of the deceased; the letters are probably correctly read, so that a serious mason's error must be assumed, Ł.

1522: B. 28 no. A 11862 = Ł. 61. **Epitaph.** Fragment.

[----|-- ἐτῶ]ν κ΄ | [Φαμεν]ὼθ κ΄, ε΄ ἰν(δικτίωνος)

1523: B. 28 no. A 11864. **Epitaph.** Fragment: [----] | Διο[κλητιανοῦ] | ἔτο[υς --]

Read and restored by J.Bingen; Coptic or Greek, B.

1524: B. 28 no. A 11883 = Ł. 62. **Epitaph of Oikoumenos.** Rectangular stele; inscription in an incised frame; below a cross, an Anch-cross and a palm branch in an incised frame: Εἰγεμύθ[η]ισ⟨α⟩ν Οἰκ[ού]μενος | Θῶθυ κε΄

1-2. Εἰγειμύθησαν = ἐκοιμήθησαν (where ἐκοιμήθη would be expected), Ł. [however, the stone has ΕΙΓΕΜ, Bingen, who suggests reading this text as follows: Εἰγεμύθ[η .]ισανοικ[ος] (or -κ[η]) | μενὸς Θῶθυ κς΄] || 2. ΣΛΝ, lapis (according to Ł.).

1525: B. 29 no. A 11954 = Ł. 62/63. **Epitaph of Nonna.** Rectangular block; under the inscription (six lines) a recessed panel flanked by two columns with a large cross [or rather a radiate ornament ?]

[Κ(ύρι)ε ὁ θ(εό)ς, ἀνάπαυσο]|ν τὴν ψηχὴ τ̣ῇ⟨ς⟩ | τούλη⟨ς⟩ σου Νόννα̣ | θυγα-τρὸς Ἠλία [..||.]ΤΑ[----] | Τ λγ΄, Παχὸν κ΄ | ε΄ ἰνδ(ικτίωνος) †

2-3. = τὴν ψυχὴν τῆς δούλης σου, Ł., who prints ψυχὴ τ̣ῇ | τούλη in his transcription [ψηχὴ τ̣ῇ⟨ς⟩ | τούλη⟨ς⟩; ΨΗΧΗ is clearly visible on B.'s photograph; τούλη⟨ς⟩: haplography, Bingen] || 5-6. probably ἐ̣|τ(ῶν) or | [ἐ]τ(ῶν); Παχόν = Παχών, Ł.

1526: B. 29/30 no. A 12531 = Lefebvre 427 = Ł. 63/64, who argues that the right rather than the left part of the stone is missing and presents the following text.

Ὥρως [- 1/2-]|ΤΕΛΕΥΤ[- 1/2-]|ΗΛΙΑΝ[- 1/2-]| καὶ Τιμ[όθ]||εος ἀδε[λ]|-φ(ός)· ἐν ἰρίνῃ[- 1/2-]

Provenance: northern Egypt, e.g. the area of Sakkara-Fayum, rather than Hermonthis (so Lefebvre), Ł. || [--]δ̣ρως | [-- ἐ]τελεύτ̣|[ησαν] Ἡλί ἀν|[αχ(ωρήτης ?] καὶ Τιμ||[όθ]εος ἀδε(λφὸς) | [--] Ἐπεὶφ ἐν ἰρίνῃ, Lefebvre || 1. = Ὥρος, Ł. || 2. either ἐ]|τελεύτ[ησεν] or τελευτ[ᾷ], Ł. || 4-5. Τιμ[όθε]||ος, Ł.; Τιμ[όθ]||εος, Bingen || 6. = ἐν εἰρήνῃ; in fine perhaps a cross, Ł.

1527: B. 32 Ao no. 3 = Lefebvre 559 = Ł. 64, who points out that the correct reading of LL. 3-5 was given by F.Preisigke, *Namenbuch* ---- (Heidelberg 1922) s.v. Ρίγιμερ: Ρίγι|μερ στρ(ατιώτου) Σκύ|θ(ου) rather than Ρίγι|μερ στρ(ατηγοῦ) Σκύ|θ(ου) (Lefebvre).

1528. Unknown provenance. Magical gem, 2nd cent. A.D. E.Zwierlein-Diehl, *Magische Amulette und andere Gemmen des Instituts für Altertumskunde der Universität zu Köln* (see *SEG* XLIII 1200) 53-55 no. 1. Republished by R.Merkelbach, *ZPE* 102 (1994) 296 (ph.), who reads the last letter as *ny* and restores: ὁ πιστός· εἰ[ατ]ήριον (ΟΠΙCΤΟCΕΙ[...]ΗΡΙΟΖ, ὁ πιστὸς εἶ [ἱκτ]ήριος, ed.pr.): 'Der Gott (= Sarapis-Asklepios), auf den man sein Vertrauen setzen darf; das Mittel zur Heilung (oder: der Gott der Heilstätte)'. In a note ed.pr. suggests interpreting εἰατήριον as 'Allheilmittel'.

NUBIA

1529. Abu-Simbel. Greek mercenaries in Egyptian service, 591 B.C. Meiggs-Lewis, *GHI* 7A; *LSAG* 38 no. 48. O.Masson, *Studi Micenei ed Egeo-Anatolici* 34 (1994) 137-140, argues that Πέλεφος (in L. 5: Πέλεφος Οὐδάμο = ὁ Εὐδάμου) is the transcription of a Carian name like Πε(λ)λεκως; he rejects a link with Greek πέλεκυς ('axe'). Eudamos may have married a Carian woman. [The text now also in T.Eide - T.Hägg - R.Holton Pierce - L. Török (edd.), *Fontes Historiae Nubiorum. Textual sources for the history of the Middle Nile*

region between the eighth century B.C. and the sixth century A.D., Vol. I: *From the eighth century to the mid-fifth century B.C.* (Bergen 1994) 286-289 no. 42: they prefer Οὐδαμῶ = ὁ Οὐδαμοῦ ('Axe of Nobody' or perhaps 'from Nowhere': 'this humorous touch' !); cf. now also M.P.Dillon, *ZPE* 118 (1997) 128-130: 'Axe son of Nobody'; the preceding Archon carved the letters with the aid of a *pelekus*; we have a pun here, Pleket].

1529bis. Bouhen (South Temple). Fragmentary inscription, 600-550 B.C. ? *SEG* XXVI 1719 (*LSAG*^{2} p. 476 (K)). Republished with brief commentary by T.Eide (et alii), *op. cit.* (cf. our lemma no. 1529) 289/290 no. 43.

1530. Dodekaschoinos. The Dodekaschoinos in the Ptolemaic period. See our lemma no. 1495.

1531. Dodekaschoinos. Taphis. Christian epitaphs. E.Bernand, *I.Louvre* (cf. *SEG* XLII 1499) 111 and 113 (*CIG* 9133/9134; *SB* 8739/8738). A.Łajtar, *BO* 51 (1994) 571 (cf. our lemma no. 1425), assigns these texts to the Kalabsha-Ginari/Tafa region on the basis of the formula ἔνθα κατάκειται ἡ μακαρία κτλ. [same provenance for *SEG* XLI 1688, where in LL. 4-6 ἀναπ[αύσῃ] | αὐτὴν ὁ Θ(εὸ)ς [ἐν κόλποις] | Ἀβραὰμ κτλ. should be restored, Bingen; ἀνάπ̣[αυσον] | αὐτήν, ὁ θ(εὸ)ς | Ἀβραὰμ κτλ, *SEG*).

KYRENAIKA

1532. Kyrenaika. Koine and dialect in the Roman period. *SEG* XXXVII 1658. C. Dobias-Lalou, *Libyan Studies* 25 (1994) 245-250, updates her earlier study about the use of the koine and the dialect in inscriptions from Kyrenaika, with special reference to the Roman period.

1533. Kyrene. The name Ἡρίλοχος. C.Dobias-Lalou in *op.cit.* (cf. our lemma no. 1429) 195-203, lists some examples of the name Ἡρίλοχος in inscriptions from Kyrene; outside Kyrenaika she found two epigraphical attestations: *IG* XII 3 327 L. 234 (member of the Ptolemaic garrison on Thera; probably a Kyrenaian); *IG* XII 3 634 L. 8 (list of names from the gymnasion, Imperial period; perhaps the name was popular in the mother-city of Kyrene). The name consists of the element **ersi/*erti* (related to ὄρνυμι) and λόχος and is appropriate for an officer: 'a person who incites his men to battle'; cf. Cretan Ἡρίλας (*I.Crete* I XXII 9) and Ἡρίλαος (*SEG* XXVIII 992; unless we should read Ἥριλλος) and Ἥριππος/Ἡριππίδας/Ἡριππίδης (*IG* XII 3 Suppl. 1289 c; *IG* XII 9 245 (b) L. 23). Ἥρις and Ἥριλλος, frequent in Byzantion and Kalchedon, are theophoric names, related to Ἥρα.

1534. Kyrene. Epigraphic evidence for the imperial family. Cf. J.Reynolds, *Libyan Studies* 25 (1994) 180/181, who briefly mentions the Kyrenaian inscriptions mentioning members of the Julio-Claudian dynasty.

1535. Kyrene. List of priestesses of Hera, 102 A.D. *SEG* IX 182. S.M.Marengo, *AFLM* 27 (1994) 299-305, interprets Φάωι in LL. 35/36 (Φαβία Κυδιμάχα Φάωι) as the patronymic in the genitive rather than as a second cognomen. Fabia's father was Φάος. She was enfranchised through her marriage with Φάβιος Φίλιππος, priest of Apollo in 89/90 A.D.

1536. Kyrene. Honorary inscription for Hadrian, 129 A.D. *SEG* XVII 809. C. Dobias-Lalou, *art.cit.* (cf. our lemma no. 1532) 249 with note 25, prefers restoring in L. 4 the dialectal accusative τροφ[ῆ] instead of the koine accusative τροφ[έα].

1537-1539. Kyrene. Three inscriptions on one block. F.Ali Mohammed, J.Reynolds, *Libyan Studies* 25 (1994) 211-217 (ph.), publish the following inscriptions, inscribed on a large marble block, three times re-used and found in the extramural temple of Demeter and Kore. We present the texts in their chronological order.

1537: 213/214. **List of names, 2nd cent. B.C.** In its earliest use the block was probably part of a taller stele-type monument; each name cut in a different hand.

[Καρν ?]ήδας Αἰγλάνορος
['Αν ?]ίοχος ν 'Αρχεδάμω
[Α]ἰγλάνωρ Βάκαλος
4 [Π]ολιάνθης Καρτισθένευς
vacat
Καλλίμαχος Ποσειδωνίω
ν ν Μνάσαρχος Εὐφράνορος
ν ν 'Ετέαρχος Κλέωνος

vacat

None of these men are identifiable, edd.pr., who point out that all names were in common use in the city || 3. probably a descendent of Βάκαλ, son of Αἰγλάνωρ, a nomophylax in the period 325-300 B.C. (*SEG* IX 1 L. 81), edd.pr., who argue that this may well be a list of priests of Apollo.

1538: 214-216 (ph.). **Dedication to Ceres Augusta, Julio-Claudian period.** The block was converted into a low base.

vacat Cereri Augustae vacat
vacat ex voto vacat
M. Romanius Ser(vii) f(ilius) Vol(tinia) Epulo
v pro mag(ister) publici Cyrenencis v

The dedicator is unattested, edd.pr., with comment on the promagister ('senior representative of a Roman company which had a contract to collect public revenue').

1539: 211-213 (ph.). **Dedication of a statue of Dionysos, 2nd cent. A.D. (Hadrianic-early Antonine period).**

Κλ. Βενόστα Κλ. Καρτισθένους
vacat Μελίορος θυγάτηρ vacat
vacat Διόνυσον ἐκ τῶν ἰδίων vacat

1-2. For Κλ. Καρτισθένης Μελίωρ cf. *SECir* 230/231 no. 10, where the second cognomen is likely to be [Μελίω]ρ rather than [Εὐφράνω]ρ; in 108/109 A.D. he was eponymous priest of Apollo, edd.pr., who add that the dedicator is known from other texts (*CIG* 5139/5140; *SEG* IX 163/164) and that these texts are now likely to come from the sanctuary of Demeter. Venusta dedicated several ναοί (= naiskoi: a sort of 'shelters' for the dedicated statues) and statues of Demeter, Kora ('who looks after the corn'), the Παρθένος (perhaps Athena, patroness of the olive) and Dionysos. For the name Venusta cf. C.Dobias-Lalou, *BE* (1995) no. 683 in fine: related to venusta ('beautiful, seducing') rather than to Venus.

1540. Kyrene. Ostraka, 413-401 B.C. Inscriptions incised on twelve sherds; found in the west part of the agora near an altar dedicated to Ἄναξ. Ed.pr. L.Bacchielli, *RFIC* 122 (1994) 257-272, especially 258-260 nos. 1-12 (ph.; dr.): **1)** Πραξιάδας | Ζήνιος (258-260 nos. 1-9; nos. 6-9 are incomplete; another incomplete inscription was already published by L. Gasperini in S.Stucchi (ed.), *Cirene 1957-1966. Un decennio di attività della Missione Archeologica Italiana a Cirene*, Tripoli 1967, 167 no. 11, whose restoration [Πρ]αξιά[δας] is now shown to be correct); a descendant called Ζῆνις Πραξιάδα is on record as strategos ca. 330 B.C. (*SEG* IX 77; ph.); **2)** Φίλων | Λύσιος (260 no. 10); **3)** [Ἀ]ρίστιπ[πος | Δ]αμο[--] (no. 260 no. 11); **4)** Πειθαγό[ρας] | Εὐκ(--) (260 no. 12). B. briefly discusses ostracism on record in literary sources for Athens and other cities (Argos; Miletos; Megara; Syracuse). He argues that in Kyrene ostracism, probably introduced from Athens, was not a regular phenomenon. It was practiced perhaps only once by democratic Kyrene, viz. in the context of the conflict between aristocrats and democrats in the late 5th cent. B.C. (413-401 B.C.; Diod. 14.34.3-6: aristocratic revolt against the democratic regime, followed by the stabilization of the latter). According to B. the letter forms of the sherds point to the second half of the 5th cent. B.C.; cf., however, C.Dobias-Lalou, *BE* (1996) no. 551, who prefers a slightly later date.

1541. Kyrene. Dedications on ceramic fragments, 6th-4th cent. B.C. L.Gasperini, *Quaderni di Archaeologia della Libya* 17 (1994) 5-12 nos. 1-10 (dr.), publishes nine new texts and after re-examination republishes an old one (his no. 2). They were all inscribed on parts of Attic black glazed cups, except for no. 1. For other similar texts from the Apollo sanctuary, cf. *SEG* IX 302-317; *SECir* nos. 49 (1-3), 151 and 152 (a-h); L.Gasperini in S.Stucchi (et alii; edd.), *Cirene 1957-1966. Un decennio di attività della Missione Archeologica italiano a Cirene* (Tripoli 1967) 167 no. 10.

No. 1: [--- Ἀπόλλ̣ō]νι Κόρακί με ἀνέ[θēκε (or -θēκαν)] (a brown-red glazed krater; ca. 550 B.C.; the first letter of Apollo's epithet is a koppa (ϙ); the fifth is an ordinary kappa; Κόραξ as epithet is unattested so far, ed.pr., who refers to the κόραξ mentioned in Callimachus' *Hymn to Apollo* (LL. 65-68) as a guide to the colonists and to the acclamation εὐτυχῶς κορακίῳ (or Κορακίῳ ?) on record in the so-called Cave of the Priests in the precinct of the Apollo-temple (Roman Imperial period; *SEG* XXXI 1576 ad *SEG* XXVI 1830))

No. 2: Τō̃ Ἀπό[λλōνο]ς (ca. 500-450 B.C.; published before by G.Oliverio, *Africa Italiana* 3, 1930, 221 (ph.), who read Τō̃ Ἀπό[---])

No. 3: [--- ?]τ̓όπόλλō̄[ν---] (ca. 500-450 B.C.; genitive or dative)

No. 4: Τ̓όπ[όλλōν --] (ca. 500-450 B.C.; genitive or dative)

No. 5: [-- ? τ]ὅπόλλ[ōν -- ?] (ca. 500-450 B.C.; genitive or dative)

No. 6: [---?] δεκά[--] (ca. 500-450 B.C.; for δεκάτα ed.pr. refers e.g. to *SEG* IX 303, 309, 312 and 314-316 and to the next lemmata)

No. 7: [----? δε]κάτ[α -- ?] (ca. 500-450 B.C.)

No. 8: [--? δεκ]άτα[-- ?] (ca. 500-450 B.C.)

No. 9: A: [-- Ἀπό]λλōνι[--]; B: [--]ενο[--] (before the 5th cent. B.C.)

No. 10: [-- Ἀπό]λλωνος[--].

1542. Unknown provenance. Inscribed amphora, ca. 300 B.C. Black glazed Apulian amphora ('Gnathia'); graffito incised after firing under the foot; the amphora is part of a collection of Kyrenaikan objects of unknown provenance, donated to the Antiquarium Arborense in Oristano (Sardinia). Ed.pr. L.Gasperini in C.Marangio - A.Nitti (edd.), *Scritti di antichità in memoria di Benita Sciarra Bardano* (Fasano 1994) 189-192 (ph.): Παρμενίσκος Ἡροστράτω.

UNKNOWN PROVENANCE

1543. Unknown provenance. Dedication of an inscribed bronze olpe to the Dioskouroi, ca. 500-480 B.C. Bronze olpe; on the neck (A) and the handle (B) an inscription; now in the Collection Fleischman. Edd.pr. M.True - K.Hamma in *op.cit.* (cf. our lemma no. 1545) 61-63 no. 20 (ph.).

A: Ἀλκίμαχος ἱππαρχō̃ν

B: τοῖν Διοσκόροιν

Chi written as Ψ; three-bar sigma; A.Raubitschek (apud edd.pr.) suggests an Eretrian origin.

1544. Unknown provenance (Eastern Mediterranean). Dedication to Asklepios and Hygieia, 2nd/3rd cent. A.D. M.J.Bernhard (ed.), *Zabytki Zakładu Archeologii Środziemnomorskiej UJ* (Cracow 1976) 115 no. 208. Rectangular white marble relief representing Asklepios and Hygieia; now in the Museum of the Jagellon University at Cracow. Republished by A.Łajtar in *op. cit.* (cf. our lemma no. 1451) 24-26 no. 10 (ph.).

Ἀσκληπιῷ καὶ Ὑγιείᾳ Κισσο|φάνης κατ' ὄνειρον

Date: Hellenistic period, B.; 2nd/3rd cent. A.D., Ł. on the basis of stylistical parallels ‖ 1. Ὑγιηίᾳ, Ł. [however, the photograph shows ΥΓΙΕΙΑ, Pleket] ‖ 1-2. Κισσοφάνης: 'Dionysiac' name belonging to a group of names in Κισσο-/Κιττο- (derived from κισσός/κιττός, 'ivy'); cf. Robert, *Noms indigènes* 47-49. Κισσοφάνης is also on record in *I.Ilion* 161; *TAM* V 1 816; *I.Kyzikos* 94 and 349, Ł. ‖ 2. for dediations κατ' ὄνειρον vel sim. cf. *SEG* XXVI 1902.

1545. Unknown provenance. Dedication to the genius of a soldier, 3rd cent. A.D. Bronze statuette of a dancing young man holding a rhyton and a phiale; inscription on the base; now in the Collection Fleischman. Edd.pr. A.Herrmann - A.van den Hoek in *A passion for Antiquities. Ancient art from the Collection of Barbara and Lawrence Fleischman* (Malibu 1994) 316-318 no. 64 (ph.): Γενίῳ Αὐρ(ηλίου) | Φαλέρου στρα|τιώτης πραι|τωριανός

An almost identical specimen was found in Pompeii; the lettering points to the 3rd cent. A.D., the style of the statuette to an earlier period, edd.pr.; M.Sève, *BE* (1996) no. 80, points out that there is no reason to interpret Φάλερος as the equivalent of Latin Valerius (so edd.pr.).

1546. Defixio against Heliodora, 2nd-4th cent. A.D.? Lead tablet, now in a private collection at Cologne. Ed.pr. R.W.Daniel, *ZPE* 100 (1994) 337/338 (ph.), with translation and commentary.

ΨΗΡΙΦΧΡΙΥ b › ›c
ΧΛϚω ω ω ω ω
ιιααεηηθ

4 Ἡλιοδώρα ἣν ἔτε-
κεν Ἰσειδώρα

2. Vowels in magic texts have to do with the planets and the Highest God, or are variations of Ιαω, ed.pr ‖ 3. if θ was followed by other letters, *theta* might be the beginning of a magic word (eventually followed by a form of δέω or κατέχω) or of a form of the verb θάπτω (θάψον or θάψατε), ed.pr. ‖ 4. Ἡλιοδώρα or Ἡλιοδώρᾳ, ed.pr.

1547. Unknown provenance (Asia Minor). Epitaph of Mikos, ca. 500 B.C. ? *LSAG*^{2} 473 no. 71. Inscription on a limestone Ionic capital topped by a lion. W.Koenigs - H.Philipp in *Festschrift E.Akurgal, Anadolu (Anatolia)* 21 (1978-1980) 157-173, dated this monument to ca. 500 rather than to 470-460 B.C. (E.Akurgal) and assigned it to a Ionic atelier (Didyma or Ephesos). Now briefly discussed by M.Hamiaux, *RA* (1994) 31/32 (ph.), in an article (19-32) on two archaic lions in the Louvre: Μῖκος ὁ Μητροδώρō

1548. Unknown provenance (Athens or Asia Minor). Epitaph of Euagoras, ca. 400 B.C. Rectangular white (weathered) marble stele with a tympanon; relief representing a bearded man clad in chiton and himation, seated on a klismos and holding a staff in his upraised left hand; at his right a standing young man clad in a himation with an aryballos dangling from his wrist and holding a strigil in his left hand; the right hands of both persons enclose a bird; inscription on the architrave of the tympanon above the head of the seated man; said to come from Asia Minor; Ed.pr. Clairmont, *CAT* 2.159; now also in G.Ortiz, *op. cit.* (cf. our lemma no. 1552) no. 148 (ph.): Εὐαγόρας

The style of the relief is Attic; Attic product, ed.pr., who argues that the alleged provenance is unlikely; East Greek manufacture in Atticizing style (possibly made by an Attic sculptor), O., on the basis of notes by E.Berger.

1549. Unknown provenance. Epitaph of Aphrodisia, 4th cent. B.C. *SEG* XXXIX 1729. The stele has been offered for sale again: cf. *Sotheby's Sales Catalogue London, Antiquities,* Thursday 8th December 1994, 152 no. 290 (ph.).

1550. Unknown provenance. Epitaph of Phanokrates, ca. 150-125 B.C. Upper left part of a marble stele; in a recessed field representation of a young man clad in a chlamys, extending his right hand to a largish, non-identifiable object presented by a boy-servant now missing except for his head; at left the hilt of a short sword emerges; above the field a projecting ledge with a number of objects set on it as if on a shelf: a diptych ?, a chest with an arched lid probably thought of as containing book rolls and a framed tablet on which a wreath is displayed; the tablet is set on a low block bearing an inscription. Now in the Collection Fleischman. Ed.pr. A.Herrmann in *op.cit.* (cf. our lemma no. 1545) 242/243 no. 122 (ph.).

Φανοκράτην | Φανοκράτου

Ed.pr. gives Φανοκράτη[ς] in L. 1 ('--- one would expect the first name to be that of the deceased --- in the nominative') but acknowledges that the last letter looks like a nu rather than a sigma [on the photo the nu is clear; the accusative depends on ὁ δῆμος vel sim. carved inside the wreath, Pleket]; ed.pr. gives iconographical parallels.

1551. Unknown provenance. Epitaph, 3rd/4th cent. A.D. Rectangular marble stele with a relief within an arch representing a standing man and woman clad in chiton and himation, both with covered heads (unidentifiable headgear and veil respectively); at the top (in the tympanon ?) an orb in a moon crescent; inscription on two fasciae above the arch (LL. 1/2) and on the base under the couple (LL. 3/4). Cf. the Sales Catalogue *Münzen und Medaillen, Auktion 181, Münzhandlung G.Hirsch* (Munich 1994) 54 no. 1161 (ph.; majuscle text with several errors). We read the text from the photo.

Ἐπαφρόδιτος ι [-2-3-]ΙΠΑΡΟΔΕΙΤΑΙΕΧΕ ι [-2-3-]---]Α[..]ΑΝΔΡΕΙ μνεί[ας] χάρειν ❦
vacat

1-2. At the beginning of these lines an oblique stroke (\) which seems to be an ornament rather than a letter || 2. the first letter may be a Π or a Γ [παροδεῖται perfectly fits the letters visible on the photo, though one would rather expect a patronymic or another onomastic element in this place, Tybout].

1552. Unknown provenance. Inscriptions on a halter, ca. 470-460 B.C. Bronze halter of elongated form with an almost square main body and a curved 'handle' with a cavity for handling; hole for suspension; on both sides incised representations of a cock (agonistic symbol) on a socle; decorations resembling a Doric frieze ('triglyphs' and 'metopes') running around the whole object along the border; inscriptions engraved on the front along one side, following the curve of handle and main body (A), and on the edge (B; sinistrorsum); (A) and (B) have the same script and are probably contemporary (same hand); now in Geneva in the G.Ortiz collection. Ed.pr. D.Knoepfler, *CRAI* (1994) 337-379 (ph.; dr. of A); cf. also G.Ortiz, *In Pursuit of the Absolute Art of the Ancient World. From the George Ortiz Collection, Royal Academy of Arts, London 20 January - 6 April 1994*, no. 128bis.

A κἄμ' ἀνέθēκ' Εὔμēλος ἑκαβόλοι Ἀπόλλōνι
B ɦευμέλειός ἐμι

A. Hexameter; its initial conjunction καί can only be understood on the assumption that another hexameter was engraved on the other halter belonging to the pair, which is now lost. This verse could have run e.g. Τὸδ' ἕνεκ' Εὔμēλος πένταθλον Πυθοῖ ἐνίκα, with τοῦδε and ἐμέ indicating the pair rather than one halter; other incomplete inscriptions on single halters are *CEG* 299 (*IG* I^3 988; ph.), 372 and possibly 355 (briefly discussed on 370-372). The name Εὔμηλος is especially frequent in Boiotia and Thessaly: cf. L.Robert, *Noms indigènes dans l'Asie Mineure gréco-romaine* (Paris 1936) 403-405; ἑκηβόλος/ἑκατηβόλος is a literary (Homeric) rather than a cultic epithet, also occurring in 13 verse inscriptions ranging from the 7th to the 5th cent. B.C.: *CEG* 325/326, 332a, 334, 337/338, 370, 403, 405, 414a (= 842), 425, 751 and *SEG* XXXI 744 (all texts briefly discussed on 374-376); the spelling ἑκαβόλος occurs in the examples from Central Greece, but the Boiotian attestations always begin with ϝ, ed.pr. || **B.** ɦευμέλειός: sc. ὁ ἁλτήρ; the aspiration sign is probably superfluous and due to hypercorrection; as far as Central Greece is concerned (cf. above, on the name Εὔμηλος) the form in -ειος is typical of Thessaly, whereas the Boiotian variant would have been -ιος, ed.pr. || provenance: the alphabet does not permit a positive conclusion, but excludes a number of possibilities, leaving Central Greece, Sparta, Tegea, Megara and

Aigina as possible candidates; other characteristics (name; spelling) also point to Central Greece; ἑκα- rather than ϝεκαβόλος, and -ειος rather than -ιος suggest that Eumelos was a Thessalian. However, the provenance of the object (i.e. the place where it was dedicated) remains unknown. Eumelos may have won his victory in Delphi (Apollo !) and dedicated the halters in a Thessalian sanctuary, ed.pr., on the assumption that recent illegal digging or chance finds unnoticed by the archaeological authorities are more easily conceivable in Thessaly than in Delphi || weight: 1,847 gr.; possibly the object lost some weight due to abrasion; the original weight may have been more than 1900 gr., corresponding to three Aiginetic minas (637 gram). First bronze halter; all other metal examples are made of lead, ed.pr., with elaborate discussion of the various types of halters (both preserved examples and representations on vases) and their use in the long jump in the context of the pentathlon.

1553. Unknown provenance (Athens ?). Inscription on a lead halter, early 5th cent. B.C. Briefly mentioned by A.Furtwängler, *Olympia* IV. *Die Bronzen* (Berlin 1890) 180; J.Jüthner, *Über antike Turngeräthe* (Abh. Arch.-Epigr. Sem. Univ. Wien 12; 1896) 5. After re-examination of the pair of halters, acquired in Athens and now in the National Museum in Copenhagen, D.Knoepfler, *CRAI* (1994) 353-355 (ph.), points out that one of them bears an inscription which went unnoticed so far: δέξ(ιος), apparently to distinguish the left and right halter which have slightly different weights (1,480 and 1,611 gr. respectively).

1554. Unknown provenance. Inscribed silver drinking cups, 172/171 B.C. and 175-75 B.C. (?) respectively. A.Oliver in *op.cit.* (cf. our lemma no. 1545) 227-230 no. 115 (ph.), publishes two pair of inscribed drinking vessels now in the Collection Fleischman.

A) A pair of fluted bowls; inscription in dotted letters on the outside of the rim.

Κτασιμοτου Μαμοτου < ρμ΄, Ἀρτειμου < ρμ΄ Σαμωτος

The names are typical of the Pisidian-Lycian border region, ed.pr.; < ρμ΄ = ἔτους ρμ΄ = year 140 = 172/171 B.C. (Seleukid era), ed.pr.; M.Sève, *BE* (1996) no. 97, refers to the proper-name Σαμυς.

B) A pair of conical silver bowls: Κοτεους Ἡλίου and Κοτεους Μητρὸς Ὀρέας

Kotes: Pisidian name; the man possibly was priest of Helios and Meter Ore(i)a, ed.pr., who suggests a Pisidian-Lycian origin for the cups and dates them to ca. 175-75 B.C.; but cf. M.Sève. *BE* (1996) no. 97: 'la date proposée --- paraît un peu basse'.

1555. Unknown provenance. Inscribed bronze weight, 1st cent. B.C./1st cent. A.D. L.Mildenberg in *op.cit.* (cf. our lemma no. 1545) 278/279 no. 141 (ph.), publishes a square bronze weight with representation of a large lion's head; weight: 455.8 gr.; around the edge, beginning at the bottom, an inscription in dotted letters; now in the Collection Fleischman.

Ἀπόλλωνος

The weight is a mina of the light standard common in the Eastern Mediterranean and perhaps preserved in a temple of Apollo. It is likely to come from the Levant, ed.pr.

1556. Unknown provenance. Inscribed lead weight, 114-117 A.D. *SEG* XXXIX 1427. Republished by P.Weiss in *op.cit.* (cf. our lemma no. 1008) 377-379 (ph.), who uses a copy which in the antiquities market went with the object. In (A) he reads and restores ἄ̣[ρισ]τ̣ος instead of Ἁ[δρια]νός (so *SEG* XXXIX, where the brackets were omitted); the portrait is that of Trajan and the weight probably dates from 114-117, when Trajan was in the East. In (C) he suggests reading Φ̣λαβίας Ὀ|λυμ̣π̣ι̣ά|[δος, λεί|τρα] Εἰ||ταλική: Flavia Olympias paid the costs of the manufacturing of weights. On the basis of the new reading the connection with the Cilician city of Flavias (so *SEG* XXXIX) disappears. The weight is likely to come from an area through which Trajan's armies marched on their way to the Parthian front.

1557. Unknown provenance. Inscribed lead weight, 3rd cent. A.D. Round lead weight with handle above, topped by an otherwise broken iron ring; on the front an inscription above two palm branches; on the verso a seated Zeus holding a Nike in his right hand and leaning on a spear with his left hand; weight 1850 gr.; now in the Prähistorische Staatssammlung München. Ed.pr. P.Weiss in *op.cit.* (cf. our lemma no. 1008) 379/380 (ph.).

verso: Λ𐅵, i.e. λ(ίτραι) ς′
front: Νε͜ίκη τ|ῶν Σεβα|στῶν

A hexalitron weight somewhat lighter than the Roman standard equivalent (ca. 1960 gr.) || the Νίκη-symbol points to a victory over Parthians or Sassanians, ed.pr., who adds that there is no specifically urban element in the iconography of this weight || on 380-384 interesting reflections on the background of this and other weights (cf. our lemmata nos. 1008, 1010 and 810 (with the examples mentioned in the second half of the app.cr.) and 1556): link with the passage of Roman military units through Asia Minor on their way to the Eastern front; for a similar link between the issuing of coins and such a passage cf. *SEG* XLIII 994.

1558. Unknown provenance. Inscribed monetary weight, 565 A.D. D.Feissel, *BE* (1995) no. 714, reports that in the sales-catalogue *Swiss Coins, Coins and Medals of the World, Coin Weights* (Zürich 26 Oct. 1994; Numismatica ars classica) under no. 773 (p. 60; ph.) a bronze monetary weight is presented of 72 nomismata (i.e. one pound; the object weighs 310 gr.). Around the bust of the prefect of Constantinople an inscription: Ἐπὶ Ζημάρχου τοῦ ἐνδοξ(οτάτου) ἐπάρχου Ῥώμης (καὶ) ἀπὸ ὑπά(των). Zemarchos is on record in *CIG* 8984; cf. also *PLRE* III 1416, Zemarchus 2.

1559. Unknown provenance. Inscribed glass. In *The Benzian Collection of Ancient and Islamic Glass. The property of Mr and Mrs Hans Benzian* (Sotheby's, London Thursday 7th July 1994) the following inscriptions on glass vessels (ph.) are mentioned.

A) Ἰ[άσ]ων ἔποιεν (sic) and μνησθῇ ὁ [ἀ]γοράσας (Roman greenish-blue glass barrel beaker; 54 no. 88 [the verb is always either ἐποίησεν or ἐποίει; since there is no photo of this part of the beaker we cannot know whether we have a printing error or an engraver's mistake; for Ἰάσων cf. *SEG* XLIII 1228])
B) Κατάχαιρε καὶ εὐφραίνου (Roman purple gold-decorated glass flask; 3rd/4th cent. A.D.; possibly from Syria; 72 no. 133 [cf. *SEG* XLII 1688/1689])
C) In Latin letters PIE (= πίε) (Roman 'gold-glass' fragment; representation of a naked putto chasing a hare; 4th cent. A.D.; 100 no. 171).

1560. Unknown provenance. Inscription on a glass beaker, 1st half of the 1st cent. A.D. Amber-colored mould-blown glass beaker decorated with animals, birds and four palm trees; inscription in a tabula ansata (recessed field). Sold at Sotheby's, London, 10th December 1931, lot 64; now offered for sale again: cf. *Sotheby's Sales Catalogue London, Antiquities,* Thursday 8th December 1994, 19 no. 31 (ph.): Ἐννίων | ἐποίησεν

For Ennion see *SEG* XLII 1768; cf. also XLIII 1766, with references [this piece not mentioned in D.B.Harden, *JRS* 25 (1935) 163-186].

1561. Unknown provenance. Inscribed gold ring, 3rd cent. A.D. Octogonal high-karat gold band (10.09 gr.); each of the eight facets incised with two letters; a friend of the collector E.P. Warren had purchased the ring in Cairo from a Cypriote, who said that it had come from Smyrna; now in the Museum of Fine Arts in Boston. Edd.pr. A.van den Hoek - D.Feissel - J.H.Herrmann, *Journal of the Museum of Fine Arts, Boston* 6 (1994) 41-62 (ph.; dr.).

Ἐπ' ἀγαθῷ τῇ φορούσῃ

Since ἐπ' ἀγαθῷ rings often are from Cyprus and since our specimen was bought from a Cypriote, edd.pr. consider a Cypriote origin for our ring || in a long Appendix (53-61), edd.pr. present a large number of objects with similar formulas referring 'to the wearer', classified in nine groups **a)** with ἐπ' ἀγαθῷ or ἐπ' ἀγαθοῖς; **b)** idem with τῇ φορούσῃ; **c)** εὐτύχ(ε)ι (or εὐτυχῶς) ὁ φορῶν; εὐτυχῶς πρόκοπτε (or ἀπόκοπτε) ὁ φορῶν; **d)** ὁ φορῶν; **e)** ὑγιαίνων/ὑγιαίνουσα φόρ(ε)ι; **f)** formulas beginning with ἡ χάρις or (ε)ἵλεως; **g)** formulas with Κύριε or Θεοτόκε βοήθ(ε)ι τῇ φορούσῃ/ τῷ φοροῦντι; **h)** magical amulets with protective inscriptions; **j)** formulas referring to courtship and love (in the formula οὐ φιλῶ σε, μὴ πλανῶ (cf. 51 and 60), edd.pr. interpret πλανῶ as a present imperative middle: 'don't fool yourself'). Cf. D.Feissel, *BE* (1995) no. 713 || on 43 edd.pr. present a ring with a carnelian intaglio, inscribed with the name of the owner Κέρδωνος; Kerdon is represented on the intaglio.

1562. Unknown provenance. Inscription on an amulet, 4th/5th cent. A.D. Rectangular lead amulet; on the obverse Daniel with raised hands between two lions; a cross above each hand; on the reverse an inscription in a rectangular frame; lines separated by horizontal strokes. Cf. *Sales Catalogue Sternberg* (cf. our lemma no. 1569) 115 no. 821 (ph.). We read the inscription from the photograph: φύλακισον ἀγιαθόν

1563-1566. Unknown provenance. Inscriptions on amulets against the Evil Eye, early Byzantine period. Four circular bronze amulets with suspension-holes; two are inedita (our lemmata nos. 1565/1566); now in the Cabinet des Médailles of the Bibliothèque Nationale in Paris. On the obverse all have representations of a rider piercing a recumbant (or falling) woman with a lance (Re)published by T.Matantseva, *JbAC* 37 (1994) 110-121 (ph.; translations) [**A** = obverse; **B** = reverse]. M. adduces similar amulets intended to avert the Evil Eye and discusses various views concerning their main iconographical elements: the pierced woman may represent Envy (possibly Βασκανία) or, less preferably, the Byzantine female arch-demon Gello; the rider may be Solomon or St. Sisinnios, but M. points out that there is no unequivocal identification, since labels are interchangeable. The inscriptions reveal that all figures and objects represent magical powers.

1563: 110 no. 1. **Amulet.** G.Millet, *BCH* 17 (1893) 638.

A † Φεῦγε, ⟨με⟩μισιμένι, Ἀραὰφ ὁ ἄνγελός σε διόκι {κι} κὲ Σολομῶν ἀπὸ τοῦ φοροῦντ[ος]
B 1 Σφραγὶς τοῦ ζῶντος θ(εο)ῦ, φύλαξον τὸν φοροῦντα, ἅγιος, ἅγιος, ἅγιος κ(ύριο)ς
B 2 Σαβαώθ | πλίρις οὐρανὸς | κ(αὶ) ἡ γῖ || τῖς δόξις

A. ΦΕΥΓΕΜΙΣΙΜΕΝΙ, amulet || **B.** 1-2. cf. *Isaiah* 6.3, ed.pr.

1564: 111 no. 2. **Amulet.** G.Schlumberger, *REG* 5 (1895) 73-75.

A † Φεῦγε, μεμισιμένι, Σολομόν σε διόκι Σισίννιος Σισιννάριος
B 1 Σφραγὶς Σολομῶνος, ἀποδίοξον πᾶν κακὸν ἀπὸ τοῦ φοροῦντο[ς]
B 2 Φθόνος

1565: 111 no. 3. **Amulet.** Inscriptions A 1 and B in a circle along the rim from left to right; **A**: rider piercing a recumbant woman; angel with nimbus; between their heads a chi-rho monogram; inscription (2) at left and right of the rider; above the woman three signs imitating letters; **B**: busts of the Sun and the Moon; in between a bulbous object surmounted by a small cross in a circle; below a lion with open mouth above a snake and a lying woman; at right of the lion a sign resembling an S.

A 1 Μιχαήλ, Γαβρι⟨ή⟩λ, Οὐριήλ, Ῥαφαήλ, βο⟨ήθει⟩ τοῦ φοροῦ⟨ν⟩τι
A 2 ΠΙΠΙ
B Σφραγὶς Σολομῶνος, φύλαξον τοῦ φοροῦ⟨ν⟩τ[ο]ς

A 1. ΓΑΒΡΙΛ; ΦΟΡϫΤΙ, amulet; in fine ϛ, interpreted by M. as an abbreviation sign indicating (καὶ), which, however, seems out of place ‖ **A 2.** ΠΙΠΙ: deformed copy of a Hebrew tetragram representing the unspeakable name of Iaweh (Π imitates Hebrew *het*), M. ‖ **B.** τ(οῦ) φοροῦν(τος), M. [however, the photo shows ΤϫΦΟΡϫΤ (hole) C, Tybout; φοροῦτος / φοροῦτι may be a phonetic rendering, Pleket].

1566: 111/112 no. 4. **Amulet.** Collection W.Fröhner; bought in Smyrna in 1908. Inscriptions A 1 and B 1 in a circle along the rim from left to right; **A**: at left a figure with rays around its head; inscription (2) between its elevated arms; at right an angel with nimbus holding a cross in his right and a short lance in his left hand; with the latter he pierces a falling woman; below an asterisk and two signs resembling a N and a Λ; **B**: as in the preceding lemma; inscription B 2 is engraved above the back of the lion.

A 1 Φεῦγε, μεμισιμένι, διώκι [σε ὁ] ἄγγ[ε]λ[ο]ς Ἀραάφ
A 2 ΙΑΛΟΥΣ
B 1 Σφραγὶς Σολομοῦνος, βοήθι τοῦ φορο⟨ῦ⟩ντι
B 2 Ιαω

A 2. ΙΑΛΟΥΣ: unattested so far; probably a variant of Ιαω, M. ‖ **B 1.** ΦΟΡΟΝΤΙ, amulet.

1567. Unknown provenance. Inscription on an amulet. Lead amulet covered with bronze; representation of Solomon on horseback fighting against Evil plus the letter Θ, and an open eye attacked by various animals, with the inscription [Κύ]ριε ! βοήθι; now in the Collection C.Aimilianides in Nicosia. Ed.pr. D.Michaelides in *Tranquillitas. Mélanges en l'honneur de Tran tam Tinh* (Québec 1994) 403-412. Cf. M.Sève, *BE* (1995) no. 116.

1568. Unknown provenance. Gems. Cf. S.Finogenova, *Index thesauri gemmarum antiquarum in Museo Publico artium liberalium Pushkiniano servatum* (Moscow 1993) [1994]. J.G.Vinogradov (per ep.) kindly drew our attention to the following Greek texts: nos. 77 (χαρά), 79 (Τιβερῖνος Ἰούλι(ο)ς Μάγνος; representation of an eagle holding a wreath in his claws; two lictorial fasces; the gem may have belonged either to a Roman dignitary or to one of the Bosporan kings), 109 (gnostic amulet said to come from Afghanistan; representation of an Eros with bow and the inscription Ἀκτιωφι; on the reverse the following text: οὗτος ὁ {λ} λόγος Αβαι/χωρμυιδφιμ, ! ὣς (= ὃς) ὄντον (εἴ)δον (= ὄντων εἴδων) ! ἔθεκεν τὸν {ο} ἔνιλα με, ἀντιβαλῇ μοι εἰς ἕκαστον ⟨γ⟩/ράμμα ὃ ἀντι/βάλ⟨λ⟩ω αὐτῷ).

1569. Unknown provenance. Inscriptions on gems, 1st - 3rd cent. A.D. The Sales Catalogue *Antike Münzen (Griechen - Römer - Byzantiner), Renaissancemedaillen, Geschnittene Steine und Schmuck der Antike, Antike Kleinkunst, Frank Sternberg AG*, Zürich, Auktion XXVII, 7/8 November 1994, contains the following gems with inscription (ph. of all pieces; we refrain from elaborate descriptions): **1)** 99 no. 715: Εἷς Ζεὺς Σάραπις (lapis lazuli; 2nd cent. A.D.; obverse: standing Sarapis; reverse: inscription); **2)** 100 no. 716: Αθερλεβουν (lapislazuli; 2nd cent. A.D.; obverse: bust of Sarapis; reverse: inscription; the catalogue gives ΑΘΕΡΙ in L. 1, but the iota is not visible on the photo); **3)** 100 no. 723: ἔρμα ('support'; carneol; ca. 200 A.D.; obverse: standing Sol; inscription at left); **4)** 103 no. 747: Χαιρήμω⟨ν⟩ (XAIPHIMΩH, catalogue [the photo is not clear]; carneol-achate; obverse: standing Fortuna; inscription at left and at right); **5)** 110 no. 793: Αβραξας (= Abrasax; heliotrope; 2nd/3rd cent. A.D.; obverse: serpent god (Abrasax); reverse: inscription); **6)** 110 no. 794: Χνοῦβις (green rock-crystal ('Praser'); 2nd/3rd cent. A.D.; obverse: serpent-god (Chnoubis); reverse: Choubis-sign with inscription around it); **7)** 110 no. 795: σφραγὶς | Θεοῦ (haematite; 4th/5th cent. A.D.; obverse: rider piercing a supine naked woman; reverse: inscription); **8)** 110 no. 796: HEMI|XIOY ([??]; XIOV|HEWI, catalogue; the photo shows HEMI|XIOV (carneol; undated; obverse: mummy, with an inscription around it [illegible on the photo]; reverse: inscription).

1570. Unknown provenance (western Asia Minor?). Inscription concerning the property of the monastery of Mary at Geleos, 6th cent. A.D. Rectangular bronze plaque, almost totally covered by a dark green patina. On the four corners round extensions with a hole for fixing the plaque. The inscription is engraved in a tabula. Now in a private collection. Ed.pr. D.Feissel, *BCH* 118 (1994) 284-288 (ph.), with translation. F. compares the *tituli* concerning animals belonging to the Imperial Arsenal (see *SEG* XLII 1756) and points to the differences. The plaque may have been fixed near the door of a stable and may have been intended to prevent theft. It is possible that it was thought to protect the animals as a talisman. The monastery of Holy Mary was situated in the χωρίον Geleos or Geleon, cf. the toponyms Goloid(a) in Lydia, Goloi(a) in Phrygia, Goloe and Go(e)leous in Galatia, Galae in Helenopontos. The monastery may have been situated in one of these provinces.

῞Αλογα διαφέροντ-
α μωνῆς τῆς ἁγία-
ς καὶ ἐνδόξου Μ-
αρίας χωρίου Γελ-
εου Σισιννίου ἐνκλ(είστου)

1. ῞Αλογα, presumably horses, as usual in Byzantine Greek, but other animals are not excluded, depending on the location of the monastery, ed.pr.; cf. our lemma no. 1571 ‖ 3. M̊, surmounted by a point: the text model may have had a cross above the *nomen sacrum*, ed.pr. ‖ 5. Σισίννιος: Iranian name, ed.pr.; ἔγκλειστος: 'hermit', ed.pr., who suggests that Sisinnios may have been the founder of the monastery.

1571. Unknown provenance. Invocation by Nesios, 6th cent. A.D. or later. *SEG* VII 76. D.Feissel, *BCH* 118 (1994) 286, reads the text as follows: Κύριε, βοήθι Νισίου

διακ⟨όν⟩ου κὲ τῦς ἀλόγυς αὐτοῦ (*SEG* commented: Νισίου = Νικίου; τῦς ἀλόγυς = τῆς ἀλόχου). He argues that ἄλογον means 'animal', see our lemma no. 1570. Another epigraphical record of this word from Asia Minor: *Coll. Froehner* p. 61. The literary and papyrological records of ἄλογον do not date before the 6th cent. A.D. F. also comments on the proper name Νήσιος, characteristic of Isauria and Lykaonia; he argues that the stone (now in London but held to come from Antarados in Syria) or at least the deacon Nesios must come from that region.

1572. Unknown provenance (Cyprus ?). Inscription on a Byzantine bronze lamp, 6th cent. A.D. Bronze lamp with a cross and a dove at the handle; inscription on the cross, running vertically; said to come from Cyprus; now in the Badisches Landesmuseum in Karlsruhe. Ed.pr. M.Maass, *Jahrbuch der staatlichen Kunstsammlungen in Baden-Württemberg* 31 (1994) 199: ΜΥΗΙΘ

Probably abbreviations, but the meaning of the inscription remains obscure, ed.pr.

1573. Unknown provenance. Inscribed metal objects, Byzantine period. D.Buckton (ed.), *Byzantium. Treasures of Byzantine art and culture* (London 1994), presents several inscribed objects, often unpublished, now in British public and private Collections. Non vidimus. D.Feissel, *BE* (1996) no. 587, mentions an inscribed bronze cross (no. 114; illegible photo), with a translated text, not a transcription (invocation of the Virgin Mary for the donor Konōn; a thief is threatened with Judas' fate); no. 116: a Syrian lamp with cruciform monogram, to be read as Anastasios or Ioustinianos (550-560 A.D.).

1574. Unknown provenance. Inscribed silver objects. M.M.Mango - A.Bennett, *The Sevso Treasure* I (JRA Suppl. vol. XII; Ann Arbor 1994; ph.; dr.), publish the following objects inscribed with Greek letters. The objects were acquired on the antiquities market in London in 1990. Cf. *L'Année Épigraphique* (1994) [1997] nos. 1919-1928.

a) 113/114 no. K; on a silver plate, inscription punched: [Λί(τραι)] κς′, οὐ(γγίαι) ζ′, γρ(άμματα) ιε′ (8721.7 gr.; the actual weight is 8606 gr.);

b) 189-191 nos. E, F and N; on a silver plate, with geometrical ornaments; five graffiti, three of which in Greek letters: Συρικανοῦ (no. D, in Latin, runs: Suriani !), ΥΓΕ (or VPE [if Greek, perhaps ὑγ(ι)ε(ία) ?]) and Π (perhaps 80 *solidi*);

c) 336/337 no. L; graffito on a silver situla: Λ(ίτραι) κβ′, γρά(μματα) ιδ′;

d) 381/382 no. M; graffito on a silver ewer: Οὐ(γγίαι) ζ′.

See also Chapter 3 (37-54): '*The inscriptions, weights and dimensions*', in which many parallels are adduced.

1575-1580. Unknown provenance (Eastern Mediterranean). Byzantine inscriptions on liturgical silver objects, 6th/7th cent. A.D. Inscriptions on various liturgical

silver objects said to come from three hoards in the Eastern Mediterranean (our lemmata nos. 1575-1578 are reported to belong to one hoard, together with two anepigraphic objects); now in the Badisches Landesmuseum in Karlsruhe;. Ed.pr. M.Maass, *Jahrbuch der staatlichen Kunstsammlungen in Baden-Württemberg* 31 (1994) 194/195 and 199; cf. also D.Feissel, *BE* (1995) no. 710.

1575: 194 (ph.). **Syria ? Dedication to St. Constantine.** Censer with chain for suspension; four medallions with busts of Christ, a male and a female saint (probably St. Constantine and Mary) and an angel; inscription along the rim.

† Μεγαλοῦς ὑπὲρ ἀναπαύσ(εως) Καρίλου προσένεγκ(εν) τῷ ἁγίῳ Κωσταντίνῳ

The female name Megalous is already known from Syria (*IGLS* 2488), which fits in with the provenance of the best iconographical and stylistical parallels (medallions) from that same area, ed.pr. [F. refers to *BE* 1994 no. 631: an inscription from Emesa recording Γριγορίαν θυγατέραν Μεγαλλοῦς. F. (and ed.pr. A.Bounni, *Archeologia (Paris)* 37, 1970, 43) interpret Μεγαλλοῦς as metronymic: genitive of Μεγαλλώ. The text is inadvertently presented as unpublished in *SEG* XLIII 1020 in fine, where, moreover, Μεγάλλους was taken to be a patronymic: genitive of Μεγάλλης, Tybout] || 'un saint Constantin (qui ne peut à cette époque être l'empereur)', F.

1576: 194/195 (ph.). **Commemoration of Phramarich.** Calyx; inscription along the rim: † Ὑπὲρ μνήμης καὶ ἀναπαύσεως Φραμαριχ

Φραμαριχ: Germanic name attested only in the high middle ages so far, ed.pr; indeclinable rather than abbreviated (so ed.pr.) name, F.

1577: 195 (ph.). **Monogram and warning.** Spoon with a monogram to be read as Φραμαριχ (cf. the preceding lemma) on the disc connecting the cavity and the handle; inscription on the upper side of the handle: Φύσα μὲ (= μὴ) κάῃς

'blase, damit du dich nicht verbrennst [?]', ed.pr., who argues that κάῃς is an orthographic variant of καίῃς; the latter is rejected by F., who points out that κάῃς is the regular form of the passive aorist; the function of the spoon may be symposiastic rather than liturgical, ed.pr. [for similar inscribed spoons see *SEG* XLII 1096 and 1839].

1578: 196 (ph.). **Monogram.** Cross with a monogram in the center to be read as Λο(υ)κᾶς.

Possibly the evangelist, on the assumption that the object pended from the arms of a large cross together with three similar small crosses as 'Zwischenglied zu einer Lampenaufhängung', ed.pr., who adduces parallels.

1579: 196. **Indication of ownership.** Disc with a large cross in the centre and an inscription between two guide-lines running in a circle along the rim.

† Τῆς ἁγίας ἐκλησίας χωρίου Πηγαμωρίων

Τῆς: not read by ed.pr. but clearly visible on the photo ‖ the village of the Pegamorioi (or of Pegamoria ? [F.]) is unknown so far, ed.pr., F.

1580: 199. **Indication of the commissioners.** Calyx with chased inscription along the rim.

† Ὁ κλῆρος τῆς ἐν Λιγανοῖς ἁγιοτ(άτης) ἐκκλ(ησίας) ἐπὶ Τρύφωνος τοῦ ὁσίου ἐπισκό(που) ἐποίησε

Abbreviation sign: ʃ ‖ Ligana (or Liganoi) is unknown so far; a bishop called Tryphon is attested for Kolbasa in Pamphylia (F. Hild apud ed.pr.), but an identification would presuppose that the episcopal seat was transferred during his term of office from Kolbasa to Lagina in Caria (and a metathesis of the vowels of Lagina at that), ed.pr.; neither the place nor the bishop can be identified, but their names may point to Asia Minor, F.

1581. Unknown provenance. Two inscribed crosses, 6th/7th cent. A.D. J.A.Cotsonis, *Byzantine figural processional crosses* (Washington 1994), publishes the two following crosses (ph.), probably from the Near East:
(**a**) 90-95 no. 9; now in Dumbarton Oaks: ὑπὲρ συνχῶρε̄́σεω̄ς παραπτομάτω̄ν Λεωντίας
(**b**) 96-99 no. 10; now in the Royal Ontario Museum: ἁγία ἐκλε̄σία, πρόσδεξε Ἰουλιανόν
Non vidimus. Cf. D.Feissel, *BE* (1995) no. 709.

1582. Unknown provenance. Votive inscription on a lamp, 6th/7th cent. A.D. M.Mundell Mango in *Thumiama stē mnēmē tēs Laskarinas Bouras* (Athens 1994) 225 (ph.), publishes an inscription 'en pointillé' on a lamp ('lampe à suspension') now in the Museum of Istanbul. Non vidimus; cf. D.Feissel, *BE* (1996) no. 588: Ὑπερὲ (sic) εὐχῆς Κυριακοῦ δηακόνου κ(αὶ) τῆς συβίο αὐτοῦ Ἀντιγούνης.

1583. Unknown provenance. Byzantine seals, ca. 4th-7th cent. A.D. M.Grünbart, *Tyche* 9 (1994) 47 (ph.; cf. our lemma no. 1767 in fine), (re)publishes three seals in the shape of a crescent: **1**) bronze seal now in the Dorotheum in Vienna and said to come from Turkey: ζωή; **2**) E.D.Maguire, H.P.Maguire, M.J.Duncan-Flowers, *Art and holy powers in the early Christian house* (Urbana/Chicago 1989) 14 no. 13: καρποί (the small circle before K may represent a theta, G.); **3**) S.D.Campbell, *The Malcove collection. A catalogue of the objects in the Lilian Malcove collection of the University of Toronto* (Toronto 1985) no. 78: ὑγία.

On 47 note 40 G. mentions an apparently unpublished circular seal now in the Ashmolean Museum at Oxford with the letters Z, K(?), ∨, H (or M), A, Λ (or Γ): G. thought of ζωή, ὑγήα (with K read as an 'um 90^0 gedrehtes Omega'); contra D.Feissel per ep.; W.Fink, per ep., suggested reading ζήσῃ, καλή.

1584-1676. Unknown provenance. Byzantine lead seals, 5th-7th cent. A.D. Byzantine lead seals from Cilicia and North Syria now in the Musea at Antiochia and Tarsos [those in Tarsos are indicated by *]. (Re)published after (re-)examination of the objects by J.-C. Cheynet, *T&MByz* 12 (1994) 391-478 nos. 1-164 (ph.; dr. of monograms). We do not give the texts of the seals dating to the 10th - 12 cent. A.D. (nos. 2/3, 17-27, 36-61, 63-68, 73-77, 84/85, 108, 125-130 and 158-163), of the Latin seals (nos. 1, 8) and of the seals already published: nos. 5, 88, 104 and 141 = G.Zacos - A.Veglery, *Byzantine Lead Seals* I (Basle 1972) nos. 864, 1359, 1531 and J.-C. Cheynet, C.Morrisson, W.Seibt, *Sceaux byzantins de la collection Henri Seyrig. Catalogue raisonné* (Paris 1992) no. 359 (= P.Speck, *Byzantinische Bleisiegel in Berlin (West)*, Ποικίλα βυζαντινά 5, Berlin 1986, no. 11). Provenances are unknown except where stated otherwise; C. argues that the seals have generally been found in the territories of Antiochia and Tarsos or in nearby territories, viz. the areas which between 969 and 1084 A.D. and in the 12th cent. A.D. belonged to the duchy of Antiochia and were provinces of the Byzantine empire until 637/638 A.D. Descriptions of the imagery are restricted to basic data.

Aulic titles

1584: 395/396 no. 4*. ----, **5th-7th cent. A.D.** Obverse: bust with nimbus (the Virgin) ?; reverse: [--I-] ἀπὸ I ἐπάρ|χων

1585: 396 no. 6. **Philaretos, 5th/6th cent. A.D.** Obverse: winged person holding a long scepter (St. Michael ?) ; reverse: monogram including A, Δ, E, K, N, P, T, ∨, Φ, perhaps also Λ, O, C; either Φιλαρέτου κανδιδάτου or Φιλαρέτου διακόνου

1586: 396/397 no. 7. **Sergios, 6th cent. A.D.** Obverse: Σε|ργίου; reverse: monogram including A, perhaps Λ, O, Π, ∨; either ὑπάτου or Παύλου

1587: 397 no. 9. **John, 6th cent. A.D.** Obverse: monogram: Ἰωάννου; reverse: monogram including Λ, O, P, C, T, ∨: ἰλλουστρίου

1588: 397/398 no. 10. **Bassos, 5th/6th cent. A.D.** Obverse: monogram including A, B, O C, ∨: Βάσσου; reverse: monogram including K, O, Π, T, ∨, Φ; either πατρικίου or ὑπατικοῦ

1589: 3948 no. 11. **Domentianos ?, 6th/7th cent. A.D.** Obverse: monogram including A, [Δ ?], E, M, ϑ, T: Δομεντιανοῦ; reverse: monogram including A, K, ϑ, Π, P, T; probably πατρικίου

Perhaps the dux and augustalis Arcadiae on record for 641 A.D. (*PLRE* III pp. 408/409), C.

1590: 398/399 no. 12*. **Aigeai (Mersin). John, 7th cent. A.D.** Obverse: [Θεο]|τό-κ[ε] | βοήθι; reverse: Ἰω[ά]|ννῃ [πα]|τρικ[ί]ῳ

1591: 399 no. 13. **Marinos, 5th/6th cent. A.D.** Obverse: bust (Marinos ?); below: Μαρίν|[ο]υ; reverse: πα[τρ]ικ|ίου

1592: 399/400 no. 14. **Martyrios ?, 6th cent. A.D.** Obverse: monogram including A, Λ, O, P, T ∨, X; either χαρτουλαρίου or, preferably, Μαρτυρίου (M and A instead of X and A; cf. our lemma no. 1595); reverse: monogram including A, K, O, Π, P, T ∨; probably πατρικίου

1593: 400 no. 15. **----, 6th cent. A.D.** Obverse: monogram including A, Δ, P, T, ϑ; reverse: monogram including A, K, O, P, T, ∨; probably πατρικίου

1594: 400 no . 16. **----, 6th/early 7th cent. A.D.** Obverse: monogram including Δ, Z, N, O ∨: ?; perhaps Ἰζδίνου; reverse: monogram including A, K, O, Π, P, T, ∨; probably πατρικίου

Officials of the central administration

1595: 407/408 no. 28*. **Anatolios, 6th cent. A.D.** Obverse: monogram including A, N, Λ, perhaps ϑ, T; probably Ἀνατολίου; reverse: monogram including A, Λ, O, perhaps P, T, ∨; either χαρτουλαρίου or Μαρτυρίου (cf. our lemma no. 1592)

1596: 408 no. 29. **Pelagios ?, 6th/7th cent. A.D.** Obverse: monogram including A, perhaps Γ, E, Λ, ϑ, probably Π or T; perhaps Πελαγίου; reverse: monogram including A, Λ, ϑ, Π, T, X; probably χαρτουλαρίου

1597: 408 no. 30. **Theodoros, 6th/7th cent. A.D.** Obverse: bust of the Virgin with the Child; reverse: monogram including A, Δ, E, Θ, M, ϑ, P, ω; probably Θεοδώρου μαγίστρου

1598: 408/409 no. 31. **Sozomenes, 6th cent. A.D.** Obverse: Σωζο|μένου; reverse: νου|με|ραρίου

1599: 409 no. 32*. **Antiochia (area of). Dionysios, 550-650 A.D.** Obverse: Διο|νυ|σίου; reverse: παλα|τίνου

1600: 409/410 no. 33. **Theodotos or Timotheos, 6th cent. A.D.** Obverse: monogram including [Δ] or [M], E, Θ, ϑ, T: either Θεοδότου or Τιμοθέου; reverse: monogram including A, E, O, Π, P, ∨, X; probably ἐπάρχου

For an eparch called Theodotos cf. Z.-V. 3001; our seal could belong to the same man, identified by Z.-V. with an homonymous eparch surnamed Kolokynthios (reign of Justinian), C.

1601: 410 no. 34. **Ephraim, 6th cent. A.D.** Obverse: monogram including A, E, M, ∨, Φ; probably Ἐφραιμίου; reverse: monogram probably including A, E, O, Π, P, ∨, X; possibly ἐπάρχου

1602: 410 no. 35. **John, 6th/7th cent. A.D.** Obverse: eagle; monogram between its wings: probably Ἰωάννου; reverse: † [τα]|βουλα|ρίου

The Church and its officials

1603: 429/430 no. 62*. **Mopsuestia. Church, 6th/7th cent. A.D.** Obverse: † | † Ἁγ(ίας) | ἐκκ(λησίας); reverse: Θεου|πόλε(ως)

1604: 433/434 no. 69*. **Plato, 6/7th cent. A.D.** Obverse: bust of St. Paul; inscription at left and right: [Ὁ ἅ]γιος Παῦλ(ος); reverse: Π[λά]|τω[νος] | μητρ[οπ]|ολίτου

Two other seals of this metropolites of Tarsos are known: Z.-V. 1307; Laurent, *Corpus* V 1 944, C.

1605: 434 no. 70*. **Timotheos ?, 6th/7th cent. A.D.** Obverse: monogram including E, Θ, M, O, [T, ∨ ?]; possibly Τιμοθέου; reverse: monogram including H, Λ, M, ϑ, Π, T; probably μητροπολίτου

1606: 434 no. 71. **Euprepios, 6th cent. A.D.** Obverse: monogram including E, ϑ, Π, P; probably Εὐπρεπίου; reverse: monogram including E, K, ϑ, Π: ἐπισκόπου

1607: 435 no. 72. **Theodoros, 7th cent. A.D.** Obverse: bust of the Virgin with the Child between two crosses; reverse: monogram including Δ, E, Θ, ϑ, P, ω, and inscription ΔΙ|ΑΚ|ΠΡ|ω: Θεοδώρου διακόνου, πρώτου

Names

1608: 439 no. 78. **Addaios, 6th cent. A.D.** Obverse: bust of the Virgin; reverse: monogram including A, E, Δ, T, ϑ; probably Ἀδδέου

Possibly to be identified with the Syrian Addaios charged in 540 with levying the custom-dues in Constantinople, praef. praet. of the Orient in 551 and prefect of Constantinople in 565 A.D. (*PLRE* III p. 14/15), C.

1609: 439 no. 79. **Adrian, 6th/7th cent. A.D.** Obverse: Virgin with Child (?) between two crosses; reverse: monogram including A, Δ, N, ϑ, T; probably Ἀδριανοῦ

1610: 439 no. 80. **Alexander, 6th cent. A.D.** Obverse: head with nimbus (?); cross at left; reverse: monogram including A, Δ, E, Λ, N, Ξ, O, ∨; probably Ἀλεξάνδρου

1611: 440 no. 81*. **Anastasios, 6th/7th cent. A.D.** Obverse: bearded saint; reverse: monogram including A, N, ϑ, C, T; either Ἀναστασίου or (less frequent name) Ἰουστινιανοῦ

1612: 440 no. 82*. **Anastasios ?, 6th/7th cent. A.D.** Obverse: bust of the Virgin (?) between two crosses; reverse: monogram including A, N, ϑ, C, T; either Ἀναστασίου or Ἰουστινιανοῦ

1613: 440 no. 83*. **Anysios ?, 6th cent. A.D.** Obverse: Virgin with Child; cross at left; reverse: monogram including A, N, ϑ, C; either Ἀνυσίου or (if one adds T, taken from the cross of the branches) Ἀναστασίου

1614: 441/442 no. 86*. **Constantine, 5th/6th cent. A.D.** Obverse: bust; reverse: monogram including A, K, N, O, C, T, ∨, Ω: Κωνσταντίνου

1615: 442 no. 87. **Antiochia. Constantine, 6th cent. A.D.** Obverse: bust of the Virgin with a medallion of the Child; reverse: monogram including A, K, N, ϑ, C, T, Ω: Κωνσταντίνου

1616: 442/443 no. 89. **Dom(e)nikos / Philippikos ?, 6th cent. A.D.** Obverse: monogram including Δ, H, K, M, N, ϑ; either Δομνήκου or Δομηνίκου; reverse: monogram including K, ϑ, Π, Φ, [.]; perhaps Φιλιππικοῦ

1617: 443 no. 90. **Ephraim, 6th cent. A.D.** Obverse: two crosses in the upper cantons of a monogram including A, E, M, P, ϑ, Φ; probably Ἐφραιμίου; reverse: monogram including Γ, Θ, N, E, K, ϑ

1618: 443 no. 91* (three seals of the same type). **Epinikios, 5th/6th cent. A.D.** Obverse: star at left; monogram including E, K, N, O, Π, ∨; either Ἐπινίκου or Ἐπινικίου

1619: 443/444 no. 92* (two seals of the same type; one *). **Stephanos, 6th cent. A.D.** Obverse: bust between two crosses; reverse: monogram including A, E, N, O, T, ∨, Φ: Στεφάνου

1620: 444 no. 93* (two seals of the same type; one found in) **Tarsos (area of). Eunapios, 5th/6th cent. A.D.** Obverse: cross at left; monogram including A, E, N, O, Π, ∨; probably Εὐναπίου. On the seal from Tarsos 'empreinte de textile au revers'.

1621: 444 no. 94*. **Eunapios / Pelagios ?, 5th/6th cent. A.D.** Obverse: monogram including A, E, N, Π, O, ∨; probably Εὐναπίου; reverse: monogram including A, E, O, Π, ∨; perhaps Πελαγίου (D.Feissel apud C.) rather than 'Απελάτου (Cheynet - Morrison - Seibt, *op. cit.* no. 359 = C. 460 no. 141)

1622: 445 no. 95. **Eusebios, 6th cent. A.D.** Obverse: bust of the Virgin with a medallion of the Child; reverse: monogram including B, C, E, ϑ; probably Εὐσεβίου

1623: 445 no. 96*. **Eirenaios, 6th cent. A.D.** Obverse: bust of a bearded saint between two crosses; reverse: Εἰρηναίου

Perhaps the homonymous comes Orientis of 507 A.D. or the dux Palestinensis of 530: *PLRE* II pp. 625/626, C.

1624: 445 no. 97*. **Tarsos (area of). John, 6th cent. A.D.** Obverse: bust of the Virgin with a medallion of the Child; reverse: Iohlαννολυ (L. 1 in Latin letters)

1625: 446 no. 98*. **John, 6th cent. A.D.** Obverse: monogram including A, I, N, O, ∨, Ω: 'Ιωάννου; reverse: φῶς and ζωή (in the form of a cross with shared ω)

1626: 446 no. 99. **John, 6th/7th cent. A.D.** Obverse: bust of the Virgin with the Child; reverse: monogram including A, N, ϑ, Ω: 'Ιωάννου

1627: 446 no. 100*. **Tarsos (area of). John, 7th cent. A.D.** Obverse: monogram reading Θεοτόκε βοήθει; reverse: monogram including A, I, N, N, O, ∨, Ω: 'Ιωάννου

1628: 446 no. 101*. **Seleukeia Pieria. John, 6th cent. A.D.** Obverse: Virgin or saint between two crosses; reverse: monogram including A, N, ϑ, Ω: 'Ιωάννου

1629: 447 no. 102*. **John, 6th/7th cent. A.D.** Obverse: monogram including A, N, ϑ, Ω: 'Ιωάννου; reverse: monogram including A, Z, Π, T, ϑ

1630: 447 no. 103. **John ?, 5th/6th cent. A.D.** Obverse: monogram including A, I, N, O, ∨, X, ω; perhaps Ἰωχάννου

This orthographical variant is attested in full form in Z.-V. no. 854, C.

1631: 447/448 no. 105. **Marc, 6th cent. A.D.** Obverse: Μάρικου; reverse: Μάρκου (in the form of a cross with ϐ and K under and above A)

1632: 448 no. 106. **Mary / Agallianos ?, 6th/7th cent. A.D.** Obverse: monogram including A, M, P, C; probably Μαρίας; reverse: monogram including A, Γ, N, ϐ; probably Ἀγαλλιανοῦ

Obverse: female names on seals are rare; cf. Z.-V. no. 2899 for another Mary and for a Theodora our lemma no. 1641, C.; reverse: or Γαϊανοῦ, D.Feissel apud C.

1633: 448 no. 107*. **Marinos, 6th/7th cent. A.D.** Obverse: monogram reading Θεοτόκε βοήθει; reverse: † Μαιρ[ίν]ου

1634: 449 no. 109*. **Antiochia (area of). Nonnos / Photinos ?, 5th/6th cent. A.D.** Obverse: monogram including N, O, ∨; probably Νόννου; reverse: monogram including N, O, T, ∨, Φ, ω; perhaps Φωτινοῦ

1635: 449 no. 110. **Paul, 5th/6th cent. A.D.** Obverse: bust of the Virigin or a saint between two crosses; reverse: monogram including A, Λ, O, Π, ∨; probably Παύλου, or perhaps Παύλου ὑπάτου

1636: 450 no. 111. **Photios / Theodosios ?, 6th cent. A.D.** Obverse: monogram including O, T, Φ, ∨, ω; probably Φωτίου; reverse: monogram including Δ, Θ, O C, ∨; perhaps Θεοδοσίου

1637: 450 no. 112. **Peter, 5th/6th cent. A.D.** Obverse and reverse: same monogram probably including E, O, Π, P, T, ∨ (cross at the base of Π): Πέτρου

Perhaps father and son rather than one person, C.

1638: 450 no. 113. **Peter, 6th cent. A.D.** Obverse: Virgin with the Child between two crosses; reverse: monogram including E, O, Π, P, T ∨: Πέτρου

1639: 450/451 no. 114*. **Sergios, 6th/7th cent. A.D.** Obverse: griffin with a bust between its wings; reverse: monogram including C, E, ϐ; probably Σεργίου (on the assumption that Γ is formed by the crossing of the hastae)

1640: 451 no. 115. **Sergios / Bizinolios, 7th cent. A.D.** Obverse: Σερ̣γίου; reverse: Βιζι̣νολίου (unattested so far)

1641: 451 no. 116. **Theodora / George, 6th cent. A.D.** Obverse: monogram including A, Δ, E, Θ, O, P, C, Ω; probably Θεοδώρας; reverse: monogram including Γ, E, ϑ, P, Ω: Γεωργίου

1642: 451/452 no. 117. **Theodoros, 6th cent. A.D.** Obverse: bust of a saint (Paul ?) between two crosses; reverse: monogram including Δ, E, Θ, ϑ, P, Ω: Θεοδώρου

1643: 452 no. 118. **Theodoros / Damianos ?, 6th/7th cent. A.D.** Obverse: monogram including Δ, Θ (?), P, ϑ, Ω; probably Θεοδώρου; reverse: monogram including A, perhaps Δ, M, perhaps N, ϑ; perhaps Δαμιανοῦ, Δομνίνου or Μούνδου (cf. our lemma no. 1655)

1644: 452 no. 119. **Theodotos, 600-650 A.D.** Obverse: spreaded wing; reverse: monogram including Δ, E, Θ, ϑ, T: Θεοδότου

1645: 452 no. 120. **Theodoulos / Abra(a)mios, 5th/6th cent. A.D.** Monogram including Δ, E, Θ, Λ, O, ∨; probably Θεοδούλου; reverse: monogram including A, B, I, M, O, P, ∨; probably Ἀβραμίου or Ἀβρααμίου

1646: 453 no. 121. **Theognios / Theodoros, 6th cent. A.D.** Monogram including E (which can include Γ), Θ, N, O, ∨; probably Θεογνίου; reverse: Θεοlδώρου

1647: 453 no. 122*. **Thomas / Eusebios ?, 6th cent. A.D.** Obverse: monogram including A, Θ, M, Ω: Θωμᾶ; reverse: monogram including B, E, C, ϑ; perhaps Εὐσεβίου

1648: 453 no. 123*. **Thomas, 6th/7th cent. A.D.** Obverse: St. Thomas standing; inscription at left and right: [Ἅγιε Θωμᾶ, β]οήθι; reverse: monogram including A, M, Θ, Ω: Θωμᾶ

1649: 454 no. 124*. **Antiochia (area of). Valerianos, 5th/6th cent. A.D.** Obverse: monogram including E, Θ, K, O, T; possibly Θεοτόκε (βοήθει); reverse: monogram including A, B, E, N, O, ∨; probably Βαλεριανοῦ

Varia incerta

1650: 457 no. 131*. **Ananias / Areobindos ?, 5th/6th cent. A.D.** Obverse: monogram including A, I, N, O, ∨; probably Ἀνανίου; reverse: monogram including A, B, Δ (?), E, N, Π, P, probably [O], [∨]; perhaps Ἀρεοβίνδου ὑπάτου

Reverse: an Areobindos was consul in 506 A.D. (*PLRE* II pp. 143/144), but the reading is uncertain, C.

1651: 457 no. 132*. **Arkadios, 6th cent. A.D.** Obverse: bust; reverse: monogram including A (or Δ ?), K, ϑ, P; perhaps Ἀρκαδίου or Κάρου

1652: 458 no. 133. **Klaudios ?, 6th/7th cent. A.D.** Obverse: monogram including A, Δ, K, Λ, ϑ; perhaps Κλαυδίου, though this name seems to be on record only in the West

1653: 458 no. 134. **Constantine ?, 5th/6th cent. A.D.** Obverse: monogram including A, H or K, N, O, Π, C, ∨, ω: ἀπὸ ὑπάτων; the name may be Κωνσταντίνου (if K is read; H does not yield a solution)

1654: 458 no. 135*. **Constantine ?, 6th cent. A.D.** Obverse: seated Virgin with the Child; reverse: monogram including A, K, N, ϑ, P, perhaps C, T, ω; perhaps Κωνσταντίνου νοταρίου

1655: 458/459 no. 136*. **Tarsos (area of). Domninos or Moundos, 6th/7th cent. A.D.** Obverse: bust of a bearded saint; reverse: monogram including Δ, M, N, ϑ; perhaps Δομνίνου or Μούνδου

Both names (cf. our lemma no. 1643) are attested in the 6th cent. A.D.: Domninos as eparch of Constantinople ca. 567 A.D. and Mundus as magister militum per Orientem in 531: *PLRE* III pp. 416/417, C.

1656: 459 no. 137. **Epiphanios ?, 6th cent. A.D.** Obverse: cross at top; monogram including A, E, N, O, Π, ∨, Φ, ω; perhaps Ἐπιφανίου; ω combined with some of the other letters may form an office; reverse: cross at top; monogram including Θ, Λ, Π, ∨; probably Θ(ε)ουπ(ό)λ(εως)

1657: 459 no. 138*. **Eulampios ?, 5th/6th cent. A.D.** Obverse: bust of a person with nimbus; reverse: monogram including A, B, E, Θ, K, M, O, Π; perhaps Θεοτόκε βοήθει Εὐλαμπίου

1658: 459/460 no. 139*. **Eusebios ?, 6th cent. A.D.** Obverse: bust; reverse: monogram including B, E, ϑ, C; probably Εὐσεβίου

1659: 460 no. 140*. **Adana. Gregory, 6th cent. A.D.** Obverse: monogram including Γ, H, I (?), ϑ, P; probably Γρηγορίου; reverse: ΙΓ(--) | ΜΑΤ(--)

Reverse: abbreviation sign: ʃ ll perhaps rather ΠΓ(--), i.e. π(ρα)γματ(ευτοῦ), N.Oikonomides apud C.

1660: 461 no. 142 (three seals of the same type). **Pelagios ?, 6th cent. A.D.** Obverse: monogram (cross at top) including A, E, Λ, O, Π, ∨ (Γ may be included); perhaps Πελαγίου

Very similar to Cheynet - Morrison - Seibt, *op. cit.* no. 359 = C. 460 no. 141, for which C. also suggests Πελαγίου

1661: 461 no. 143. **Sisinnios ?, 6th cent. A.D.** Obverse: bird; reverse: monogram including N, O, C, ∨; perhaps Σισιννίου

1662: 461 no. 144*. **Theodoros, 6th/7th cent. A.D.** Obverse: monogram including A, Δ (?), E, Θ, ϑ, P; probably Θεοδώρου; reverse: monogram including H, K, O, P, C, ∨, [.]

Reverse: possibly σηρικαρίου, N.Oikonomides apud C.; silk merchant rather than manufacturer at this period, C.

1663: 461/462 no. 145*. **Theoktistos, 6th/7th cent. A.D.** Obverse: bust; reverse: monogram including H, Θ, K, Λ, ϑ, P, C, T; perhaps Θεοκτίστου στρατηλάτου

1664: 462 no. 146*. **Rome ?, 6th cent. A.D.** Obverse: monogram including A, H, Λ, C, Ω; reverse: monogram including M (?), N, P, C, Ω; perhaps Ῥώμης

1665: 462 no. 147. **Theoupolis ?, 6th cent. A.D.** Obverse: monogram including E, H or N, K, Λ, ϑ; reverse: monogram including E or C (or both), Θ, Λ, O (?), ϑ, Π; perhaps Θεούπολις or Θεουπόλ(εως)

1666: 462/463 no. 148. **??, 5th/6th cent. A.D.** Obverse: monogram including A, Δ, H or Π, K, O, ∨

1667: 463 no. 149. **??, 6th cent. A.D.** Obverse: monogram including E, K, Λ or Δ, C; reverse: monogram including A, E or C, Θ, Λ, ϑ, Π

1668: 463 no. 150. **??, 6th/7th cent. A.D.** Obverse: monogram including O, A, [---]; reverse: monogram including B, E, ϑ, T, [- - -]

1669: 463 no. 151. **??, 6th/7th cent. A.D.** Obverse: bust; reverse: monogram including A, Θ, K (?), ϑ, P, Ω, [----] (perhaps E, H, C, T)

1670: 464 no. 152. **??, 5th/6th cent. A.D.** Obverse: Virgin with Child seated on a throne; reverse: cross at top; monogram including A, E, M, N, O, C, T, ∨, X, Ω

1671: 464 no. 153. **??, 5th/6th cent. A.D.** Obverse: monogram including Δ, E, H (?), K

1672: 464 no. 154*. **??, 6th/7th cent. A.D.** Obverse: eagle with spreaded wings; between the wings a monogram including A, E, K, Λ, O, Π, ∨

1673: 464 no. 155*. **Tarsos (area of). ??, 6th cent. A.D.** Obverse: monogram including A, Γ, H or I, K, Ω, [--]; reverse: monogram including E, ϑ, Π, T, Ω and a triangular letter

1674: 465 no. 156*. **??, 5th/6th cent. A.D.** Obverse: winged Victory; reverse: monogram including A, N, O, Π, P, ∨; perhaps Παρθενίου (if O is read as Θ)

1675: 465 no. 157*. **Apasios ?, 6th cent. A.D.** Obverse: ☧ ; reverse: Ὁ Ἀπαλσίου

1676: 468 no. 164. **??, 6th cent. A.D.** Obverse: Virgin with Child between two crosses; reverse: [----] Ιλάπ[ου] ι ἁμαρτ[ω]λοῦ

1677. Unknown provenance. Inscription on a lead seal, late 7th cent. A.D. Circular lead seal; on the obverse a bust of St. Paul; inscriptions at left (ὁ ἅγιος) and right (Παῦλος), and below: † Ταρσοῦ; on the reverse a monogram in the form of a cross: Θεοδώρου μητροπολίτου. Cf. *Sales Catalogue Sternberg* (cf. our lemma no. 1569) 81 no. 652 (ph.). Theodoros, metropolite of Tarsos, probably attended the Council of 681 A.D.

VARIA

1678. Alphabet. Cf. K.Robb, *Literacy and Paideia in Ancient Greece* (New York-Oxford 1994) 23 ff., for some reflections on the graffito on the Dipylon vase (*IG* I^2 919; *LSAG* p. 76 no. 1: a casual prize awarded at a private symposion, with strong Homeric reminiscenses; the origin of the alphabet lies in the need to record hexameters of dedications), Nestor's cup (*SEG*

XLII 919*), *LSAG* p. 233 no. 1 (Ithaka), p. 112 no. 1 (Aigina), p. 131 no. 17 (Perachora) and p. 94 no. 1 (Thebes). R. argues that the initial motive that called the complete Greek alphabet into existence was to record the hexameters of dedications; strong emphasis on the imitation of Homer in the oldest texts.

On 84-124 reflections on the first written laws (Meiggs-Lewis, *GHI* no. 2 (*LSAG* p. 315 no. 1 (g); *SEG* XL 770*; Dreros), *SEG* XXVII 631 (XXXVIII 917*; from Crete) and *I.Cret.* IV 72 (*SEG* XLIII 608*)) and on the relation between writing and law-giving.

1679. Anchors. Inscriptions on anchors. Cf. P.A.Gianfrotta in *Epigrafia della produzione* --- (cf. our lemma no. 928) 597-608, for a number of names of ships engraved on anchors: Ζεὺς Ὕπατος, Ζεὺς Κάσιος and Ζεὺς Κάσιος Σῴζων (with Ἀφροδίτη Σῴζουσα on the other side; all from Carthagena); Σώτειρα (Athens; variants are Σώτιρα at Cagliari and Σώτρα in Corsica); Τύχη (Ponza); Ἥρα (Rhegium); Ἀρτέμιδος (Antibes); Δελφίνιος (Imperial); Ἡρακλῆς (Palermo). Cf. M.Sève, *BE* (1995) no. 121: 'Il doit s'agir le plus souvent de noms de navires'.

1679bis. Antiquarians. N.Biddle. R.A.McNeal, *ClAnt* 12 (1993) 65-88, discusses the travels of N.Biddle, an important American financier and politician, in Greece (Ionian Islands, Peloponnese, Delphi, Thermopylai, Thebes, Athens) in the spring and summer of 1806. The letters he sent to his brother and friends and the journals he kept on his three month journey were published by R.A.McNeal (ed.), *Nicholas Biddle in Greece: The Journals and Letters of 1806* (Pennsylvania 1993). For two inscriptions copied by him at Aigion and Delphi see A.Chaniotis, *Tekmeria* 6 (1997) (forthcoming); we hope to return to these texts in *SEG* XLVII.

1680. Antiquarians. Lord Dufferin. C.Crowther, *Journal of Ancient Civilizations* 9 (1994) 14-32, describes the Grand Tour of Frederick Temple Hamilton, Earl of Dufferin in 1859 along sites in Asia Minor (Knidos, Kos, Myndos, Iasos, Didyma, Teos), where he collected inscriptions, which he added to the collection of antiquities that he had acquired earlier in Egypt. The stones were transported to Ireland and later incorporated into the entrance hall of Lord Dufferin's home at Clandeboye. With one exception the texts were already known from copies of earlier travellers: *LBW* 252-268 and 270-272 (*I.Iasos* 160-166, 170-177 and 204-208; Blümel inspected the stones in Clandeboye); *I.Didyma* 395; *LBW* 61-65 and 69-78 (in no. 78 = *I.Cret.* I XIX 2 the last four lines re-appeared).

1681. Architects. Signatures. M.-C.Hellmann, *ZPE* 104 (1994) 151-178, presents a catalogue of the epigraphic signatures of architects from the archaic to the Imperial period, from the entire Greek world: 48 texts with translations, among which 1 forgery and 11 dubious cases. She adds a list of epigraphical records of architects, other than signatures (28 texts). S.Follet, *BE* (1995) no. 27, notes that *I.Arykanda* 108 (*SEG* XLI 1341) has to be added to the list. C.Brixhe,

ibidem no. 464, corrects a minor error in no. 70 and rectifies its provenance (Kiesmé is Pamphylian, not Pisidian Sillyon). H. examines the verbs which indicate the work of the architect. Ποιέω is ambiguous: the verb was also used for the commissioner and the donor of the construction, especially since the Hellenistic period when the architect was subordinated to the donor. Κατασκευάζω - κατασκευή and οἰκοδομέω usually refer to the person who financed the construction, either building or restoration. Ἐργάζομαι and ἔργον refer to the work actually done by the architect (with the possible exception of *TAM* I 6 and 56?); however, the distinction between architects and craftsmen was not always clearly cut in Antiquity. Apart from ἀρχιτέκτων, one finds (ἀρχι)μηχανικός (architect or engineer); δομοτέκτων at Abydos or Alexandreia Troas in *ZPE* 19 (1975) 222/223 no. 2 is dubious ('maître d'oeuvre'). In the process H. mentions and explains several related terms: τεχνίτης, μηχανοποιός, μηχανάριος, τέκτων, ἐργοδιώκτης, ἐργοδότης, ἐργώνης, ἐργολάβος, ὑπαρχιτέκτων. She comments on the social status of architects; some literary texts and honorary decrees highlight exceptional figures, but the majority of architects were inconspicuous, merely employees of a city or sanctuary and 'mal distingués de la classe des artisans spécialisés.

A.Jacquemin, *Ktema* 15 (1990) [1994] 82-88, examines the status of architects and entrepreneurs (ἐργῶναι, ἐργολάβοι), mainly on the basis of Delphian and Delian texts. There is very little evidence that architects and entrepreneurs are identical; very few examples of signatures of architects on buildings (*I.Délos* 2042; *JÖAI* 1940, Beibl. 124 from Dorylaion: architect of a bridge). The architect is basically the chef of the τέκτονες, the 'chef de travaux', rather than the talented creator of magnificent designs; some remarks on the few cases of entrepreneurs who are also attested as magistrate, liturgist or proxenos; but in Delos ergolaboi also function as 'travailleurs à la journée'.

G.Tate, *Ktema* 16 (1991) [1995] 73-78, presents a list of ἀρχιτέκτονες and τεχνῖται on record in inscriptions from villages in the 'massif calcaire' of Northern Syria. The former constructed more complex buildings (churches), the latter more simple items (houses). There were itinerant teams of architects and (master-)carpenters, often members of the same family; artisans often owned small plots of land.

Cf. now also M.Donderer, *Die Architekten der späten römischen Republik und der Kaiserzeit. Epigraphische Zeugnisse* (Erlangen 1996), with O.Stoll's review in *MBAH* 16, 1 (1997) 104-111 and W.Eck's review in *JRA* 10 (1997) 399-404.

1682. Architecture. Hellenistic building inscriptions from Asia Minor. F.Rumscheid, *Untersuchungen zur kleinasiatischen Bauornamentik des Hellenismus* I/II (Mainz 1994), is the first comprehensive study on this subject. In vol. I (5-58) R. uses building inscriptions, mostly dedications, and other inscriptions to establish as many absolute dates for (parts of) buildings and their architectural decoration as possible (list of 55 buildings with fixed dates on 57/58; texts and translations of most inscriptions; no epigraphical index).

1683. Architecture. Exedras. S.von Thüngen, *Die frei stehende griechische Exedra* (Mainz 1994), describes the development of this sort of monument (monumental benches deco-

rated with statues): dedication by the city of a statue to a deity > members of one family dedicate statues for each other > represented persons with inscription in the nominative, testifying to the increasing importance of the individual in public life. In ch. IV (32-36) inscriptions engraved on exedras are studied. Cf. M.Sève, *BE* (1996) no. 43, for criticism, especially on the epigraphical aspect.

1684. Architecture. Private commissioners in the Hellenistic period. H.von Hesberg, *Formen privater Repräsentation in der Baukunst des 2. und 1. Jahrhunderts v. Chr.* (Cologne 1994) 36-52, examines numerous building inscriptions from the 4th to the 1st cent. B.C. and literary sources for the light they shed on the motives of elite members in dedicating buildings to their cities. The naming of private dedicators on buildings met strong opposition in the classical period, and began to be tolerated from the second half of the 4st cent. B.C., mostly in sanctuaries. In the 4th/3rd cent., inscriptions are generally engraved in inconspicuous places (e.g. on the antae of a temple), except for treasuries in sanctuaries and choregic monuments in cities where they appear on architraves and bases. Both in the case of Hellenistic rulers and of private men, they are brief: names of the dedicators and the deity, sometimes accompanied by ἐποίησε and/or ἀνέθηκε and a reference to the building itself. Royal dedications (and dedications by cities to royals) keep this concise form during the whole Hellenistic period, but private ones grow more detailed in the 2nd/1st cent. and include references to the occasion of the dedication (mostly office holding), the private character of the funds (ἐκ τῶν ἰδίων) and to the δῆμος as the (co-)recipient of the dedication. Whereas the earlier dedications concern whole buildings, the object of their 2nd/1st cent. counterparts are frequently parts of them and may also be repairs of an extant edifice; especially propyla, exedrae (cf. our lemma no. 1683) and doors are popular. Like other benefactions, dedications of buildings aim at stressing the prestige of individuals and their families. The gradual disappearance of building accounts in this period points to the weakening of community control and corresponds to the growing role of private initiative apparent from the dedicatory inscriptions. The following dedications are discussed at more than average length: some Delian inscriptions as examples of the later, verbose category (43-45): *I.Délos* 1683-1699 (agora of the Italikoi) and 1817 (propylon of the Kynthion); the Archippe dossier (*I.Kyme* 13; *SEG* XXXIII 1035-1041; XLIII 871*) and the Epie decree from Thasos (*SEG* XVIII 343) are adduced to illustrate the importance of private dedications of buildings within the urban community; both include explicit permissions to engrave commemorative inscriptions on the buildings (XXXIII 1036 L. 17; 1039 L. 30; 1040 L. 28; XVIII 343 LL. 16-18, including the text of the dedication to be engraved). For the Archippe decrees cf. M.Sève, *BE* (1995) no. 62: 'le problème me paraît moins de savoir s'il y a eu un décret pour autoriser la gravure de l'inscription que de savoir pourquoi le décret, dans ce cas, a été gravé avec l'ensemble du dossier, ce qui renvoie à des problèmes plus généraux que ceux qui touchent aux bâtiments'.

1685. Army. Italian mercenaries. G.Tagliamonte, *I figli di Marte. Mobilità, mercenari e mercenariato italici in Magna Grecia e Sicilia* (Roma 1994) 255-262 (cf. also 167-172 and 194),

presents a series of Oscan texts, in Greek alphabet, relating to the performance of Italiote mercenaries (*IG* XIV 2394(2), from Messina: Μαμερτινόυμ on a rectangular stamp on a clay tile.

1686. Army. Military recruitment from the Eastern Roman provinces. S.Mitchell in E.Dąbrowa (ed.), *The Roman and Byzantine army in the East* (Kraków 1994) 141-148, collects some evidence on recruitment of soldiers from Anatolia for the Roman army: 'Genuine recruitment --- was generally confined to mountain regions, while the urbanized areas of Western and Northwestern Anatolia generally substituted cash payments' (145). Brief discussion of *IGR* IV 1664 = 1763 (συντέλεια τειρώνων; obligation to provide recruits commuted to a money tax); *IGBulg* II 517 (τειρωνολογῶν; 'in charge of a military press-gang'); *SEG* XXXI 675 A; XXXVIII 1244 (XLIII 870); *OGIS* 511 (*IGR* IV 580; cf. *SEG* XXXVII 1852); *SEG* XXXIX 456; *TAM* III 1 106; *CIG* 3080 (*IGR* IV 1572, from Teos: an individual is honored, inter alia, because εἵς τε τὴν τοῦ Σεβαστοῦ ἐπιταγὴν πείσαντα διὰ τῆς αὐτοῦ μεγαλοφροσύνης πολείτας αὐτομόλους στρατεύσασθαι; the emperor in question may have been Marcus Aurelius, as in the two preceding texts, rather than Augustus; by persuading enough Teians to volunteer, he may have spared the city from a visit of a press-gang). Brief comment on *SEG* XLII 1196 (Greek soldiers serving in legio VII Claudia in Phrygia).

1687. Athletics. Heralds and trumpeters. Cf. N.B.Crowther, *Nikephoros* 7 (1994) 135-155, for some reflections on their status in relation to athletes (lower) and on their function in the games. On 139/140 C. lists some examples of contests for heralds and trumpeters. The trumpeters were supposed to prepare the crowd for the announcement of the herald. On 149 brief discussion of *IAG* 38 (*IG* VII 530; the victorious herald also won foot-races). On 153/154 some remarks on the, on average lower, money-prizes awarded to trumpeters and heralds compared to those given to other contestants (*CIG* 2758 = Reynolds, *Aphrodisias and Rome* no. 61; *IG* IX 1 12 = *Syll.*^{3} 1063, from Phokian Ambryssos). Cf. S.Follet, *BE* (1996) no. 187.

1688. Athletics. The pentathlon. V.Matthews, *ZPE* 100 (1994) 129-138, studies how victory in the pentathlon was scored (see *SEG* XXXIX 1767). He uses a small number of inscriptions, mainly from *IAG* (especially 61, 75, 77). On 137/138, he explains the word ἱερόν in *IAG* 86 LL. 7, 12 from Neapolis (after 229 A.D.): it refers to a tie or draw, not to 'sacred games'. In this text the athlete Demetrios records two draws at the Isthmia and two at the Hadrianeion at Anazarbos. He further mentions that he defeated Optatus at the Koinon of Asia in the fifth (--), after having tied with him four times (LL. 12-14). M. suggests that Demetrios' four ties with Optatus are the four draws mentioned before. He suggests reading in L. 13 ἄ⟨θ⟩λῳ, 'in their fifth contest (meeting)' (*IAG*: ἁπλῷ, sc. ἀγωνίσματι?, '(prova) semplice?'). Demetrios finally defeated Optatus in the pentathlon.

On the basis of literary and epigraphical sources, E.Maróti, *AAntHung* 35 (1994) 1-24, repeats his argument that the length of the footrace in the context of the pentathlon was one stadion, and that the fixed order of the pentathletic contests was foot-race, discus-throwing, jumping, javelin-

throwing and wrestling, with the restriction that victory in the first three contests sufficed to win the entire pentathlon (cf. *IAG* 82 = *IGR* IV 1761; Philadelphia, Lydia; early 3rd cent. A.D.; L. 14: (νεικήσας) πένταθλον πρώτῃ τρειάδι). On 9/10 he argues that *SEG* XV 501 (XXX 1002; Rhodes, 1st cent. A.D. ?; deficient text of Col. II) confirms this order (for a similar view see *SEG* XXX): foot-race (probably recorded in LL. 1-4, which defy interpretation), discus-throwing (LL. 5/6: δισκεύ[--]), jumping (LL. 7-9: τὸ σκάμμα), javelin-throwing (LL. 9-12: τοῦ κανώνος; the measuring of distance refers to this discipline rather than to foot-race) and wrestling (LL. 13-16: παλαιστοῦ; χειρι[--]). Other inscriptions are briefly adduced: *IG* II^2 2314 LL. 9-12; 2326 (*Syll.*^{3} 1056); 5153 (with *OMS* III 1969; VII 752); *Syll.*^{3} 9 and 1065/1066; *IAG* 60 and 86).

1689. Cities. Kinship between cities. Cf. O.Curty, *REG* 107 (1994) 698-707, for a brief summary of the results of his larger study *Les parentés légendaires entre cités grecques* (Genève 1995). The latter consists of a catalogue of inscriptions of the Hellenistic and Roman Imperial period which mention συγγένεια between cities; the catalogue is arranged geographically; often only those sections which are relevant to the main theme are given; translation of all documents and brief commentary. The total number of documents is 138 (+ five dubious cases: nos. 84-88), that of cities 83. Several cities produced in one dossier more than one document, numbered (a), (b), (c) etc.

The catalogue is followed by a second, analytical part (215-267): the vocabulary of kinship (συγγενής, ὁμόφυλος, ἀδελφός, πατήρ; terms like φίλος, εὔνους, ἀστυγείτων are excluded); the mythological basis of kinship-relations and, if necessary, the manipulation of mythological data; οἰκεῖος/οἰκειότης ('intime', 'intimité'), which has a much wider meaning than συγγενής /συγγένεια (some examples of the two terms being synonyms on 230/231) [cf. now also A.Erskine, *ZPE* 117 (1997) 133-136, for οἰκειότης in *IG* XI 4 756: the word may well be looser than συγγένεια or ἀδελφός, Pleket].

The dossier starts with texts from the late 4th cent. B.C. and goes on until the 4th cent. A.D. By declaring their kinship Greek cities could distinguish themselves from non-Hellenic cities; kinship between two cities created a basis for reciprocal moral obligations. Especially in the case of a request for foreign judges, a moral obligation on the part of the city which sent judges, was important; at the same time, judges from a συγγενὴς city are likely to have been more welcome in the receiving city (cf. P.Gauthier, *BE*, 1996, no. 6 in fine). In the Roman Imperial period kinship became the mechanism through which smaller cities could affiliate themselves with their big and glorious colleagues [In the Roman Imperial period the search for a mythology-based συγγένεια seems to be part of the broader current of the Second Sophistic with its emphasis on the glorious cultural past of the Greek part of the Empire and its attempt to create a symbiosis between Greek culture and Roman power, Pleket]. There is only one brief index of 'Cités nommées' [Cf. now also the detailed and critical review by E.Will, *RPh* 69 (1995) 299-325]. We give a comparatio numerorum.

CIG	Curty	*CIG*	Curty
1052 (b) II	8	1193	2

CIG	Curty
2152 (b)	31
2189	22
Add. 2349 (b)	26
Add. 2561 (b)	34
2670	71
2679	63
2744	74
3047	43 (f)
3048	43 (e)
3050	43 (c)
3052	43 (n)
3055	43 (b)
3058	43 (d)
3640	38
4235 (b)	78
4252 d [a]	78
5852	81
***IG* II² 1051**	1
***IG* IV 679**	2
***IG* VII**	
4130	9
Add. 4138	10 (b)
Add. 4139	10 (a)
4141	10 (c)
4142	10 (d)
Add. p. 742	8
***IG* IX² 1**	
173	15
193	36
417	57
583	16
***IG* IX 2 519 III**	17
***IG* XII 2 243**	22
***IG* XII 3 322**	23
***IG* XII 5**	
722	26
868 A	27 (a)
868 B	27 (b)
869	85
871	84
***IG* XII 9 4**	31

IG XII Suppl.	Curty
137	42
138	46 (g)
139	61
140	60
142	40
143	38
p. 136	85
***IG* XIV 829**	81
I.Olympia	
52	6
316	7
***F.Delphes* III 3**	
117	14
144	15
***F.Delphes* III 4**	
163	13
IGBulg I²	
43 bis	20
388 bis	21
***I.Histriae* 64**	21
I.Cret.	
I V 19	35
I V 20 (a)	86
I V 52	43 (g)
I V 53	43 (n)
I VI 2	43 (b)
I XIV 1	43 (e)
I XVI 2	43 (d)
I XVI 15	43 (i)
I XIX 2	43 (m)
I XXX 2	27 (b)
II I 1	43 (h)
II III 2	43 (j)
II V 17	43 (c)
II V 18	36
II X 2	43 (b)
II XII 21	43 (f)
II XV 2	43 (o)
III IV 9	34

SEG II	Curty
250	54
257	15
350	12
SEG IV	
233	88
250	70 (b)
251 (a), (b)	70 (c)
252	70 (d)
254	70 (i)
255	70 (e)
256	70 (f)
258	70 (g)
260	70 (h)
499	46 (d)
599/600	43 (o), (p)
601	87
680	40
SEG VI 755	79
SEG XII	
370	24 (e)
371/372	24 (c)-(d)
379/380	24 (a)-(b)
511	83
SEG XIV 900	83
SEG XVIII	
248	14
261	16
SEG XIX	
317	4
468	21
SEG XXIII 489	37
SEG XXV 361	4
SEG XXVI	
426	5
677	18
895	22
SEG XXIX	
755	85
770	59
772	30
1132	46 (h)
SEG XXX	
358	4
1824	26
SEG XXXI	
278	4
308	5

SEG XXXII	Curty
136	1
1111	72
SEG XXXIII 1184	76
SEG XXXIV 282	3
SEG XXXVI 1007	72
SEG XXXVII 393	13
SEG XXXVIII	
812 B	25
1054	71
1227	43 (a)
1476	75
SEG XXXIX	
377	32
1127	66 (e)
1244	44
SEG XL 718	26
SEG XLI	
330	32
545	37
SEG XLIII	
210	33
986	77
TAM II	
174	79
555	78
TAM III 7	82
MAMA VIII 418	73
IGR	
I 418	81
I 1021	34
III 486	80
IV 179	39
I.Didyma 487	57
I.Magnesia	
15	45
33	46 (e)
35	46 (c)
38	46 (d)
46	46 (f)
47	46 (h)
52	46 (g)
61	46 (a)
70	46 (j)

I.Magnesia	Curty
72	46 (i)
79/80	46 (b)
97	47
101	48
I.Pergamon	
156	41
245	40
Milet I 3	
37	56
143	55
152 A-C	61
152 (a)	60
155	58
I.Priene	
5	49
50	51
54	50
55	52

I.Priene	Curty
109	53
Syll.^{3}	
559	46 (d)
560	46 (f)
561	46 (h)
591	39
683	6
685	34
1051	2
OGIS	
233	46 (a)
234	13
335	40
497	81
566	80
GIBM	
136 (b)	8
418	51
441	63

1690. Cities. Music and city founding. Cf. our lemma no. 756.

1691. Consolation decrees. Cf. *SEG* XLI 1882. After a survey of earlier research (K. Buresch; O.Gottwald; L.Robert), N.Ehrhardt, *Laverna* 5 (1994) 38-55, discusses form and function of consolation decrees (ψήφισμα παραμυθητικόν) and of honorary decrees post mortem, issued by cities all over the Greek world (peaks in Caria and on Amorgos) from the 2nd cent. B.C. onwards. The former category distinghuises itself from the latter only by a παραμυθεῖσθαι-clause addressed to the family of the deceased. E. points to the standardized form and contents: introductory motivation; praise of the deceased's virtues in private and public life; award of honors, especially statues, wreaths, public funeral in a conspicuous place and an annual commemoration; prescription for public mourning and expression of collective grief. The decrees can be considered an abbreviated variant of the λόγος ἐπιτάφιος, heavily drawing on the rhetorical topoi of consolation literature (e.g. euphisms for dying: μετήλλαξε, ἁρπάζω by βάσκανος δαίμων or Μοῖρα; πατρίς; γένος; φύσις; παιδεία; ἀρεταί: ἀνδρεία, δικαισοσύνη, σοφία, σωφροσύνη); motif of κοινὸς θάνατος, κοινωνία τῆς λύπης, πενθῆσαι πανδημεί vel sim.). As to social function, the decrees, often erected on family tombs and referring to the merits of the πρόγονοι for the city and to high expectations concerning future generations, served to strengthen the ties between the city and its prominent families. The award of a consolation decree is a public demonstration of social rank; the formal similarity reflects the notion of principal equality among elite members.

H.W.Pleket, *'Troostdecreten: een maatschappelijk verschijnsel'*, in H.F.J.Horstmanshoff (ed.), *Pijn en Balsem, Troost en Smart. Pijnbeleving en Pijnbestrijding in de Oudheid* (Rotterdam 1994) 147-156 (and 224), reflects on consolation motives in literature, on collective and individual *logoi epitaphioi* (with the sub-category of the *logos paramythetikos*), the birth of specific consolation literature, consolation epigrams and the rise and contents of consolation decrees. Special discussion of the relation between the latter and the political culture of the late Hellenistic-Roman city and especially the policy of elite-families to introduce their youngsters as soon as possible into the political life of the city, with the concomitant result that premature death of young elite members was bound to bring about *public* grief and *public* decrees. Brief comparison between the motives in consolation literature and consolation decrees (with strong emphasis on the concept of the inexorability and unavoidability of what tyche/heimarmene has in store for mortal beings. Cf. also our lemma no. 817.

1692. Dogs. Epitaphs. M.G.Granino Cecere, *ZPE* (1994) 419/420, collects several epitaphs for dogs (see the collections mentioned in *SEG* XL 1599 and XLI 1283) and presents a ph. of two monuments: *IG* XII 2 459 (Pfuhl-Möbius 2196) from Mytilene and *IG* XIV 1647 (*IGUR* 1230; *GV* 587) from Rome (Θεῖα is the name of the dog, not of a young girl). G.C. also adduces some funerary reliefs with the representation of a dog as pet, with its name: Pfuhl-Möbius 2032 = *I.Eph.* 2231 (Οὐνίων) and *SEG* XL 1599* (Παρηγορίς).

1693. Economy. Acquistion of real estate by non-citizens in the classical and Hellenistic polis. On the basis of literary and especially epigraphical evidence D.Hennig, *Chiron* 24 (1994) 305-344, studies the various ways by which houses and landed property, which normally could be owned by citizens only, could come into the hands of non-citizens (foreigners; in Athens also metics and groups of exiles). The most frequent device was ἔγκτησις (ἔμπα(σ)ις; ἴμπασις) γῆς καὶ οἰκίας (οἰκίων) vel sim. (H. 305-337), i.e. the right to acquire immovables awarded as one of the honors in proxeny decrees or in treaties between poleis (sometimes with territorial restrictions: see 319 note 42; occasionally granted on request: e.g. *IG* II^2 907; *SEG* XXVI 1223). The earliest attestation dates to the early 5th cent. B.C. (*SEG* XXXVI 982B), but most examples are from the 3rd cent. B.C. or later. The ἔγκτησις was a right which might or might not be exercised; the latter possibility may be the normal case. The honorand could use his privilege only once, mostly on the condition that he settled in the place concerned (e.g. *Syll.*^{3} 941 LL. 13-19). Where provisions for descendents are included, they probably either aim at implementation of the right awarded to but not used by their ancestors, or at securing paternal property already acquired. Acquisition was realized by purchase, implying that prices were subject to normal supply and demand, but the honoring city sometimes established upper limits (since ca. 250 B.C.; e.g. *IG* II^2 786 = *Syll.*^{3} 475 LL. 26-28; in Athens the upper prices were fixed periodically by the thesmothetai: δοκιμασία τῆς δωρεᾶς). Ἔγκτησις granted by leagues could be implemented in a member city by choice (e.g. *IG* IX^2 1 393 LL. 2-5: Akarnanian League; *IG* XII 9 898 L. 5: Euboian League; standard privilege (γᾶς καὶ ϝυκίας ἔππασις) in the Boiotian League; the addition κὴ ἐνώνα should be interpreted as a specification

(acquisition by purchase only) rather than the unlimited right to buy and sell immovables as maintained by P.Roesch). It is uncertain whether citizens of member cities enjoyed the right of ἔγκτησις in other cities; theoretically presence or absence of ἔγκτησις in federal proxeny decrees might be used as a criterion, but unfortunately none provides compelling evidence (e.g. *IG* IX^2 1 12a: Aitolian League; only one certain case of ἔγκτησις in the Achaian League: *IG* VII 223). Many examples of inter-urban ἔγκτησις come from Crete (e.g. the isopoliteia treaties *I.Cret.* I XVI nos. 5 and 17; III III no. 4; also with partners outside Crete (e.g. *I.Cret.* III III no. 3C L. 8: Hierapytna and Magnesia-on-the-Maeander); in other texts the right is granted unilaterally, reflecting the power of one city over the other: *I.Cret.* IV 80 (Gortyn over the Rhittenians); *I.Cret.* I VIII 4 (Meiggs - Lewis, *GHI* 42B; *Syll.*^{3} 56) LL. 23-25 (Knossos over Tylissos)). On 337-344 H. discusses other means by which non-citizens could acquire real property, especially donations to benefactors and proxenoi (attested from the first half of the 5th cent. B.C.: *I.Cret.* IV 64 LL. 4/5; cf. also *IG* XII 9 196 LL. 23-25; *I.Ilion* 67 L. 3), also in temporary use (*I.Cret.* II X 1 = *Syll.*^{3} 940). Large groups of new citizens incorporated in a city for various reasons (e.g. decline of the citizen body; synoecism; cf. *SEG* XLII 1791) were also sometimes given plots and/or houses: cf. e.g. *IG* IX^2 1 2; *Milet* I 3 33 d/e and 149 LL. 25-88; *OGIS* 229 (*I.Smyrna* 573) LL. 56-59; *RC* 3/4 (*Syll.*^{3} 344).

1694. Education. Γραμματικοί/grammatici. Starting from an unpublished epitaph of a Volusina Tertullina grammat(ica) recently found in Cherchell, S.Agusta-Boularot, *MEFRA* 106 (1994) 653-746 (texts; translations; map illustrating the geographical distribution on 725; tabular survey on 740-746) collects and discusses one bilingual inscription (no. 14 below), 33 Latin and 17 Greek inscriptions, mostly epitaphs, recording γραμματικοί/grammatici from the 1st cent. B.C. to the 4th cent. A.D. The Greek inscriptions are (no precise dates except where stated otherwise): **1)** *IGUR* 1261 (673 no. 13); **2)** *IG* XIV 2434 (689/690 no. 30; Marseille; γ. Ῥωμαικός); **3)** *F.Delphes* III 3 338 (*Syll.*^{3} 739; 690/691 no. 31; early 1st cent. B.C.); **4)** *F.Delphes* III 2 115 (691 no. 32; 1st/2nd cent. A.D.); **5)** *F.Delphes* III 4 61 (692/693 no. 33; 75-100 A.D.); **6)** *F.Delphes* III 1 465 (with L.Robert, *EEP* 16/17; 693/694 no. 34; early 2nd cent. A.D.); **7)** *F.Delphes* III 1 206 (694/695 no. 35; early 3rd cent. A.D.; [πο]ιητὴς καὶ γ. πολυ[γράμματος]); **8)** *IG* XII 5 20 (695 no. 36; Ios; 2nd/3rd cent. A.D.; γ., διδάσκαλος); **9)** *IG* XII 1 356 (*Syll.*^{3} 1256; Rhodes; 100 B.C. - 100 A.D.); **10)** *IGBulg* III 1021 (697 no. 39; Philippopolis ?); **11)** *I.Smyrna* 652 (*SEG* XXXVII 995; 697/698 no. 40; ca. 1st cent. A.D.); **12)** *I.Hadrianoi* 173 (698 no. 41); **13)** *I.Labraunda* 66 (698-700 no. 42; 2nd cent. A.D., after 127 A.D.); **14)** *TAM* V 2 1119 (*CIL* III 406; 700/701 no. 43; Thyateira; Greek epitaph of a γ. Ῥωμαικός and Latin epigram); **15)** *I.Eph.* 956A (701/702 no. 44; after 150 A.D. ?; γ. ἀλειτούργητος [βουλευ]τής); **16)** *Studia Pontica* 276 (702/703 no. 45; Pontos); **17)** *IGR* III 118 (*GV* 1184; cf. *SEG* XXXIX 1347; 703/704 no. 46; Sebastopolis; 2nd/3rd cent. A.D.; γραμματικῆς ἐπίστωρ τέχνης); **18)** *GV* 1479 (704-706 no. 47; Byzantion; 3rd/4th cent. A.D.).

The γραμματικοί/grammatici are professors of either Greek or Latin grammar, also teaching poetry, in secondary schooling. Except for (1), all γραμματικοί come from the Greek speaking part of the empire; it can be assumed that they taught Greek, except where stated otherwise (2 and 14). Those advertizing themselves as grammatici may partly have taught Greek too in view

of their Greek cognomina. Together with (1) they testify to the important role of Greek as a second language in the Latin speaking areas, especially in Rome (17 attestations including (1) !). As to social status, the picture emerging from the epigraphical sources is much more differentiated than that from literature, the latter leaving the impression that grammarians were generally slaves; in the inscriptions they rank from servile to free status (one peregrine): in Rome most of them are slaves and freedmen, and in the provinces freedmen and free-born. The most successful of them were highly acclaimed and rewarded with honors and municipal political functions (cf. the Delphian inscriptions 3-7; inter alia ἀτέλεια in 3 and 5; cf. also 15, and a decurio in *CIL* IX 1654). The general praise bestowed on grammarians in inscriptions contrasts with the low morality sometimes attached to the profession in literary sources. The grammarians lived in cities, which points to the importance of cities and urban elites in the spread of literacy and culture; geographical mobility seems rare. Some γραμματικοί/grammatici were also renowned for other cultural activities, e.g. as a writer or historian and professor in various disciplines (13; ἐπὶ ποικίλας ἐπιστήμας), or as a poet (7). Epigraphical evidence concerning women active in teaching is rare (notably *CIL* XII 3832: pedagogue (Nîmes); *F.Delphes* III 4 79: orator) and sheds little light on the activities of Tertullina (see this lemma initio). Cf. also our lemmata nos. 925 and 1174 B.

1695. Emperor. The female members of the Roman Imperial family from Livia to Sabina. Cf. our lemma no. 1781.

1696. Epigrams. Early funerary epigrams. For a review-article of U.Ecker, *Grabmal und Epigramm* (cf. *SEG* XL 1650) see D.Guccione, *QUCC* 47 (1994) 145-156, with observations on *CEG* 24 (*IG* I^2 1014; I^3 1261), 46 (*IG* I^2 987; I^3 1215), 51 (*IG* I^3 1219; *SEG* XXII 78), 137 (*SEG* XI 391), 139 (*IG* IV 800), 142 (*IG* IX^2 1 214) and 159 (*IG* XII 8 396).

1697. Epigrams (funerary). Starting from the epigram on the polyandrion at Ambrakia (our lemma no. 463; L. 1: ὀλοφύρομαι), A.C.Cassio, *SMEA* 33 (1994) 106-117, focuses on funerary epigrams in which an anonymous person mourns in the first person, for example *CEG* 43, 51, 470, *SEG* XXIX 1218 (cf. XXXVIII 2026). He examines the connection between this genre and literary epigrams, especially threnodic elegies, and the relation between ἔλεγος and ἐλεγεῖα. He argues that the genre is found in the 6th cent. B.C. and in the Hellenistic period; in Attica in the classical period it is absent. Like elegies, the genre displays characteristics of a ceremonial athmosphere and recalls funerary orations at public ceremonies (sc. the address to other persons, the use of the first person plural).

1698. Epigrams (funerary). Deceased becoming stars. W.Orth, '*Verstorbene werden zu Sternen. Geistesgeschichtlicher Hintergrund und politische Implikationen des Katasterismos in der frühen Kaiserzeit*', *Laverna* 5 (1994) 148-166, is mainly based on Latin literature and

inscriptions. On 156/157 a brief discussion of the motif of καταστερισμός (typical of children and young people) in Greek epigrams: *GV* 861, 1097 and 1829; *AP* 669/770.

1699. Epigraphy. Advertising texts of stonecutters' ateliers. M.Donderer, *Epigraphica* 56 (1994) [1995] 41-52, argues that *CIL* I^2 1814 (= IX 3906; *ILS* 4022; ph.) is a signboard of a stonecuttter's atelier rather than an epitaph or a dedication. Following M.Bollini, *PP* 21 (1966) 480-482, he interprets EPOINTE in L. 3 as a corrupt rendering of ἐποίουν (for other examples see now also M.Donderer, *Gymnasium* 102, 1995, 107). In an appendix on 50-52 D. presents texts and bibliographies of four similar advertising texts (ph.): one Greek (Eleusis: A.Skias, *AE* 1895, 85ff. no. 6; U.von Wilamowitz, *AE* 1896, 55/56; W.Peek, *ZPE* 17, 1975, 174-176), one bilingual (Palermo: *IG* XIV 297; *IGR* I 503; *CIL* X 7296; *ILS* 7680; *SEG* XXXIX 1017) and two Latin inscriptions (from Rome and Norcia respectively: *CIL* VI 9556 = *ILS* 7679; *CIL* IX 4549). Four of these five advertisements contain errors, which may have been made on purpose to make clear that the atelier was able to comply with clients' special wishes (so already G.Alföldy, on *IG* XIV 297: see *SEG* XXXIX 1017).

1700. Epigraphy. Decree and honorary inscription. F.Gschnitzer, *'Zwischen Denkmal und Urkunde. Kaiserzeitliche Neuerungen im Formular der Psephismata'* in *E fontibus haurire* --- (cf. our lemma no. 1008) 281-294, presents some general reflections on the relation between honorary decrees and honorary inscriptions and subsequently focuses on formulaic changes and innovations which in the Roman Imperial period underline the specific, documentary nature of psephismata: appointment of δογματογράφοι (above all in Asia Minor; mostly three, appointed by lot; Roman origin of this function: cf. the formula *scribendo adfuerunt* in senatus consulta; in the notes on 285/286 many epigraphical examples of these officials); the πρόεδροι in two decrees from imperial Macedonia (*SEG* I 290 (XXX 566); XXXI 631; cf. also our lemma no. 539); they may have been established by the Romans in 148 (or 167) B.C.; tendency to authenticate a decree through a signature or a σφραγίς (cf. ἐσφραγίσαντο followed by a series of names and functions; ὑπέγραψα, ὑπογραφή; also examples of ἐδογμάτισα; ἐτελείωσα τὸ ψήφισμα); incorporation of parts of the debate and of acclamations in the text of psephismata in the 2nd cent. A.D. and after ('Annäherung an den Protokolstil').

1701. Epigraphy. Dots between words and boustrophedon. Cf. S.Levin in *Boeotia Antiqua* IV 135-150, who reflects on why the Greeks did not adhere to the practice of putting dots between the words in inscriptions and why they adopted the boustrophedon-pattern side by side with the left to right direction.

1702. Fortifications. The first fascicle of *REA* 96 (1994) [1995] contains the contributions to '*Fortifications et défense du territoire en Asie mineure occidentale et méridionale. Table Ronde*

CNRS, Istanbul 20-27 mai 1993'. There is one new inscription from Stratonikeia (our lemma no. 917). The following authors use Greek inscriptions:

P.Debord (53-60) studies the vocabulary concerning defence works on record in literature (notably Xenophon, *Anab.*) and inscriptions (58/59), inter alia πύργος, τεῖχος, τετραπυργία (*TAM* V 1 230), φρούριον, χάραξ and χωρίον. Some inscriptions show that rural fortifications are strongly embedded in the agricultural exploitation of the χώρα (*I.Magnesia am Sipylos* 1; *I.Priene* 37).

J.de La Genière (137-140) studies the walls of Kolophon and discusses (139) the decree from that city on the building of new fortifications connecting the ancient and the new city (*SEG* XIX 698; F.G.Maier, *Griechische Mauerbauinschriften* I, Heidelberg 1959, 224-231 no. 69). The decree should be dated betweeen 311-306 B.C. (L.Robert, *RPh* 57, 1939, 158-168 = *OMS* II 1237-1247) rather than to 334 B.C. (B.D.Meritt, *AJPh* 56, 1935, 358-376) in view of a coin hoard found in 1988, datable between 320 and 294 B.C. and recording some names of magistrates like Γλαῦκος and Ἱκέσιος probably to be identified with the homonymous officials known from the inscription (cf. *SEG* XLI 986).

C.Franco (173-184) focuses on the walls of Iasos and briefly adduces some inscriptions clarifying the political vicissitudes of the city in the 4th-2nd cent. B.C. and the defence of the χώρα (178 and 182/183: *I.Iasos* 2/3, 5 and 33/34).

P.Brun (193-204) argues that the fortifications of Hyllarima are similar to other specimens in the area, inter alia those of Herakleia-under-Latmos. He assigns the building of the defence works in these two cities to Pleistarchos, the brother of Kassandros who reigned over a large part of Caria in the early 3rd cent. B.C. In this context he adduces on 202-204 some inscriptions testifying to his rule (L.Robert, *Le sanctuaire de Sinuri près de Mylasa* I, Paris 1945, no. 44; *I.Tralleis und Nysa* 34; R.Merkelbach, *ZPE* 25, 1975, 163: Euromos; P.Roos, *MDAI(I)* 25, 1975, 339: Hyllarima).

1703. Vacat.

1704. Gems. U.Pannuti, *Museo Archeologico Nazionale di Napoli. La collezione glittica* I/II (Rome 1993/1994; ph.), presents a catalogue of gems dating from the 14th cent. B.C. to the end of antiquity. The following items have Greek inscriptions [those marked with an * seem to be inedita; we refrain from descriptions of the objects and their representations; provenance unknown unless stated otherwise]:

Magical texts with or without figures: I 86/87 no. 127 (HEICECIIHΛIEOYIAHΩ); from the amphitheatre in Capua) and 141 no. 253* (⊟E; from Pompeii); **II** 300-337 nos. 268-298; 300 no. 268* (a) IEOY; b) AI; c) AIA); 309-311 no. 275* (a) Ιαἰω; b) Αβλαναἰθαναβα); 331-333 no. 295* (✡ Μεσσοἰμήἰδη ✡ ἰ τὸν ‖ Ζευ(--));

Artists' signatures: II 90/91 no. 67 (Σωσίας); 95-97 no. 71 ('Αθηνίων; *CIG* 7139); 101-103 no. 72 ('Απολλωνίου; *CIG* 7160); 287/288 no. 254 (Κου⟨α⟩δράτου; KOYΔP, gem);

Other texts without figures: II 337-339 no. 299* and 340 no. 301* (same text: Λέγουσιν ἰ ἃ θέλουσιν, ἰ λεγέτωσαν, ἰ οὐ μέλι μοι· ‖ σὺ φίλι με· ἰ συνφέρι σοι); 339/340 no. 300

(Λέγουσιν | ἃ θέλουσιν, | λεγέτωσαν, | οὐ μέλι μοι; *CIG* 7295); 340/341 no. 302* (Ἡ, φίλοις ἀκολουθεῖ: 'certamente l'amico (ti) accompagna'); 342 no. 303 (Εὐτύχ(ε)ι πανοικ⟨ί⟩ ὁ φορῶν; ΠΑΝΟΙΚ, gem; *CIG* 7343); 343 no. 304* (Σωφρον (ε)ῖ | εὐσεβ(ε)ῖ | ἐν εἰρήνῃ); 343/344 no. 305* (Εὐτύχ(ε)ι | Ἀκάκι(ο)ν); 344/345 no. 306* (Εὐτύχ(ε)ι, | Εὐστόργι(ε); M.Sève, *BE* 1996 no. 103, gives εὐ στόργ(ε)ι); 345/346 no. 307* (Μνημόνευε); 346 no. 308 (Ἐλπίς);

Other texts with figures: II 233/234 no. 198 (charioteer; νικᾷ Διοκλῆς ΟΙΝ (or ΘΙΝ) Πονπειανῷ); 255/256 no. 216 (Αὐρ(ηλία) Παπιανὴ ⟨ε⟩ὐτυχείαν πέλι; CY, gem); 288/289 no. 255 (hand holding an ear; Μνημόνευε); 291/292 no. 258 (clasped hands; Ὁμόνοια).

1705. Homonoia. M.K. and J.Nollé, *ZPE* 102 (1994) 241-261, study ὁμόνοια-representations on coins, issued by Anatolian cities. They try to reconstruct the festivals during which homonoia was celebrated. They occasionally refer to inscriptions, i.a. concerning the leadership of the municipal delegation by the god of the city (προπρεσβεύειν, for example in *I.Eph.* 2026), the erection of a special altar (for example *LSAM* 81, cf. *SEG* XV 833*). For homonoia between cities, see now D.Kienast, *ZPE* 109 (1995) 267-282.

1706. Hymns. Cf. W.Burkert in W.Burkert - F.Stolz, *Hymnen der alten Welt im Kulturvergleich* (Freiburg [Schweiz] - Göttingen 1994) 9-17, for some reflections on the categories of hymns, attested epigraphically and otherwise.

1707. Institutions. The asiarchate. Cf. R.A.Kearsley in D.W.J.Gill - C.Gempf, *op. cit.* (cf. our lemma no. 499) 363-376, with discussion of *IGR* IV 261 (Antandros) and 907 (Kibyra), *I.Eph.* 740 and 3070 (no identification of archiereus and asiarches [for the latter cf. our lemma no. 1747]).

1708. Institutions. Foreign judges. C.Crowther, *Journal of Ancient Civilisations* 7 (1992) 13-47, reflects on the problem of the decline of Greek democracy. He focuses on the criterion of 'protection against exploitation' and the implication of the phenomenon of foreign judges for the extent to which the citizens lost their grip on urban jurisdiction. C. argues that initially foreign judges were invited in emergency situations, in most cases connected with debt-disputes; normally πολιτικὰ δικαστήρια were still active, consisting of citizens selected by lot. In the late Hellenistic period the role of foreign courts changed to that of routine jurisdiction, even in very pressing public cases. At the same time πολιτικὰ δικαστήρια, dealing with private cases, began to be manned with annually-elected citizens; alternatively, prominent citizens were appointed as διαιτητὴς καὶ κριτής.

Discussion of *I.Priene* 50 (ca. 150 B.C.), *I.Erythrai* 114, *I.Mylasa* 101, 127, 132 and 141.

In an Appendix C. presents and translates the texts of *I.Priene* 53 (*I.Iasos* 73), *I.Priene* 50 and *I.Magnesia* 90 (cf. our lemma no. 934).

1709. Law. Justinian: constitutions. L.Migliardi Zingale, *Nuovi testi epigrafici e altri* Addenda et Corrigenda *ai* Subsidia *I-III* (*Legum Iustiniani imperatoris vocabularium, Subsidia* IV, Torino 1994), completes *Subsidia* I^2 (1985), in which M.Amelotti collected the constitutions of Justinian inscribed on stone (cf. *SEG* XXXV 1771), and adds four new texts (nos. 28-31), three of which are Greek: *SEG* XXXV 1360 (no. 28), *SEG* XXXV 1523 (no. 29) and *SEG* XXXVI 1325 (ph.). Add now also *SEG* XLIII 904 (with N.Kennell, *EA* 26, 1996, 129-136). Non vidimus. Cf. D.Feissel, *BE* (1995) nos. 642 and 699.

1710. Linguistics. Dictionary. Under supervision of F.Rodríguez-Adrados and with the collaboration of E.Gangutia, D.Lara, C.Serrano and J.Rodríguez Somolinos (et alii), vol. IV appeared of the *Dicionario Griego-Español* (Madrid 1994), covering the words from βασιλευτός to δαίμων. Epigraphy plays its role in this Dictionary. Vol. I-III appeared in 1980 (reprint 1989), 1986 and 1991 respectively. For some reflections on the relation between the data bank of the *Thesaurus Linguae Graecae* and *DGE* and on the future of the *TLG* project cf. F.R.Adrados - J.Rodríguez Somolinos, *Emerita* 62 (1994) 241-251. For the *TLG*-project and the application of electronic devices cf. W.A.Johnson, *ibidem* 253-261.

1711. Linguistics. Dialect variants of ὅρος and Κόρη. J.Méndez Dosuna, '*Contactos silábicos y proceso de geminación en griego antiguo. A propósito de las variantes dialectales οροϛ (át. ὅροϛ) y Κορρα (át. Κόρη)*', *Die Sprache* 36 (1994) 103-123, is mainly based on inscriptions.

1712. Literature. The epigrammatist Poseidippos. M.W.Dickie, *GRBS* 35 (1994) 373-383 (ph.), argues that a Roman statue of a seated man holding a scroll and labelled Ποσείδιππος (*IGUR* 1541; copy of a Greek original from ca. 250 B.C.), represents the epigrammatist from Pella rather that the Athenian comic playwright. A statue of the latter was perhaps erected on Delos by the people of his place of birth, Kassandreia (*I.Délos* 2486); however, this cannot have been the model for the statue in Rome, since the dimensions of its base suggest that it was a standing figure. In a poem (H.Lloyd-Jones, *JHS* 83, 1963, 75-99; LL. 16/17) the epigrammatist, also known from two proxeny decrees (*F.Delphes* III 3 192 L. 9 and *IG* IX^2 1 17 L. 24, from Thermon, dated 273/272 and 263/262 B.C. respectively), expresses the hope to be represented unrolling a book in the agora of Pella after his death. This statue, probably executed in bronze, may have been the model for the Roman copy. Id., *ZPE* 109 (1995) 81-86, wonders whether there is a family-relationship between Ποσείδιππος μύστης on record in *SEG* XLII 619(b) from Pella and the epigrammatist; if the late 4th cent. B.C. date of 619(b) is correct, the former belongs to the generation of the latter's grandfather. In the poem mentioned above, Poseidippos alluded to his initiation into the mysteries (LL. 21-23); initiation may have run in families.

1713. Medicine. The social status of physicians. H.W.Pleket in *Pijn en Balsem* --- (cf. our lemma no. 1691) 157-166, studies this topic, drawing on his earlier article mentioned in *SEG* XXXIII 1581 (in Dutch). He first emphasises that doctors belonged to different social layers. Then he studies city doctors (ἰατροὶ δημόσιοι) of the classical and Hellenistic periods: their schooling, salary and social status. He argues that generally city doctors did not belong to the upper class but rather to the group of the 'better off artisans' (cf. *SEG* XXIII 305 col. II LL. 19-23 from Myania-Hypnia (= *IG* IX^2 1 748; cf. our lemma no. 1777) and IX 1 § 7 from Kyrene). At the end P. studies city doctors of the Imperial period (ἀρχιατροί; see *SEG* XXVII 1262): their privileges, mentality and social status. More city doctors than before belonged to the municipal elite. They preferred to present themselves as intellectuals (cf. *TAM* II 3 910, see *SEG* XXVII 937 from Rhodiapolis; Dutch translation on 225) and their salary as a fee or a gift.

1714. Onomastics. Lexicon. Cf. our lemma no. 258.

1715. Onomastics. O.Masson, *ZPE* 102 (1994) 167-184, studies several (groups of) proper names.

1) 167-173: Νεομήνιος, Νουμήνιος and its variants, abundantly attested all over the Greek world. It is a 'nom de circonstance', referring to the new moon. Νουμήνιος is also on record as epithet of Apollo at Athens (*SEG* XXXII 337). M. points to parallels in Semitic onomastics (Phoinikians from Kition on Cyprus at Athens: *IG*II^2 9034/9035: bilingual epitaphs of the 4th cent. B.C., mentioning Νουμήνιοι). He lists the different dialectical forms with references, which we do not repeat here. We only point to the curious Cretan variation Νεομόνειος, Νεμονήϊος, cf. Νεμονάϊος at Kamarina on Sicily (*SEG* XLII 846 no. 69). He also lists names derived from Νεομήνιος: Νουμηνιάδας, Νουμήνιχος and shortened forms Νεομᾶς, Νεόμακος, Νεύμων, Νεῦμος, Νευμώ, Νιουμώ, Νομμώ, Νουμής, Νεμόνης, Νημονίδης and the ghost name † Νουμην (Egypt). The short names have a limited diffusion. On 170, M. notes that the name in *NE* 10 (1972) 63 no. 144 at Thasos is probably Νεόμανδρος, rather than Νεομήνιος.

2) 174-177: the female name Βαυκίς. It is derived from the adjective βαυκός, 'delicat'. M. lists the proper names derived from it (with references): Βαῦκος, Βαύκων, Βαυκίων, Βαυκᾶς, Βαῦκις, Βαυκίς, Βαυκώ, Βαυκιδεύς, Βαυκυλίς (at Rome, *IGUR* 1272, not to be identified with Baucylis of *CIL* VI 8942).

3) 177-179: study of female names in -υλίς (epigraphical and literary attestations, with references; the diffusion): ἡΑγησυλίς, Αἰσχυλίς (this form seems to be used as a male name at Entella on Sicily in *SEG* XXX 1121, cf. XLII 819* and 839*: an error of the engraver or a shortened form (already at the 4th cent. B.C.?) of the rare name Αἰσχύλιος?), Ἀμφυλίς, Ἀριστυλίς, Ἁρμυλίς, Ἀρχυλίς, Βαθυλίς, Βακχυλίς, Βαυκυλίς, Δερκυλίς, Θεστυλίς, Κτησυλίς, Νικασυλίς, Νοσσυλίς, Ξσενυλίς, Ὀνασυλίς, Σιμυλίς, Φα(ι)νυλίς, Χαιρυλίς, Χαρμυλίς.

4) 179-184: the male name Δίης. M. collects many attestations and studies the geographical diffusion: it is frequent on Lesbos, in Aiolis and in Macedonia; it is rare in the Imperial period. M. studies the origin of the name (cf. Ζώης). Cf. our lemma no. 1440.

1716. Onomastics. Jewish personal names. G.Mussies in *op.cit.* (cf. our lemma no. 828) 242-276, surveys some general problems in connection with the names of Jews. Many Jews bore no Hebrew but a foreign name: **1**) names transcribed from the Hebrew (like Θεόδωρος, Αἴτητος); **2**) theophoric names (like Διόσδοτος, Ζηνοδώρα): Zeus was equated with the Jewish God. Other pagan gods and goddesses were sometimes regarded as identical with famous persons of Jewish history (for example Μουσαῖος-Moses; but perhaps also names like Ἀρτεμίδωρος, Διονυσία etc.); **3**) names phonetically resembling specific Hebrew names (for example Ἰάσων-Yêshu(a)); **4**) names without Hebrew equivalent (like Ἀλέξανδρος, Εὐτράπελος); **5**) names of persons who had played a role in Biblical history were generally avoided (for example Μωσῆς). Hebrew names could appear as undeclined transliterations (like Ἰωσήφ) or could enter a Greek declension; **6**) names derived from hypocoristic Hebrew names (for example Ἰανναῖος, Ζακχαῖος). For Jewish names on Sicily, see now J.B.Curbera, *ZPE* 110 (1996) 297-300 and L.V.Rutgers, *ZPE* 115 (1997) 249-253 (in the light of Jewish and non-Jewish namegiving practices in the ancient world). For the avoidance of the name of Moses as a proper name, see T.Derda, *ZPE* 115 (1997) 257-260.

Next M. studies some recently published texts, especially the 'Goliath-family' (see *SEG* XXXI 1405-1407) from Jericho and the list of donors from Aphrodisias (*SEG* XLI 918*; on 256/257, M. repeats his earlier restoration of a L. 1, see *SEG loc.cit.*). He surveys the different classes of names in the latter inscription: of Godfearers (purely pagan names), of proselytes (Hebrew names), of the Jews. Many Jews bear ordinary Hebrew names. M. discusses at length the gender of the name Ιαηλ, which he prefers to take as a male name because of the following masc. title προστάτης (261-269). He also discusses the Hebrew name Ἰεσσαῖος and the hybrid names Σαβ(β)άθιος and Εὐσαβ(β)άθιος (popular in Egypt). Some Jews bear foreign names from the above categories **1**-**3**; there are several onomastic puzzles: Ιουνβαλος, Ἀντίπεος, Εὐτάρκιος, Ιωφ. The remaining names express community virtues (for example Ἀμάχιος) or personal qualities (for example Εὐγένιος). Occasionally family relationships can be traced, when father and son bear the same name.

1717. Onomastics. Roman female praenomina. In *Roman Female Praenomina. Studies in the nomenclature of Roman Women* (Acta Instituti Romani Finlandiae vol. XIV; Rome 1994), M.Kajava devotes a brief section (101-106) to the use of female Latin praenomina in the Greek East (especially Πῶλλα, Τερτία, Σεκό(ῦ)νδα); 'mostly decorations, when used by the local people'; '--- a Roman label to female nomenclatures'. Women with a Greek cognomen were mostly daughters of freedmen.

Special sections on the praenomina of upper class women (senatorial): Γαία (147 and 152/153), Λουκία (159 and 163-165), Μαρκία (171 and 174-176) Κοίντα (189/190 and

193/194), Ποπλία (183/184 and 187-189), Πῶλλα (179-181), Τιβερία (195-200), Τιτία (200 and 202), Τερτία (210).

1718. Onomastics. Some Theban names. F.Cordano, *MGR* 18 (1994) 65-71, deals with and lists epigraphical examples of Ὑπάτης (not to be read in *F.Delphes* III 3 182 L. 8, where Πάττηι (sic) seems certain; in *IG* II^2 8893 the restoration [Ὑπά]ττε[ι in L. 2 is far from certain), Ὕπατος, Ὑπατόδωρος [for the latter name cf. also our lemma no. 401 and W.K. Pritchett, *Essays in Greek History* (Amsterdam 1994) 7-14 (on the Theban sculptor Hypatodoros)].

1719. Onomastics. Theophoric names. F.Mora in G.Sfameni Gasparro (ed.), *Ἀγαθὴ Ἐλπίς. Studi storico-religiosi in onore di Ugo Bianchi* (Storia delle Religioni 11; Rome 1994) 177-185, presents the first results of an ongoing study of theophoric names as a source for Greek polytheism based on *LGPN* I. We mention some topics: slightly less than 20% of all names are theophoric; among the most frequent names, Διονύσιος, Ἀπολλώνιος, Δημήτριος and Θεόδωρος are the first four, whereas Ἀπολλόδωρος and Ἡρακλείδας belong to the 10 first; frequence of theophoric elements in composite names (e.g. Διο-, Ἡρα-, Ἑρμο-, Θεο-), combined with e.g. -γενης, -δοτος, -δωρος, -κλης, -κριτος, -φανης (since the Hellenistic period with many more divine names than before); gender-correspondence of divinity and name-bearer; frequency of individual divine names in diachronic perspective: e.g. many derived from Hermes, the Nymphs and Mandros in the Archaic period, many with the element Theos in the 4th cent. B.C., importance of the element Πυθο- before the Hellenistic period; prevalence of Zeus, Hera, Hermes and Apollo before, and of Zeus and Apollo in the Hellenistic period; of Artemis and Aphrodite in the Roman period. Many more statistical data defy enumeration.

1720. Onomastics. Ἀριτο- and other names. Starting from a new syllabic Cypriot inscription recording an a-ri-ta-ko-ra-se (= Ἀριταγόρας), O.Masson, *Kadmos* 33 (1994) 90-92, lists some examples of the omission of -σ- in names on record in alphabetic inscriptions: Ἄριτις, Ἀριτίων, Ἀρίτων, Ἀριτόνυμος, Ἀριτέδε̃ς, Θεμιθοκλε̃ς (cf. also χρητή and χρητός for χρηστή and χρηστός frequent in Cypriot epitaphs). Sometimes the -σ- is doubled due to over-articulation in order to remedy its weak position: Ἀρισστόνυμος, Ἀρισστείδης, Θεμισσθοκλε̃ς. M. also discusses two other phonetical variants of the onomastic element Ἀριστο-: Ἀστο- (e.g. Ἀστόξενος) in Thessalian inscriptions, and Ἀρτο- in two syllabic inscriptions from Cyprus.

1721. Onomastics. Γάνγριος. S.Loma, *Starinar* 45/46 (1994/1995) 173-179 (ph.), publishes a Latin dedication to Apollo Gangare(n)sis (3rd cent. A.D., from Sitarice, South/Southwest of Beograd). The epithet may have to be connected with the name Γάνγριος on record in a dedication from Dodona (*EAH*, 1966, 83/84) and carried by a person (mercenary ?)

belonging to the people of Ardiaioi. The latter were Illyrians and lived near the place where the dedication was found.

1722. Onomastics. Πέτρος/Petrus. Cf. H.Solin,*Boreas* 17 (1994) (*Mélanges Hugo Brandenburg*) 223-229, who argues that the first attestations of this name are Christian or influenced by Christian usage (cf. inter alia *IGUR* 416 and various references to Latin texts from *CIL*). Cf. *L'Année Épigraphique* (1994) [1997] no. 53.

1723. Onomastics. Πτιρευς. H.J.Thissen, *Göttinger Miszellen* 141 (1994) 93-95, discusses the title προφήτης Πτιρεως, born by two men on record in proskynemata from Philae (*I.Philae* 190/191; 5th cent. A.D.). The nominative of the deity is Πτιρευς; he is a crocodile-deity with the head of a falcon, worshipped by the Meroites and the Blemmyans from the 1st cent. B.C. onwards.

1724. Orphans and widows. J.-U.Krause, *Witwen und Waisen im römischen Reich* I, *Verwitwung und Wiederverheiratung*; II, *Wirtschaftliche und gesellschaftliche Stellung von Witwen*; III, *Rechtliche und soziale Stellung von Waisen*; IV, *Witwen und Waisen im frühen Christentum* (Heidelberger Althistorische Beiträge und Epigraphische Studien 16-19; Stuttgart 1994 (I/II); 1995 (III/IV)), is mainly based on literary and papyrological evidence ranging from 200 B.C. to 600 A.D. Among the occasional references to Greek inscriptions we mention the following.

I 10 (see also II 44/45): *I.Ilion* 64 (*SEG* XLII 1094*; in this list of citizens we find 30 widows on a total of 80 women: 'erstaunlich hoch', and consequently not to be generalized; 22 widows belong to the household of a son and 8 live on themselves: return to the parental oikos was rare, as appears also from other sources); 41: epitaphs of ἀρτιτόκοι, demonstrating the high mortality among fertile women (*I.Erythrai* 308; *GV* 1161; *SB* 4312; 5718; 6647; *SEG* IX 194); **II** 106 and 111/112: topos of children providing support to their parents in the latters' old age on record in epitaphs of prematurely deceased (*GV* 476; 714; 857; 969; 1023; 1097; 1300 (*IG* II^2 11477); 1519; 1997; 2022 [cf. now also R.A.Tybout, *EA* 27 (1996) [1997] 63-74, on *I.Smyrna* 525]);
III 30: widow continues household and nurtures a child (*SEG* XXXIV 1351); 60 and 67: orphans reared by a grandfather (*GV* 810 = *IG* XII 5 303) or by a cousin (*GV* 1955); 82/83: daughters scheduled by their parents to be adopted by and to marry an adoptive son, a convention on record in Christian literature and in Phrygian inscriptions (*MAMA* I 232; *SEG* VI 137; *Klio* 10, 1910, 238-240 no. 9); 172 and 181: the Lycian Opramoas as benefactor of orphans (*SEG* XXX 1535 LL. 24-32);
IV 47 and 71/72: ecclesiastical charity: role of women in rearing orphans (D.Feissel, *Recueil -- Macédoine* (cf. *SEG* XXXIII 492) no. 61; *SEG* XXVII 948).

1725. Philosophers. Cf. R.Goulet (ed.), *Dictionnaire des philosophes antiques* vol. II (*Babélyca d'Argos à Dyscolius)* (Paris 1994). Various lemmata provide information based on epigraphic evidence, especially those made by B.Puech, S.Follet and F.Queyrel. Vol. I was published in 1989 *Abam(m)on à Axiothéa).*

1726. Piracy. Cf. *SEG* XLIII 1265. Cf. now also S.Framonti, *Hostes communes omnium: la pirateria e la fine della Republica Romana (145-33 a.C.)* (Univ. degli Studi di Ferrara 1994).

1727. Politics. Embassies. Cf. A.Erskine, *'Greek embassies and the city of Rome'*, *Classics Ireland* 1 (1994) 47-53. Non vidimus. On the basis of his article in *ZPE* 117 (1997) 133-136, the article is probably concerned with, inter alia, decrees honoring hard-working ambassadors of Greek cities to Rome and presenting claims of οἰκειότης (kinship or 'the level of closeness which might be associated with membership of the same οἶκος'; 'however loose οἰκειότης might be it is something that can be based on συγγένεια): *IG* XI 4 756. Cf. *SEG* XLIII 1271 (also for *IG* XI 4 756) and our lemma no. 1689.

G.Ziethen, *Gesandte vor Kaiser und Senat. Studien zum römischen Gesandschaftswesen zwischen 30 v.Chr. und 117 n.Chr.* (Pharos. Studien zur griechisch-römischen Antike, Band II; St.Katharinen 1994), provides a detailed analysis of the composition of embassies (selection, qualifications; agonothetai and high priests; Roman citizens (new and old)), their tasks (economic; requests for financial aid; greetings and condolences), their journeys and their rendezvous with the emperors (ceremonial aspects).

On 195-263 a list of 183, often epigraphically attested, embassies arranged according to provinces and within the provinces according to cities; each lemma contains the details relevant for the above-mentioned problems analyzed by the author, and a short bibliography. A separate chapter on 'Legationes Externae' (viz. to Indians and Ethiopians) is scheduled to appear in *Nubia. Internationales Jahrbuch für koptische, meroitisch-nubische und äthiopische Studien* III.1 (1994; nondum vidimus).

1728. Politics. The 'friends' of the Hellenistic kings. K.Buraselis in *Unity and Units* 19-33, compares the φίλοι of the Hellenistic kings with the amici/φίλοι of the Roman emperors; criticism of the theories of G.Herman (cf. *SEG* XXXI 1673).

1729. Politics. Hellenistic Queens. Cf. I.Savalli, *'Il ruolo pubblico delle regine ellenistiche'* in *Historiè. Studi offerti --- a Giuseppe Nenci* (1994) 415-432, for a study of the political role played by various Hellenistic queens (Apamea, Arsinoe II, Laodike III) in the realm of diplomatic relations with the Greek poleis (through influence on their husbands) and of their economic and philantropic performance (revenues from their own estates). Non vidimus. Cf. *BE* (1995) no. 163.

1730. Politics. History of the Kyklades, 260-200 B.C. G.Reger, *Historia* 43 (1994) 32-69 (map on 49), tries to sketch the outlines of the political history of the Kyklades in this relatively obscure period. He argues that the islands were essentially independent from the great powers and lived through a period of relative isolation, at least from 245 B.C. R. discusses inscriptions in quantities defying enumeration, mostly to reject views of earlier scholars adducing them as evidence for foreign influence of some kind in the period in question. He either assigns dates to inscriptions which fit in with his general picture, or argues that their evidence for foreign influence is not compelling. Inscriptions are frequently dated on the basis of letter forms. On 35-39 R. reflects on the value of this criterion (development of alpha, mu and sigma; apices) [cf. P.Gauthier, *BE* (1995) no. 435, who rightly points to the contradiction between R.'s conclusion 'Caution must have the last word' (38) and his subsequent practice of dating inscriptions within narrow periods].

The broad outlines of R.'s reconstruction are as follows. Ptolemaic hegemony was rapidly reduced after 261 B.C. (battle of Kos; for its date, 261 rather than 255 B.C., see *SEG* XLIII 1272). The Rhodians partly filled in this vacuum until 253 B.C. (cf. *IG* XI 4 596; 1128; 1133; 1135; XII 5 1009 + XII Suppl. p. 96), when the Ptolemies reasserted themselves after the end of the Second Syrian War (cf. *OGIS* 54 L. 15; *I.Délos* 298 A L. 76; *IG* XI 2 287 A L. 82, referring to the Egyptian rather than the Antigonid fleet; no ground for positing even localized Ptolemaic control after 246 B.C. is offered by *I.Délos* 290 LL. 129-131; *IG* XI 2 204; XI 4 649). Their renewed presence, however, was not pervasive since it no longer corresponded to a policy of intervention in mainland Greece. The battle of Andros in 245 B.C. brought about the final retreat of the Ptolemies. Macedonian presence can be traced in the following period in specific places and to specific purposes: Keos (cf. *IG* XII 5 570 A L. 8 and B LL. 4-9; XII 5 571 Col. III); Kimolos (decree of Kimolos for a judge from Karystos: cf. our lemma no. 710; Antigonos Gonatas rather than Doson [erroneously described by R. as an 'inscription from Geraistos -- honoring a Kimolian dikast': cf. P.Gauthier, *BE* (1995) no. 435]); Kythnos; Syros (*IG* XI 4 1052 LL. 22/23 and 25: Antigonos Gonatas rather than Doson); Delos (cf. *IG* XI 4 664-666; 679/680; 1053; 1097; 1099/1100; 1102; *I.Délos* 313 i L. 23; 320 B LL. 42 and 58; Macedonian interests in Delos were of a religious rather than a political nature); Minoa on Amorgos (*IG* XII 7 221-223: Antigonos Doson rather than Gonatas; XII 7 16 cannot be connected with Doson); however, the Macedonians did not become true hegemones in the whole region. Evidence for Rhodian control from 250 to 200 B.C. is weak and unpersuasive (cf. *IG* XII 5 38; XII 7 221 LL. 32-34; 228 LL. 9/10; 245; 493b). That the islands went their own way is shown by many asylia and isopoliteia treaties struck after 250/240 B.C. inter alia with Cretan cities (*I.Cret.* II I 2B: Paros) and the Aitolians (*IG* IX^2 1 189/190: Mytilene; G.Daux, *BCH* 83, 1959, 475-477: Chios; *IG* XI 4 1050/1051: Delos).

In *IG* XII 7 222 LL. 2/3 R. (56) reads and restores οἱ παραγινόμενοι παρὰ [τοῦ βα]σιλέως Ἀντιγόνου instead of οἱ παραγινόμενοι Νάξ[ιοι παρὰ τοῦ βα]σιλέως Ἀντιγόνου.

1731. Politics. Municipal benefactions: voluntarity and pressure. M.Kleywegt, *Mnemosyne* 47 (1994) 64-78, uses numerous inscriptions in an article on pressure exerted on potential benefactors by the city or other magistrates to hold a particular municipal office from the

2nd cent. B.C. to the 3rd cent. A.D. Contra A.H.M.Jones, he argues that willingness was emphasized in honorary inscriptions (implying that other less willing candidates had to be forced) throughout this period rather than just from the 2nd cent. A.D. onwards. K. sees a development to increasing unwillingness and coercion starting with the emergence of a small group of urban superbenefactors in the middle of the 2nd cent. B.C. (cf. *SEG* XXXV 1801), which boasted on benefactions as a family-achievement and consequently became vulnerable to pressure. From the late 1st or early 2nd cent. A.D. lists of candidates and a system of rotation for liturgies were used, showing that the initiative had often not been that of the benefactor; literary sources reveal that undertaking an office could be the result of a process of negotiation, and that the wealthy enjoying immunity were compelled to abandon that privilege. This amounts to the paradox that candidates could be forced to accept an office 'voluntarily' (cf. *IGR* IV 1402 = *I.Smyrna* 602; letter of Septimius Severus and Caracalla; 198-209 A.D.; L. 6: ὑμῶν αὐτὸν ἑκουσίῳ ἀνάγκῃ προκαλουμένων), leaving little room for real spontaneity. Key-words are ἑκούσιος, αὐθαίρετος and ἀπροφάσιστος, to be distinguished from the more emphatic αὐτόκλητος and ἀπαράκλητος, and προτρέπεσθαι/προτροπή, the latter two terms explicitly indicating that candidates had to be induced to hold office.

1732. Politics. Political vocabulary: πρυτανεῖον, βουλευτήριον, ἐκκλησιαστήριον. M.H.Hansen and T.Fischer-Hansen in D.Whitehead (ed.), *From political architecture to Stephanus Byzantius. Sources for the ancient Greek* polis (Historia Einzelschriften, Heft 87; Stuttgart 1994) 30-37, provide a list of epigraphically attested πρυτανεῖα. On 37-44 they list the archaeological and epigraphical evidence for βουλευτήρια, whereas on 44-75 they focus on ἐκκλησίαι held in the ἀγορά, in the θέατρον and in a special ἐκκλησιαστήριον. Cf. A.Chaniotis, *Bryn Mawr Classical Review* 6.8 (1995) 733-737, for some additional evidence.

1732bis. Politics. The Romans as 'common benefactors'. After a survey of benefactions of local and royal εὐεργέται in the Hellenistic period (e.g. *Syll.*^{3} 372; *OGIS* 267) A.Erskine, *Historia* 43 (1994) 70-87, studies the expression Ῥωμαῖοι οἱ κοινοὶ εὐεργέται (sometimes with the additions (ἀ)πάντων or τῶν Ἑλλήνων) on record or restored in 16 inscriptions from 182 B.C. to the late 1st cent. B.C.: **1)** *Syll.*^{3} 704F L. 6; **2)** *IG* XII 9 899 LL. 1/2 (cf. L.Robert, *CRAI* (1969) 58 note 1); **3)** *SGDI* 4854 (*SECir* pp. 237/238); **4)** *F.Delphes* III 3 124 (*Syll.*^{3} 702) L. 6; **5)** *F.Delphes* III 3 261 (*Syll.*^{3} 630) LL. 16ff.; **6)** *Syll.*^{3} 704H L. 27; **7)** *I.Iasos* 152 LL. 6/7; **8)** *F.Delphes* III 2 70a (*Syll.*^{3} 705B; *RDGE* 15) LL. 45/46; **9)** *Syll.*^{3} 742 (*I.Eph.* 8; cf. H.Malay - G.Petzl, *EA* 3, 1984, 163) LL. 2/3; **10)** *IG* XII Suppl. 692 LL. 13/14; **11)** *SEG* XXXIV 1198; **12)** *Syll.*^{3} 685 (*I.Cret.* III IV 9) LL. 21ff.; **13)** *I.Mylasa* 111; **14)** L.Robert, *CRAI* (1969) 52/53 (= *OMS* V 571/572); **15)** *IG* II^2 1224; **16)** C.Habicht, *MDAI(A)* 72 (1957) 242-244 no. 65 LL. 20/21. Examples of the term referring to Hellenistic kings are few and do not reflect an established point of view (κοινὸς εὐεργέτης restored in *SEG* XLI 1003 I LL. 6/7: Antiochos III; κοινὸς εὐεργέτης τῶν Ἑλλήνων in *OGIS* 763 (*RC* 52): Eumenes II). In the 16 texts mentioned above the term occurs in contexts where the Romans are not the focus

of the attention. Most are honorary decrees for Greeks; the honorands sometimes acted as an intermediary between the Romans and the honoring city/institution. Though there is no reference to specific benefactions, the expression is not redundant: it reflects a general recognition of all-pervasive Roman power and superiority, and places local and royal euergetai in a sort of hierarchy of benefactors. This fits in with the Greeks' perception and Rome's own political stance that Rome as a city state was something different from the Hellenistic kings and with its propaganda of being the liberators of all Greeks. Inscriptions (8) and, less probably, (4) may testify to a cult of the Romans as common benefactors, but there is no cult behind every instance of the phrase.

1732ter. Politics. The royal title Φιλάδελφος. On the basis of literary, epigraphic and numismatic evidence F.Muccioli, *Historia* 43 (1994) 402-422, discusses the meaning of this title in Hellenistic dynasties with special attention to the last Seleukids. For its origin and use in the Ptolemaic royal house M. refers to L.Criscuolo's recent study (cf. *SEG* XL 1543bis). She deals more extensively with (**1**) the Attalids: Attalos II, referring to his brother Eumenes II, but the epithet was probably not borne by the latter; cf. e.g. *OGIS* 308 LL. 14/15; cult of the Θεοὶ Φιλάδελφοι after their death continuing into the Roman period; cf. P.Jacobsthal, *MDAI(A)* 33 (1908) 375-379 no. 1 L.); (**2**) the Pontic dynasty: Mithridates IV, Φιλοπάτωρ and Φιλάδελφος (cf. *OGIS 375* = *IGUR* 9, probably referring to this king), the latter epithet referring to the marriage with his sister Laodike and probably also to his brother Pharnakes; (**3**) the early Seleukids: Demetrios II, to underline the family relationship with his younger brother Antiochos VII. M. distinguishes three situations in which Φιλάδελφος is used. It may express: **1**) the matrimonial relationship between brother and sister: Ptolemy II and Arsinoe II; probably Mithridates IV and Laodike; **2**) the respect of a younger towards an elder brother in a situation of dynastic succession: Attalos II; probably Mithridates IV; Ptolemy the son of Antonius and Cleopatra; **3**) the unity among brothers and sisters irrespective of matrimonial relations: political significance; all other Ptolemies bearing the title; Demetrios II. All cases examined reveal a situation of conflict, either internal (within the dynasty) or external. Most of these elements can also be detected in the two late Seleukid examples: Antioch XI, Philip I and Laodike (unity of the family in general; the two brothers also in honor of their older brother Seleukos VI; Laodike after her marriage with Mithridates I of Kommagene also to express the brotherly relation between the Seleukid and Kommagenian rulers); Antioch XIII (in honor of his younger brother, who is possibly to be identified with Seleukos Kybiosaktes).

1732quater. Poor relief. J.H.M.Strubbe, *Tijdschrift voor Geschiedenis* 107 (1994) 163-183 (in Dutch), studies literary, papyrological and epigraphic sources in which gifts or benefactions for the poor seem to be recorded. The inscriptions are: *I.Iasos* 4 (dowries for daughters of poor citizens, donated by queen Laodike), *SEG* XXX 1535 (gift of dowries to poor girls by an anonymous benefactor, perhaps Opramoas, at Xanthos; the feeding of the poor), *MAMA* VI 114 (= *La Carie*, 177 no. 70) (free medical care, offered to the poor by the physician Archelaos at Herakleia on the Salbake), *IG* IV 2 (cf. *SEG* XI 25) (distribution of grain to the needy by the agoranomos Diodoros at Aigina). S. discusses the terms ἀσθενής, πένης (πενιχρός, πενό-

μενος), ἄπορος, δεόμενος, πτωχός. All these words, except the last one, point to working class people. None of the sources indubitably shows benefits for destitute people or real philanthropic concern. However, the fact remains that the citizens, who had to work for their daily bread, were occasionally singled for benefactions. S. further discusses free distribution of grain or sale at reduced price, financed by regular grain funds (σιτωνικόν). He suggests that σιτωνία may have been connected in some cities with a local festival, for example at Orkistos (*JHS* 57 (1937) 1-10 and 247). He studies σιτομετρία in several Lycian cities (see now S. Mitchell, *Anatolia* I, Oxford 1993, 111 with note 76). He concludes that there is no evidence which shows evolution towards *caritas* in pagan society of the Imperial period.

1733. Pottery. Prices. Cf. M.Vickers - D.Gill, *Artful Crafts. Ancient Greek Silverware and Pottery* (Oxford 1994) 85-88, for prices of pottery, given in commercial graffiti, in comparison with grain prices (88/89). The authors convincingly point out that the high prices which nowadays are paid for Greek vases, should not induce us to believe that in antiquity they were considered to be equally precious. Silverware and other objects of precious metals were the expensive and prestigious items par excellence for the elite. They also argue that upper-class fashions 'trickled down' to lower layers in the social hierarchy in the form of cheaper imitations or objects of cheaper material (like clay).

1734. Prosopography. Γερόντιος. W.J.Cherf, *ZPE* 100 (1994) 145-174, collects all records of Gerontii in the (later) Roman Empire (1st-8th cent. A.D.). There is a handful of Greek inscriptions in his list of ca. 370 items (p. 151-169), to which we refer those interested. C. briefly studies origin, distribution and orthographical variations of the name, status and religion of the bearers.

1735. Public documents concerning legal and political structures. H.Van Effenterre, F.Ruzé, *Nomima. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec* vol. I (Coll. Éc.Fr. de Rome vol. 188; Rome 1994), present texts, translations and commentaries on 111 inscriptions containing laws, treaties, decrees and even an occasional epitaph and dedication, which inform us about the political and legal organization of archaic Greek poleis. The texts are grouped in three chapters: **1)** *Civic Identity* (nos. 1-40: ἀστὸς - ξένος; ἀλλοπολία; reintegration; privileges; proxeny); **2)** *The City* (nos. 41-60: foundation of cities; urban land; treaties and foreign relations); **3)** *Political Power in the City* (nos. 61-110: civic organization; elections; magistrates and provisions in the case of absence of magistrates; protection of the constitution and of public decisions). Cf. also H.-J.Gehrke, *'Gewalt und Gesetz. Die soziale und politische Ordnung Kretas in der archaischen und klassischen Zeit'* in *Klio* 79 (1997) 23-68, who discusses quite a few documents now available in *Nomima* I. For a review of *Nomima* I see G.Petzl, *Gnomon* 69 (1997) 612-616.

P.Gauthier, *BE* (1995) no. 9, briefly comments on the following numbers: 4 (*IvO* 5/6; doubts about ἐνεβέοι ὁ ξένος meaning 'que l'étranger soit de la fête'), 16 (*I.Cret.* IV 78; doubts about

the restoration (L. 1) τὸν ἀπελευ[σαμένον Fοικάδε, referring to the alleged return of emigrated citizens; *I.Cret.* reads τὸν ἀπελεύ[θερον]), 34 (*IG* IX 1 867; δᾶμος does not refer to the democratic faction (so E.-R.) but to the 'people of Korkyra'; cf. our lemma no. 441) and 42 (Meiggs-Lewis, *GHI*^{2} 10; *SEG* XXII 336 and XXXI 357*; the words καὶ πόλις Ποσειδανία in LL. 7/8 refer to the place where the treaty between Sybaris and the Serdaioi was concluded rather than to the result of the agreement, viz. the (re)foundation of Poseidonia).

We give a comparatio numerorum which may help to update the bibliography of the texts concerned.

In 1995 *Nomima. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec* vol. II (Coll. Éc.Fr. de Rome vol. 188) appeared, containing 99 texts.

***IG* I^2**	***Nomima***
976	2
***IG* I^3**	
1	6
4	96
104	02
784	95
948	93
***IG* IV**	
493	101
506	100
517	86
554	107
614	87
***IG* V 1**	
722	67
***IG* V 2**	
47	20
113	77
410	57
***IG* IX 1**	
867	34
***IG* IX^2 1**	
609	44
717	53
718	43
***IG* IX 2**	
257	33
***IG* XII 7**	
103	90
***IG* XII 9**	
1273/1274	91
***IG* XII Suppl.**	
p. 163 no. 412	80
p. 177 no. 549	39
***SEG* IV**	
27	18
37/38	5
64	01
***SEG* IX**	
3	41
***SEG* X**	
431	2
***SEG* XI**	
244	75
300	101
302	100
303	86
314	88
315	107
316	54
336	87
1074	77
1121	57
1176	23
1177	108
1178	24
1180	58
1180 a (addenda)	37
1181	109
1182	52
1183	51
1184	56
1186	21
1222	20
***SEG* XII**	
407	18
***SEG* XIII**	
239	35
270	98
***SEG* XXII**	
66	2
79	9

SEG XXII	*Nomima*
336	42
337	52
338	51
SEG XXVI	
476	38
SEG XXVII	
631 (cf. our lemma no. 720)	22
1295 (cf. our lemma no. 720)	22
SEG XXVIII	
428	60
SEG XXX	
380	78
537	33
SEG XXXI	
357	42
984	104
985	105
SEG XXXIV	
289	86
290	110
SEG XXXV	
1	6
326	55
482	44
921	62
991	12
993	22
SEG XXXVI	
2	96
824	01
SEG XXXVIII	
17	95
364	51
SEG XXXIX	
13	02
34	93
422	70
908	80
1252	103
SEG XLII	
801	22
884	79
IvO	
2	23
3	108
4	24
5/6	4
7	109

IvO	*Nomima*
9	52
10	51
11	21
13	36
16	56
22	17
28	58
266	20
CID I	
9 bis	71
43/44	72
158	72
I.Cret. I	
VIII 4	54 II
IX 1	48
XVIII 1	45
2	11
XXVIII 7	73
XXX 1	54 I
I.Cret. II	
V 1	28
XII 3	10
4	83
9	25
11	14
14/15	46
16 Ab	26
I.Cret. IV	
p. 55	64
13	1
14	82
43 Ba	47
58	15
59	3
63	59
64	8
72 (VI, 46-55)	13
77	49
78	16
79	30
80	7
87	97
I.Didyma	
6	92
Milet I 3	
129	94
Milet I 6	
187	103

Syll.[3]	*Nomima*
4	32
9	52
22	50
37/38	104
45	19
47	43
55	33
56	54
58	103
1183	47
GIBM	
886	19
953	53
LSAG	
p. 77 no. 19	2
p. 78 no. 37	93
p. 87 no. 9 (A)	91
p. 94 no. 7	70
p. 99 no. 6	102
no. 10	33
p. 108 no. 2	44
no. 3	43
no. 4	53
p. 143 no. 8	75
p. 168 no. 7	87
no. 8	88
no. 9	100
p. 169 no. 20	107
no. 22	35
p. 170 no. 32	86
no. 39 (a-b)	54
p. 174 no. 1	101
p. 199 no. 15	37
p. 215 no. 16	98
no. 18	77
no. 20	20
p. 220 no. 4	4
no. 5	109
no. 6	52
no. 8	21
no. 9	108
no. 10	24
no. 12	51
no. 15	23
no. 17	56
p. 224 no. 8	57
p. 234 no. 9	34
p. 247 no. 2	01

LSAG	*Nomima*
p. 247 no. 5	58
p. 276 no. 15	18
p. 277 no. 38 (a)	5
p. 307 no. 64	80
p. 315 no. 1 (a)	81
no. 2	82
no. 12	63
no. 15	45
p. 316 no. 22	28
no. 23	29
no. 26	14
no. 27	10
p. 343 no. 29	92
no. 34	94
no. 41	62
p. 344 no. 52	106
p. 372 no. 51	32
p. 447 G	55
p. 450 D	38
E	60
p. 453 no. 14 (b)	99
p. 456 no. 1 (b)	42
p. 458	40
p. 468 F	12
no. 14 (b) (cf. our lemma no. 720)	22
Hansen, *CEG*	
143	34
256	95
380	20
Peek, *GV*	
42	34
1226	2
Tod, *GHI*	
11	6
18	95
33	54
34	53
Meiggs-Lewis, *GHI*[2]	
2	81
5	41
6 (c)	89
8	62
10	42
11	93
12	50
13	44
14	6

Meiggs-Lewis, *GHI*^{2}	*Nomima*	Meiggs-Lewis, *GHI*^{2}	*Nomima*
20	43	42	54
30	104	67 bis	55
		86	02

For a concordance between Koerner (cf. *SEG* XLIII 1235), *Nomima* I and II, *IG*, *I.Cret.* and other editiones principes cf. now M.Fell, *ZPE* 118 (1997) 183-196.

1736. Ransom of captives. A.Bielman, *Retour à la liberté. Libération et sauvetage des prisonniers en Grèce ancienne* (Études Épigr. I; Athens-Paris 1994), presents 67 texts which document the activities of individuals who ransomed or contributed to the ransom of captives from the Archaic to the late Hellenistic period. The arrangement is chronological. Inscriptions erected by liberated captives are excluded.

This is a true thematic Corpus, with genetic lemmata, descriptions of the stones, texts, app. crit., translations and commentaries. The Corpus is followed by three analytical chapters. **Ch. I** studies typical vocabulary (σῴζω, ἀνασῴζω, διασῴζω, σωτηρία; κομίζω, ἀνακομίζω, ἀνακομιδή; ἀφίημι, ἄφεσις; λύω, ἀπολύω; λύτρον, λύτρα; λυτρόω, ἀπολυτρόω, ἐκλυτροῦμαι; λύτρωσις; καταβάλλω τὰ λύτρα). **Ch. II** deals with the various procedures used by the liberators to ransom captives and with the legal framework within which the liberation of captives was regulated (discussion of, inter alia, *Milet* I 3 140 A-C). **Ch. III** deals with the captives themselves (citizens; women; slaves and foreigners) and with the liberators. Cf. P.Gauthier, *BE* (1995) no. 10 (comment on nos. 29, 34, 47, 52 and 56). G. adds an inscription from Alabanda to B.'s dossier (*BCH* 10, 1886, 299-306 = *REG* 11, 1898, 258-260). Cf. now also G.Prachner, *'Untersuchungen zum Verhältnis von Lösegeldforderungen für Kriegsgefangene im 4. und 3. Jahrhundert v.Chr., zu den Verkaufserlösen bei einer Auktion im Jahre 293 v.Chr. und Sklavenpreisen im italisch-sizilischen und griechischen Raum sowie in Ägypten'* in *Laverna* 6 (1995) 1-40.

We give a comparatio numerorum.

IG II^2	Bielman	*IG* II^2	Bielman
174	1 (ph.)	652	18 (ph.)
283	4 (ph.)	657	20 (ph.)
284	5 (ph.)	746	60 (ph.)
398 (a-b)	9 (ph.)	823	28 (ph.)
399	6	844	31
438	9	1130	55 (ph.)
484	15	1225	25
492	13 (ph.)	1236	56 (ph.)
493	8	*IG* IV	
518	8 (ph.)	497	44 (ph.)
535	12 (ph.)	750	19
550	58 (ph.)	756	43
558	15	*IG* V 2	
612	9	351/352	64/65

IG IX 2	Bielman
66 (a)	48
IG XI 4	
1054-1054 (a)	32 (ph.)
IG XII 2	
15	33
IG XII 3	
171	51
328	54
IG XII 3 Suppl.	
328	54
1286	51
IG XII 5	
36	26
284	57 (ph.)
653	52 (ph.)
IG XII 7	
5	2 (ph.)
36	39 (ph.)
386	38 (ph.)
387	61
IG XII 8	
3	3
159	47 (ph.)
IG XII 9	
6	66
232	62
IG XII Suppl.	
328	54
354	11
SEG I	
328	41
SEG II	
292	50
446	37
SEG III	
80	1
313	44
666	32
SEG X	
115	1
SEG XI	
1084	14 (ph.)
SEG XVI	
60	10 (ph.)
431	53

SEG XIX	Bielman
118	25 (ph.)
472	53
SEG XXI	
318	12
SEG XXIII	
65	18
SEG XXIV	
154	24 (ph.)
1090	67
SEG XXV	
442	14
539	29
SEG XXVI	
89	15
SEG XXVII	
557	46 (ph.)
576	29
SEG XXIX	
762	39
SEG XXX	
95	24 (ph.)
SEG XXXI	
79	12
SEG XXXV	
999	17
SEG XXXVII	
825	17
SEG XL	
78	9
676	54
755	46 (ph.)
F.Delphes	
III 1 457	50
I.Histriae	
4	37
16	41
24	67
54	53
I.Cret.	
II XXX 3	55
IGR IV	
1029	51
I.Priene	
17	22 (ph.)
I.Erythrai	
28	21
I.Smyrna	
584	35

I.Eph.	Bielman
5	51
1450	16 (ph.)
Syll.^{3}	
193	2
263	5
341	8
343	15
374	20

Syll.^{3}	Bielman
454	25
520	26
521	38
535-537	31 (ph.)
594	44
604	45
708	53
OGIS 765	22

1737. Religion. Amulets. R.Kotansky, *Greek magical amulets. The inscribed gold, silver, copper, and bronze Lamellae*. Part 1: *Published texts of known provenance* (Abh. Nordrhein-Westf.Akad.d.Wiss.: Sonderreihe Papyrologica Coloniensia, vol. 22, 1: Opladen 1994), presents 68 magical amulets inscribed on metal lamellae (phylakteria): Greek texts; bibliographies; translations and detailed commentaries. Six texts are in Latin (nos. 3, 8, 17, 31, 63/64). For no. 61 cf. M.Sève, *BE* (1996) no. 91.

On 196-200 an Appendix on the formulas ὁ βασιλεύων τῶν βασιλέων occurring in no. 36 (*Studia Pontica* III no. 10 (g)) and βασιλεὺς βασιλέων (title of Mithridates of Pontus).

Cf. also our lemmata nos. 859 and 1755.

We give a comparatio numerorum.

IG IX 2	K.
232	41
IG XIV	
2413 (13)	25
2413 (17)	32
2481	11
CIG IV 9062	51
SEG XIV 593	32
SEG XXVII	
415/416	23/24
SEG XXVIII	
1334	48
SEG XXIX	
1031 (L. 3 below)	20/21

SEG XXXI	K.
621	38
844	33
SEG XXXV	
1051	28
SEG XXXIX	
1093	13
SEG XLI	
1485 (bis)	68
1530	52
1553	56
1597	58
SEG XLIII	K.
1301	13

I.Cret. I XII	K.
8	44
Studia Pontica	
III 10 (g)	36
IGLS	
220	46
1284	45
2494	49
Frey, *CIJ*	
673	12
717	41
802	36
849	57

1738. Religion. Amulets and gems. Cf. M.Henig, *Classical Gems. Ancient and Modern Intaglios and Cameos in the Fitzwilliam Museum, Cambridge* (Cambridge 1994). We note the following (virtually) unpublished items (ph.); we do not give detailed descriptions of the representations: **1)** 34 no. 54: glass scaraboid: seated Penelope: Πηνηλόπ[η] (mid 5th cent. B.C.); **2)** 220 no. 490: magical amulet; on the obverse a standing female with sceptre, patera and lotus diadem; inscription: [--]ΟΙΙΙSΩΘΗΠΙΩΤΦC (perhaps Σωθ for Σῶθις); reverse: ΚΑΡΦΙΡΙΚΟΡΡΑ (obscured form of Aroriphrasis and Ororiouth; alternatively M.Smith apud ed.pr. refers to ΚΑΡΦΙΟΥΘ in a magical papyrus and to ΚΟΡΑ = Κόρα Κόρη; 2nd/3rd cent.

A.D.; **3)** 221 no. 491: magical amulet; on the obverse a standing female with sceptre, palm front and a wreath; reverse: ΦΙΛ̣ΩΝΑC (= Φιλωνᾶς or genitive of Φιλώνα); inscription on the bevel: CΘẸNẸXECCOYΘİ; M.Smith apud ed.pr. suggests σθέν' ἔχε⟨ι⟩ς, Σοῦθι (cf. above under (2)) or σθένεχε{ς}, σωθ⟨ῆτ⟩ι (3rd/4th cent. A.D.); **4)** 222 no. 492: magical amulet; on the obverse Zeus Serapis; reverse: [AI]MOΓΩMIIXENTA (3rd/4th cent. A.D.); **5)** 224/225 no. 497: magical amulet; on the obverse Harpokrates on the lotus bloom; reverse: BAINXΩΩI ΩXCΘOBAIOΛHBAOΛIΣΘOBAΛAIIIAMCΘOẠIBAH. Βαινχωωωχ: Coptic epithet of the sun (2nd/3rd cent. A.D.); **6)** 225 no. 498: magical amulet; on the obverse Harpokrates on the lotus bloom, Chnoubis and an ibis; reverse: 'A[βρ]αlσαξ (3rd/4th cent. A.D.); **7)** 228 no. 502: magical amulet; on the obverse Chnoubis; reverse: OPKAΘIMΩNXA; a parallel has ορχαμθωνχαιτα; **8)** 228/229 no. 503: magical amulet; on the obverse an altar table, a naos and an ibis; inscription Ιαω (3rd/4th cent. A.D.); **9)** 230/231 no. 507: magical amulet; on the obverse a crab with Ιαω; reverse BAPXA and around the edge a vowel series (AEHIOYΩ) (4th/5th cent. A.D.); **10)** 231 no. 508: magical amulet, acquired in Smyrna; on the obverse the solar deity Abrasax, with the head of a cock, the body of a Roman soldier and the legs formed from two snakes; inscription: ΔḤMHTPIC (= Δημήτρι⟨ε⟩, ed.pr. [perhaps rather Δημήτρι(ο)ς, Pleket]); reverse: Harpokrates with Ιαω (3rd/4th cent. A.D.); **11)** 231/232 no. 509: magical amulet; on the obverse the anguipede with IAIΞΩ and Αναλβαβλανα; reverse: mummy-like figure, with vowel series (AEHIO[YΩ]) (3rd/4th cent. A.D.); **12)** 232 no. 510: magical amulet; on the obverse the anguipede and scattered letters maing up Αβρασαξ and Ιαω (3rd/4th cent. A.D.); **13)** 233 no. 511: magical amulet; on the obverse a horse-man piercing a prostrate female figure; inscription Σολομών; reverse: σφραlγὶς Θlεοῦ (4th/5th cent. A.D.); **14)** 237 no. 517: magical amulet; obverse: Greek letters and symbols; reverse ANAIẠBAMAPA IXOICCAMIX-XOABOMIIPIẸNAIẠ (4th/5th cent. A.D.); **15)** 238 no. 518: ringstone used as a magical amulet; inscription on the reverse: ZAMEAZIHCKOΔAΔANKIΘΔMAIBOYAP IAPAOY-MENACIICAMENKOΔIAN (ring: ca. 500 B.C.; inscription: 1st/2nd cent. A.D.); **15)** 247 no. 536: onyx cameo; quadriga and charioteer holding a wreath; inscription: IḄAEIΓΩCOC (or initio ẸΘ̣N) (2nd cent. A.D.).

1739. Religion. Bible and epigraphy. L.Boffo, *Iscrizioni greche e latine per lo studio della Biblia* (Brescia 1994), published a second, updated and expanded edition of E.Gabba's book from 1958, with 45 texts.

1740. Religion. Cakes. Cf. E.Kearns in *Ancient Cult Practice* 65-70, for a study of the widespread use of cakes in sacrificial ritual and a comparison between the literary and epigraphical evidence: πέμμα, πόπανον, πόπανον μονόμφαλον and δωδεκόμφαλον, πλακοῦς, φθόις, ψαιστόν, ἐπίπεμμα, ἔλατρον, ἐλατήρ, ἑρμητής, ἕβδομοι (βόες) ('cake representing an ox').

1741. Religion. Cult of Apollo. Cf. B.Mandilaras in *Epetēris Hetaireias Kukladikōn Meletōn* 14 (1991-1993) [1993] 150-174: collection and discussion of the evidence for the cult of Ἀπόλλων in the Kyklades; on 160-172 a list of inscriptions which attest this cult. Non vidimus. Cf. A.Chaniotis, *Kernos* 10 (1997) 285 no. 150.

1742. Religion. Death. J.H.M.Strubbe in *Pijn en Balsem* --- (cf. our lemma no. 1691) 133-145, studies the attitude of the ancient Greeks and Romans towards death as revealed by their epitaphs (in Dutch). The Greek texts are taken from R.Lattimore, *Themes in Greek and Latin Epitaphs* (Urbana Ill. 1942). After an introductory note on methodological problems, he examines the ancients' view of death as the end of life (metaphors for dying, images of the gods of death) and as beginning of the afterlife (the soul, the underworld, reward and punishment, disbelief). He concludes that acceptance of death and resignation were less common in Greek than in Roman society.

1743. Religion. Defixiones. Cf. F.Graf, *La magie dans l'Antiquité gréco-romaine* (Paris 1994), ch. V (*'Defixiones et images d'envoûtement'*; 139-198), who quotes many Greek defixiones from Audollent's *DefixTab.* Cf. also id., *Gottesnähe und Schadenzauber. Die Magie in der griechisch-römischen Antike* (Munich 1996).

1744. Religion. Δημήτηρ Ἀχα(ι)ιά. In a study on the cult of this goddess in Boiotia based almost exclusively on literary sources, V.Suys, *AC* 63 (1994) 1-20, focuses on its foundation by the Gephyraioi (probably in Euboia), on attestations elsewhere (especially in Athens) and on the etymology of the epiklesis (> ἀχαιϝ-; 'l'Achéenne', though it remains unclear which area is meant). On 6/7 she adduces some epigraphical evidence: *IG* VII 1867 and *BCH* 26 (1902) 294 no. 10 (Thespiai; possibly related to the cult of Dionysos); *BCH* 50 (1926) 418 note 4 (Thisbe); *IG* II^2 1358 L. 27; 5153 (Δημήτηρ Κουροτρόφος Ἀχαιά, which possibly points to syncretism with a local Demeter). Cf. also *SEG* XXXV 1814.

1745. Religion. Isis. L.Bricault in *Hommages à Jean Leclant* vol. III (cf. our lemma no. 1484) 67-86, studies the epithet μυριώνυμος. On 80-86 an Appendix with thirty Latin and Greek inscriptions mentioning this epithet (or the Latin myrionyma). G.Clerc, *ibidem* 97-135, discusses the relations between Herakles and the deities of the 'cercle isiaque', occasionally adducing Greek inscriptions which connect Herakles with Isis/Sarapis (107-109; 113/114; 119-123). J.Gwyn Griffiths, *ibidem* 259-261, examines testimonia, epigraphical and otherwise, which connect Isis with δικαιοσύνη (τὸ δίκαιον; θεσμοί; Ἶσις Δικαιοσύνη).

1746. Religion. Isis' epithet μήτηρ θεῶν. F.Colin, *ZPE* 102 (1994) 271-295, argues that this epithet is not borrowed from Kybele but corresponds to a traditional Egyptian epithet.

He adduces i.a. the Isis aretalogy from Kyme (*I.Kyme* 41) and several Egyptian inscriptions, especially *OGIS* 90 and 739 (*I.Prose* 16 and 26), A.Bernand, *Le Delta Égyptien d'après les textes grecs* (see *SEG* XXVI 1704) 238 no. 9 and 246/247 no. 19.

1747. Religion. The highpriest(ess) of the Koinon of Asia. Cf. M.D.Campanile, *I sacerdoti del Koinon d'Asia (I sec.a.C.-III sec.d.C.). Contributo allo studio della romanizzazione delle élites provinciali nell' Oriente Greco* (Studi Ellenistici vol. VII; Pisa 1994).

Ch. I (13-27): the history and organization of the Κοινόν (i.a. relation with the conventus /διοικήσεις); the problem of the ἀρχιερεὺς (τῆς) Ἀσίας and Ἀσιάρχης (in C.'s view they are identical; rejection of Kearsley's arguments to the contrary; cf. *SEG* XXXVIII 1973; XXXIX 1791 and our lemma no. 1707); the ἀρχιέρειαι τῆς Ἀσίας (not 'in their own right'; cf. *SEG* XL 1197; XLII 1067, 1239 and 1856); νεωκορίαι and the procedure used to acquire them.

Ch. II (29-157): a catalogue of all attested highpriests/asiarchs and highpriestesses, arranged chronologically and, within each period, alphabetically on the basis of gentilicium or Greek name (198 lemmata). Each lemma contains the name, the function, the date and provenance, a short bibliography and brief comment.

Ch. III (159-175): reflection on the social and family background of the priests (only 8,5 % is peregrine; predominance of Roman citizens (86 %)); the general career and social rise-pattern was: urban magistracies, euergetism and civitas romana → (iteration of) highpriesthood/asiarchy (embassies to emperor) → son became eques Romanus → grandson became senator; increasingly hereditary character of the function in the 2nd cent. A.D.; often a highpriest/asiarch exercised the function of curator rei publicae of cities in Asia Minor; active matrimonial strategies.

On 179-188 seventeen stemmata of families producing highpriests/asiarchs.

See also ead., *ZPE* 100 (1994) 422-426: C. examines the appointment of high priests and priestesses of the Asian Koinon (ἀρχιερεύς, ἀσιάρχης). The high priests all held the annual priesthood of the Imperial cult in a neokoros city: Pergamon, Smyrna, Miletos, Ephesos. C. adduces several cases which show that the high priests not always held this function in the city which was at the head of the conventus, to which their place of origin belonged. For example, Ulpia Marcella from Thyateira in the conventus of Pergamon was high priestess at Smyrna (*TAM* V 2 991, 995/996; see ead., *I sacerdoti* 52/53 no. 32a). Starting from a passage in Aelius Aristides XXVI 103/104, C. advances the hypothesis that each year the synedroi of the koinon voted on the appointment of the priests for the neokoros cities. It is not known how the elected priests were assigned to the cities. Perhaps the first priest elected was assigned to the city that had obtained a neokoria as first, sc. Pergamon, and so on. It is also possible that the elected priests were free to choose their city, one after another. The proconsul of Asia ratified the vote.

1748. Religion. Initiation rites and rites de passage. M.B.Hatzopoulos, *Cultes et Rites de passage en Macédoine* (Meletemata vol. 19; Athens 1994), offers a comprehensive interpretation of various inscriptions recording the terms νεβεύω (see our lemmata nos. 444, 453, 456 and 536), ἐπινεβεύω (cf. our lemma no. 444), λύτρον/λύτρα (cf. our lemmata nos. 446,

451 and 453) and τελέ(ι)ουμα (cf. our lemmata nos. 452 and 457). All these texts are from Thessaly. He rejects a relation between νεβεύω and νεβρός (peacock), which would turn the dedicants into parallels of the Brauronian ἄρκται (νεβεύσασα: cf. ἀρκτεύσασα), and prefers a transition from an original form νεϝεύω to νεβεύω [For some comment on the rendering of Macedonian digamma by other letters cf. *BE* (1996) no. 234]. He establishes a correlation between νεϝεύω/νεβεύω and the Hesychian lemma on νέαι (ἀγωνισάμεναι γυναῖκες τὸν ἱερὸν δρόμον) and argues that (ἐπι)νεβεύω refers to a sacred, initiatory race or rite de passage through which young maiden leave puberty and reach maturity. The three ἀρχινεύσασαι in our lemma no. 535 are likely to have been leaders of three teams of female runners. Artemis, Demeter and Kore are the deities in whose honor such rites were practiced (cf. app.cr. of our lemma no. 536).

H. interprets λύτρον/λύτρα as the 'ransom' of the 'liberty' of young women who pass from the stage of puberty to that of adulthood ('femme accomplie'; *SEG* XXXV 605 (cf. our lemma no. 451) refers to the maturation of a young man) and tends to reject earlier interpretations: 'payment for successful childbirth/liberation from birth-pains', 'ransom paid by the husband who liberated the young woman consecrated to a fertility-goddess' (or 'money paid for manumission to the master'). Similarly τελέ(ι)ουμα is taken to be 'achèvement, maturation' rather than 'thanksgiving for a successful delivery'.

1749. Religion. Jewry: the Jewish community at Rome. See our lemma no. 828.

1750. Religion. Jewry: curses against desecrators of the grave in Jewish epitaphs of Asia Minor. J.H.M.Strubbe in *op.cit.* (cf. our lemma no. 828), 70-128, studies first the background of the interdiction to violate the grave. Then he collects all examples (16) of the 'children's children' curse (εἰς τέκνα τέκνων and its variations). He presents the following new readings: *MAMA* VI 323 LL. 4/5 from near Akmonia: τέ|[κνα vac τέκνων ἔξει ἀράν instead of κεῖνος [καὶ τέκνα] τέ|[κνων --; *MAMA* IV 28 L. 7 from Prymnessos: instead of τέκνοις] τέκνω[ν], one can restore ἰς τέκνα] τέκνω[ν]; *SEG* XXIX 1179 LL. 6/7 from Saittai: possibly κὲ ?] τὸ ἐκεῖ δωδεκάθην (= δωδεκάθι(ο)ν) καθήμ[ενον ? instead of ἐν] τῷ ἐκεῖ δωδεκάθην καθήμ[ενον ? He rejects the common view that the phrase is Jewish and argues that without additional evidence it is inconclusive to identify an inscription as Jewish. S. also rejects the idea that pagans have borrowed the formula from Jews or from Jewish epitaphs, and refuses to draw conclusions from it about the (good) relations between Jews and pagans, as drawn by P.Trebilco, *Jewish Communities in Asia Minor* (see *SEG* XLI 1840). A.J.Bij de Vaate-J.W.van Henten, *BO* 53 (1996) 16-28, who survey the problem of the identification of Jewish inscriptions from Asia Minor on the basis of terminology, examine Trebilco's arguments and agree with S. that the formula τέκνα τέκνων is not a decisive criterion for a Jewish origin. However, the formula may have been used by Jews so that 'Jewish or else non-Jewish (pagan)' would be a more careful conclusion than Strubbe's.

In the third part S. studies the other curses in Jewish or probably Jewish epitaphs (catalogue with edition of the texts and translation on 106-128, see below). He suggests restoring in *CIJ*

762 L. 4 τὸν | [ἀ]γκῶνα σάναιτο (previous editors: [ο]ἰκῶνα or [ξ]ε̣ν̣ῶνα), and connects the iron broom of L. 3 (σάρον σιδαροῦν) with the Roman practice of torture: iron claws and hooks were used to scrape the flesh from the victim's body down to the bones. S. carefully discusses the character of each text and concludes that only 6 out of the 13 Anatolian texts are certainly Jewish (see below nos. 1-3, 5/6 with the curse of the sickle, 12). One text is probably Jewish (no. 4). Four texts are Jewish or Christian (nos. 7-9 with curses of *Deuteronomy*, 13). Two texts are probably pagan (nos. 10/11: with mention of the 'iron broom'). All texts were considered Jewish by P.Trebilco. BdV.-vH., *art.cit.*, cautiously evaluate Trebilco's and Strubbe's views on the character of the texts. They argue that nos. 5/6 may have been engraved by Jews or Christians. Nos. 10/11 cannot be considered Jewish with any certainty, but BdV.-vH. find Trebilco's interpretation as good as Strubbe's guess on the pagan character; it seems more reasonable, however, to consider the two texts non-Jewish. For nos. 7-9 they suggest that the deceased persons of no. 9 may have been pagans, perhaps Godfearers; the reference to *Deuteronomy* cannot be considered absolute proof of a Jewish origin.

In the last part S. criticizes the view of P.Trebilco that the *general* population of the Anatolian cities had some knowledge of and great respect for the Jewish tradition (especially *Deuteronomy*). The fact that fines were frequently added to Jewish imprecations shows that the users of the curses feared that violators would not be deterred by the Jewish malediction out of ignorance or disbelief. J.J.Price, *SCI* 13 (1994) 184/185, agrees that Trebilco's views about the relations of the Jews and their neighbours are overly optimistic. M.H.Williams, *ZPE* 116 (1997) 256 note 69, points out that Strubbe's arguments for separate Jewish burial grounds are weak [but S. never advocated the theory of *separate* Jewish cemeteries, only of de facto concentrations of Jewish graves in some cemeteries outside the city gate].

The imprecations re-edited by S. are the following: from Nikomedeia *TAM* IV 1 376 (no. 1) and 375 (no. 2); from Apameia on the Maeander *CIJ* 774 (no. 3); from Eumeneia L.Robert, *Hellenica* XI/XII, 436-439 (no. 4); from Akmonia *CIJ* 759 (no. 5), 768 (no. 6) [now republished in J.Strubbe, *Arai Epitymbioi* no. 229], 760 (no. 7), *MAMA* VI 335 (no. 8) [now in J.Strubbe, *op.cit.* no. 228], *CIJ* 770 (no. 9), 762 (no. 10) [now in J.Strubbe, *op.cit.* no. 230], M.Waelkens, *Türsteine* 425 (no. 11) [now in J.Strubbe, *op.cit.* no. 238]; *MAMA* VI 325 (no. 12); from Laodikeia Katakekaumene *MAMA* I 267 (no. 13); the curse in Rome *RAC* 50 (1974) 215-218 no. 2 was probably set up by a Jewish trader from Asia Minor (no. 14). [For a new epitaph from near Laodikeia on the Lykos (2nd/3rd cent. A.D.), mentioning the curses written in *Deuteronomy*, cf. our lemma no. 1075, Strubbe].

1751. Religion. Jewry: a fictitious epitaph in 4 *Macc.* J.W.van Henten in *op.cit.* (cf. our lemma no. 828) 44-69, studies the fictitious epitaph of the Maccabean martyrs in 4 *Macc.* 17, 8-10 (ca. 100 B.C.). He compares the vocabulary to Jewish epitaphs and other Jewish inscriptions. Some terms of the epitaph echo authentic epitaphs (μνεία, Ἑβραῖος), but some aspects are peculiar (the names of the deceased are not mentioned; the occurrence of a priest together with a woman and her children). The phrase ἐνταῦθα ἐγκεκήδευνται has parallels in Jewish epitaphs of Phrygia, where κηδεύω occurs in combination with the preposition ἐν (at Eumeneia and Hierapolis, for example *CIJ* 775 cf. *SEG* XXXIX 1846; text). vH. further exam-

ines connections of the fictitious epitaph with non-Jewish epitaphs and inscriptions of another kind. He concludes that κηδεύω and composita are especially frequent in Asia Minor. There are several Christian epitaphs with κηδεύω (+ ἐν) in Phrygia; the compositum ἐγκηδεύω is frequent in Ionia (Teos) and Lycia (Olympos, for example *TAM* II 3 949 and 954; text). The beginning of the fictitious epitaph with ἐνταῦθα recalls epitaphs beginning with ἐνθάδε + κηδεύω (perf.) + the name of the deceased, which is frequent in Christian epitaphs of Asia Minor. All this is taken by vH. as an indication that 4 *Macc.* may originate from Asia Minor, though Syrian Antioch is not to be excluded. The political reason for the death of the martyrs, sc. the attempt of Antioch IV to destroy the politeia of the Hebrews, is compared to literary and non-literary pagan sources on preventing tyranny, for example the Athenian laws against tyranny from 336 B.C. (*SEG* XXXIX 80*); cf. the liberation of poleis from tyranny, sometimes commemorated in Soteria-feasts.

1752. Religion. Jewry: Jewish funerary epigrams. P.W.van der Horst in *op.cit.* (cf. our lemma no. 828) 129-147, studies the metrical Jewish epitaphs (19 Greek, 1 Latin). He discusses the following texts in detail (with translation): *JIGRE* 30, 34, 38/39, all from Leontopolis, and M.Schwabe - B.Lifshitz, *Beth She'arim II. The Greek Inscriptions* (Jerusalem 1974) 127, 183. At the end he presents some general observations on language and meter, the use of mythological motifs or terms, the ideas on the after-life; he raises the question of the uneven distribution of the material (80% from Leontopolis) and of the use of Homeric Greek at Beth She'arim. On 142-147, the texts of the 19 Greek epigrams; no important new readings.

1753. Religion. Jewry: proselytes. P.van Minnen, *ZPE* 100 (1994) 253-258, argues against the thesis of H.Feldman, *Jew and Gentile in the Ancient World* (Princeton 1993) that the Jews did not deploy missionary activity [This is the common view nowadays, see for example M.S.Taylor, *Anti-Judaism and Early Christian Identity* (Leiden 1995), Strubbe]. One of his arguments is the rarity of proselytes in the sources; 'only' three are mentioned in the Aphrodisias inscription (cf. our lemma no. 862; for vM.'s restoration πατελλάδω[ν] in A L.1, see *SEG* XLI 918) [It might be useful to observe that, though the ph. of edd.pr. is not clear, it looks as if L. 1 was not written significantly less carefully than the other lines, especially L. 2. Edd.pr. have pointed out on p. 20, that (A) is poorly cut: variation of letter sizes and forms, poor alignment etc. Moreover, the text of L. 1 seems not different in letter type and its alignment and length perfectly fit the rest of the text; contra *SEG* XLIII 700. For the provenance of the epitaph of Konstantina (*Izvestija* 9, 1904, 246 no. 12) adduced by vM., see D.Feissel, *BE* 1995 no. 721: presumably Constantinople, Strubbe].

1754. Religion. Jewry: Synagogue and sabbath. In chapter eight of his *Sabbath and Synagogue. The question of sabbath worship in ancient Judaism* (Leiden 1994), H.A.McKay collects and discusses Greek inscriptions recording the term συναγωγή and προσευχή and terms like ἀρχισυνάγωγος, presupposing a συναγωγή: *CIJ* 718 (Corinth), 722/723 (Aigina),

726 (Delos), 682 (Olbia), 683/684 (Pantikapaion), 690 (Gorgippia), 738 (Phokaia), 741 (Smyrna), 766 (Akmonia), 1404 (Jerusalem), 1432 (Alexandria), 1433 (unkn.prov.; Egypt), 1440 (Schedia), 1441 (Xenephyris), 1442 (Nitriai), 1443/1444 (Athribis), 1447 (Alexandria ?), 1449 (unkn.prov.; Egypt), 1532 (a) (Arsinoe); *CIG* 5361 (*IGR* I 1024), *SEG* XVI 931 (XXVIII 1539) and XVII 823 (XXVIII 1539; all from Berenike in Kyrenaika).

Main conclusions: **a)** προσευχή denotes the praying-house building of the community of Jews; **b)** συναγωγή denotes the community of Jews (exceptions: *SEG* XVII 823 (56 A.D.) and *CIJ* 1404); **c)** inscriptions provide no evidence for sabbath worship in the προσευχαί.

For συναγωγή cf. also our lemma no. 556.

1755. Religion. Magic: the vox magica θωβαρραβαυ. R.Kotansky, *HThR* 87 (1994) 367-369, discusses the etymology of this word, which must preserve the name of a specific deity and is on record on amulets (written on papyri or engraved on gems) from the early Roman imperial period onward found in the southern and eastern Mediterranean (cf. the list of occurrences apud R.W.Daniel, *ZPE* 19, 1975, 251; for a Syrian gold amulet giving the variants θαυβαρραβαυ and θωβαρριμαυω see P.Perdrizet, *REG* 41, 1928, 73-82 = R.Kotansky, *Greek magical amulets* (cf. our lemma no. 1737) 326-330 no. 57): θωβ can be traced to Hebrew *tôb* and αρραβαυ to *'arebā'* or *'ērābôn*, the whole phrase meaning 'the surety/deposit [cf. Greek ἀρραβών!] is good/acceptable'. Among the Greeks this commercial slogan with its exotic overtones passed into the magician's vocabulary, and eventually came to represent a magical deity. For magic cf. also our lemma no. 1743.

1756. Religion. Montanism: the localization of Pepouza and Tymion. C.Markschies, *JbAC* 37 (1994) 7-28 (maps), reconsiders the possible evidence for the localization of the places Πέπουζα and Τύμιον in Phrygia, known from literature to have been centers of early Montanism. He concludes that an unambiguous identification is impossible. On 22/23 he briefly discusses two 5th cent. A.D. inscriptions which are possibly Montanist but do not provide indications concerning the localization of the two places, as was supposed by earlier scholars: *MAMA* IV 321 (Μοντανοῦ πρωτοδιακόνου; from Bekilli) and *SEG* XV 809 (recording an ἅγιος Παυλῖνος as κοινωνός, a Montanist ecclesiastical title; from Sebaste/Sivaslı [for Montanism see now C.Trevett, *Montanism. Gender, Authority and the New Prophecy* (Cambridge 1996) and *SEG* XLIII 1303].

1757. Religion. Musicians in Greek cult. G.C.Nordquist in *Ancient Cult Practice* 81-93, discusses the social status of cult-musicians, their contracts, their remuneration and their privileges (if any). Discussion, inter alia, of the αὐλητaί of the Athenian archons and the boulē on record in inscriptions from the 3rd cent. B.C. onwards (in the Roman period they become ἱεραῦλαι) and of citizen status (one flute-player occurs also in an ephebic list in 145/146 A.D. !); the σαλπι(γ)κταί, with military, civic and religious duties, usually also citizens, in Athens; flute-players associated with magistrates in other cities (Tenos: *SEG* XV 553; Ephesos: auletai,

σπονδαυληταί, (ἱερο)σαλπι(γ)κταί in the collegium of Kouretes); musicians (auletai) connected with temples: on Delos, at Tainaron (*IG* V 1 210-212), in Thyrreion (*IG* IX^2 1 247/248, 250/251) and Olympia (*IvO* 138/139); musicians taking part in agōnes and also participating in the cult activities connected with the games; musicians giving concerts in sanctuaries and receiving differentiated payment, with impressive amounts for the 'stars'. The social status is differentiated: 'from a citizen gentleman, to a professional player of high or low status, or even slave'. In general, professionalism 'was frowned upon' in certain circles: cf. Plutarch, *Quaest. symp.* 2. 1.632 D, on the Theban flute-player Ismenias, a member of a good Theban family: 'but he is a worthless man; otherwise he would not be so good a piper'.

1757bis. Religion. Nemesis. E.Bouley, *Acta Musei Napocensis* 26-30 (1989-1993) [1994] 105-125, presents a survey of the archaeological and epigraphical evidence for the cult of Νέμεσις on the Balkan and in the Danubian provinces (Norica, Pannonia Inferior and Superior and North Macedonia). Discussion of the connection of the cult with the transformation of theatres into amphitheatres (late 2nd/early 3rd cent. A.D.) especially in Macedonia, and of the iconography of reliefs and statues of the single and double Nemesis [cf. also *SEG* XXX 860, Tybout]. Though B. stresses the goddess' connection with games, she also notes (119) that few dedications (12 on a total of 54) were erected by gladiators, bestiarii vel sim. [The latter fact fits in with M.B.Hornum's views as summarized in *SEG* XLIII 1304, Tybout]. Greek inscriptions are very few and include the three reliefs found in the amphitheatre in Philippi and dedicated to Nike, Nemesis and Mars (F.Chapoutier, *BCH* 48, 1924, 288; P.Collart, *BCH* 52, 1928, 103-105; dr. on 112) by a priest of Νέμεσις ἀνείκητος on behalf of a στέμμα φιλοκυνήγων.

1758. Religion. The deified Nile. Cf. D. Bonneau in *Hommages à Jean Leclant* vol. III (cf. our lemma no. 1484) 51-62, who on 59 adduces some epigraphical evidence for the worship of the 'dieu-Nil': *SEG* XXXVI 1030 (*I.Eph.* 1230; τοῖς ἐπὶ τοῦ θεοῦ μου Νείλου Σαράπιδι θύουσιν: 'ceux qui sacrifient à Sarapis en faveur de mon dieu, Le Nil'); *IG* XII 2 511 + *IG* XII Suppl. p. 32 no. 511 (Sarapiasts celebrating the Νειλῷα); *I.Parion* 5 (*IGR* I 817: Νειλαῖον [however, in *I.Parion* it is interpreted as a toponym, Pleket]).

1759. Religion. Orphism. For the Orphic gold leaves cf. now M.Giangulio, *'Le laminette auree nella cultura religiosa della Calabria greca: continuità e innovazione'* in S.Settis (ed.), *La Calabria antica. Età italica e romana* (Rome-Reggio Calabria 1994) 11-53. Cf. more in general G. Pugliese Carratelli, *Le lamine d' oro 'orfiche'* (Milan 1993). Non vidimus. Cf. also our lemma no. 809 in fine.

1760. Religion. Οὐ(κ) (ἀπο)φορά. In the context of a study of the opposition between 'Olympian' and 'Chthonian', S.Scullion, *Classical Antiquity* 13 (1994) 75-119, collects and discusses the more than forty cases of the οὐκ ἀποφορά (οὐ φορά; δαινύσθων αὐτοῦ)

clause in leges sacrae (99-112). The οὐ(κ) (ἀπο)φορά sacrifice is a variation on the holocaust of chthonian cults. In the sacred law from Mykonos (*LSCG* 96; *Syll.*^{3} 1024) S. (103) suggests restoring in L. 41 δαινύσ[θων αὐτοῦ --]. The passage relates to a sacrifice to the hero founder Archegetes; the same expression occurs in LL. 24-26 (concerning Zeus Chthonios and Ge Chthonie). Analysis of various passages of the sacred law concerning Zeus Polieus from Kos (*LSCG* 151 A).

1760bis. Religion. Prayer. P.W.van der Horst, *Gebeden uit de Antieke Wereld* (Kampen 1994), presents Dutch translations with commentary of 60 pagan, Jewish and Christian prayers. Among these are 5 Greek inscriptions: *IG* XII 7 p. 1 (cf. *SEG* XXXV 1825; Arkesine on Amorgos); *CIJ* 725 (cf. *SEG* XIV 505; M.-Th.Couilloud, *Les monuments funéraires de Rhénée*, Paris 1974, 485); *Mélanges d'archéologie et d'épigraphie* (1892) 582 ff. (C.M.Kaufmann, *Handbuch der altchristlichen Epigraphik*, Freiburg im Breisgau 1917, 146/147; Nubia); Lefebvre, *Recueil* 48 (Khadra, Egypt) and 663 (Nubia ?).

1761. Religion. Repression of pagan cults after the Justinianic legislation of 529 A.D. In an article entitled '*Religious transition in sixth-century Syria*' mainly based on literary sources, F.R.Trombley, *ByzF* 20 (1994) [= A.R.Dyck - S.A.Takács (edd.), *Presence of Byzantium: studies presented to Milton V. Anastos in honor of his eighty-fifth birthday* (Amsterdam)] 153-195, on 179-181 examines two inscriptions for the light they might shed on the adherence of urban populations to Greek religion in the mid-sixth century, after the Justinian legislation of 529 A.D., which made adherence to the old cults punishable: **1)** a mosaic inscription from Thebes (*BCH* 92, 1968, 860-863; D.Pallas, *Les monuments paléochrétiens en Grèce découverts de 1959 à 1973*, Rome 1977, 16 note 30 [= Donderer, *Mosaizisten* (cf. *SEG* XXXIX 1805) 59 no. A 10; cf. also *SEG* XXXIV 1746]) starting with a double signature and stating that 'many were formerly the accomplices of an indecent goddess (θεά, 'goddess', viz. Aphrodite, rather than θέα, 'spectacle' as read by Pallas), but the holy and wise teacher of the orthodox faith Constantine demonstrated plainly what needed to be practiced': a testimony of enthusiastic conversion; **2)** *I.Sardis* 19: acta of the imperial official Hyperechios, showing that the Justinian law was enforced by anti-pagan trials outside Constantinople in the mid-sixth cent. A.D. and that names and penalties of offenders were publicly posted. The condemnation of [- ca. 5 -]ιπος (unusual termination; cf. e.g. Παμφίλιπος in *MAMA* III 750) to perform service in a hospital for ten years fits in with a record of pagan trials held in Antioch sometime between the years 554-559 A.D. in the Life of Symeon Stylites the Younger (cap. 146; cf. H.Lietzmann - H.Hilgenfeld, *Das Leben des heiligen Symeon Stylites*, Leipzig 1908), apparently derived from a document similar to the Hyperechios inscription. On 166 note 63 and 171 note 82 T. collects some inscriptions of the type ὁ Χριστὸς / ὁ σταυρὸς ἐνίκησεν vel sim. from various places

1762. Religion. Syncretism and resistance in south Asia Minor. R.Lebrun, *Kernos* 7 (1994) 145-157, discusses the following examples of (partial) syncretism and assimil-

ation of Greek and southern Anatolian indigenous deities (I) and of 'cultic resistance' of Anatolian gods, who continue to be worshipped under their traditional names, whether Hellenized or translated into Greek or not (II; the greater part of the theonyms are on record in inscriptions): **I. 1)** Ζεύς (often + toponym) and Luwian Tarḫunt (cf. the anthroponyms Τάρκων, Τάρχων and Τρόκων); **2)** Ἀθηνᾶ and (inter alia) Lycian Maliya; **3)** Ἑρμῆς, θεὸς πατρῷος at Korykos, and Luwian (Ku)runta (cf. anthroponyms in -Ρωνδ(α)- like Ρωνδας, Ρωνδερβεμις, Ρωνδινασις); **4)** Ἡρακλῆς (important god rather than a hero) in Tarsos and Tarsian Santa (cf. the anthroponym Σανδων); Herakles in Telmessos/Pisidian highlands and Lycian-Pisidian Κακασβος; **5)** anonymous lunar goddess flanked by two rider gods identified by inscriptions as Διόσκουροι in Lycia and Pisidia. These deities have erroneously been identified as Helena and the Dioskouroi (a Spartan cult) by some modern scholars; the goddess is equated to Ἄρτεμις on a single relief: *SEG* VI 770 = XXXIII 1176 (= L.Robert, *Documents d'Asie Mineure*, Paris 1987, 404 no. 10). However, the triad rather represents an indigenous lunar goddess, 'protrectrice de la nature sauvage', accompanied by two indigenous tutelary or warrior gods; **c)** Ἄρης, often with indigenous epithets, e.g. Κιδδευδας in Pisidia, and local warrior gods; **7)** Μᾶ provides an example of influence the other way round: an Anatolian goddess worshipped in Greece and Rome and sometimes identified with Ἐνυώ or Bellona; **II. 1)** Carian Σινουρι at Mylasa and Hyllarima; **2)** Carian Ἀρκεσιμας and Βασιλεὺς Καύνιος at Xanthos; **3)** Lycian Τοβαλοας, θεὸς ἐπήκοος at Arneai, and Τρωσοβιός at Limyra; **4)** Lycian *Eliyãna*, translated as Νύμφαι, at Xanthos and *Ereua* (cf. Hittite-Luwian *arawa* = 'free'), translated as Ἐλεύθερα, at Myra and Kyaneai; **5)** Lycian *Qebeliya* in Limyra and *Qeli*, on record only in Lycian inscriptions (but cf. the toponym Kabalis and anthroponyms in Κελι-); **6)** Kubaba, Great Goddess of Kargamish, rendered as Κυβήβη, inter alia in Phrygia (Κυβέλη may be an altered form of this name); **7)** Lycian Lata/Lete, rendered as Λητώ, inter alia in Lycia; **8)** Ἠλύσιον πεδίον ('Elysian field') is probably a rendering of Hittite *Wilusiya*, a western Anatolian toponym meaning 'fait de prairie'.

1763. Religion. Theoxenia. Cf. M.H.Jameson in *Ancient Cult Practice* 35-57, for some reflections on rituals of 'hosting the gods': Θεοξένια, Ἡροξείνια, Θεοδαίσια. Comment on tables (τράπεζα) and couches (κλίνη; στόρνυμι) for the gods ('the language and furniture of hospitality'): *IG* I^3 234 and 255; *SEG* XXXII 147; *IG* II^2 1358, *I.Erythrai* 205; discussion of *Syll.*^{3} 589 (*I.Magnesia* 98: στρώννυσθαι στρωμνάς), *Syll.*^{3} 1106 (Kos; foundation of Diomedon; στρωμνή; ξένισμον ποιεῖν to Herakles, who has his own τράπεζα); *SEG* XLIII 630 (Selinous; a τράπεζα and κλίνα for the Τριτοπάτορες); gods and men, dining apart or together; the παράσιτοι ('those who dine beside a god or hero') in the cult of Herakles, the Dioskouroi, Apollo and Athena; discussion of banqueting scenes and of temple inventories mentioning furniture (τράπεζα, κλίνη, θρόνος) and other accoutrements (*IG* IV 39, from Aigina; *SEG* XXIX 146, from Athens); commensality between gods and men (55: 'on the whole the Greeks maintained their distance from the supernatural').

1764. Religion. Thracian Rider: dedicants in inscriptions for the Thracian Rider God. Cf. Z.Gočeva in L.Mrozewicz - K.Ilski (edd.), *Prosopographica* (Poznan 1993) 209-215. Non vidimus; cf. A.Chaniotis, *Kernos* 10 (1997) 275 no. 95: in the Roman Imperial period both the cult and the dedicants preserved their Thracian character.

1765. Religion. Zalmoxis and Gebeleizis. S.Paliga, *DHA* 20, 2 (1994) 137-150, studies the Thracian divine names Ζαλμοξις and Γεβελειζις; the latter is probably an epithet of Zalmoxis, not a separate deity. Cf. A.Chaniotis, *Kernos* 10 (1997) 290 no. 177.

1766. Sculpture. The Toro Farnese as a piece of political propaganda. B.Andreae in *Storia, poesia e pensiero nel mondo antico. Studi in onore di Marcello Gigante* (Naples 1994) 23-33, speculates on the ideological motives behind the commission of this sculpture group representing the myth of Dirke, which is probably a Claudian copy of the 2nd cent. B.C. Rhodian original mentioned by Pliny (*N.H.* 36.34) as having been brought to Rome (Claudius is supposed to have commissioned the group and to have added the figure of Antiope, mother of Amphion and Zetos, as a special honor to his mother). On 29-33 A. reflects on the possible meaning of the Rhodian model, which he reconstructs as follows: the group may have been given to Rhodes by Eumenes II (sculptors from Tralles; Eumenes supported Rhodes with grain in its period of decline) to celebrate his victory over the Gauls near Sardis in 166 B.C.: a Theban myth (with the bull as the incarnation of Dionysos) was chosen since Dionysos Lyaios/Lyseios was worshipped both on Mount Tmolos near Sardis and in Thebes; in the latter city Eumenes dedicated a plot of land to Διόνυσος Λύσειος (*SEG* XV 328; text cited by A. on 32) probably for the same reason, and perhaps also to commemorate that he took over power from his father Attalos I in 197 B.C. The latter died in Thebes when exhortating the Boiotians to become allies of the Romans in the war against Philip V. Eumenes' interest in the myth of Dirke is also apparent from *Anth. Graeca* 3.7, here under the aspect of the love of two sons (Eumenes and Attalos II) for their mother (Apollonis).

1767. Seals. Byzantine seals, ca. 4th-7th cent. A.D. and later. M.Grünbart, *Tyche* 9 (1994) 41-49, offers a general survey of these objects (both inscribed and uninscribed; often found in the Syro-Palaestinian area; materials: metal, wood, stone, terracotta), adducing examples of all categories. Discussion of: **1)** stamped materials (soft surfaces): gypsum, dough (bread; perhaps also butter, cheese and wax) and clay (amphoras and their stoppers; tiles); **2)** difficulties in distinguishing pagan from ecclesiastical use. Christian formulas or a cross may or may not point to liturgical usage (e.g. Ἰ(ησοῦ)ς Χρ(ιστὸς) νικᾷ on bread); **3)** frequent legends: ζωή, often with φῶς or ὑγία (occasionally with χαρά); καρποί, sometimes specified: καρποὶ θεοῦ/κυρίου (also φορὰ θεοῦ); ὑγίεια/ὑγία, used either in general (sometimes with ζωή or a name; also frequent in epitaphs) or in a medical context (physicians' stamps on pills and ointments); δύναμις; ἀθανασία. The forms of the seals varies (triangle; fish; foot; circle; cross; S-form; plant of foot); on 47/48 G. focuses on three seals in the shape of a crescent (see our

lemma no. 1583), a variant which can be traced back to the 1st cent. A.D. (examples with Latin stamps) and which may conceal a certain symbolic value.

1768. Senatus consulta. Standard form of Greek senatus consulta. M.Pucci Ben Zeev, *Athenaeum* 82 (1994) 31-40, argues that the senatus consultum by which Marcus Antonius and Dolabella recognized the rights given to the Jews by Caesar, known from Jos., *Ant.* 14.217-222, is substantially a copy (probably a copy of a copy) of an authentic SC. She adduces epigraphical examples of SC ranging from the late 3rd to the late 1st cent. B.C. (inter alia *RDGE* 1/2, 5, 6b/7, 9, 11-13. 18, 22, 26 and 31) to show that Josephus made free use of his source in the prescript and copied it more accurately in the main part, giving some parts in brief and quoting others verbatim. Some observations on the registration of SC (storage of the original, after which copies were made) and on the standard form and formulas of SC (prescript (date; place of meeting; witnesses) / theme / decree proper) may be of interest to Greek epigraphists.

1769. Theatre. Professional specialization. A.Chaniotis, *Ktema* 15 (1990) [1994] 89-108, asks (**a**) to what extent one is justified in thinking in terms of professional specialization among the performers in the Hellenistic-Roman theatre of the Greek East and (**b**) what implications such a specialization, if any, has for urban society. Stefanis' prosopography of artists (cf. *SEG* XXXVIII 1934) provides the basis for this article. Four Appendices: **1**) list of Greek terms denoting specialists, arranged according to categories (tragedy, comedy, acrobats, dancers, musicians, singers, poets/authors and heralds); **2**) evidence for combination of various specialisms; **3**) young artists (children, prematurely deceased persons); **4**) families of artists. Where combinations of various specializations are recorded (App. 2), there is often a question of related activities; as a result C. argues that specialization did exist; this is corroborated by the fact that specialization began at an early age (App. 3); reflections on the earning capacity of the artists and their names [For the term ῥωμαϊστής cf. now also our lemma no. 680].

1770. Theatre. Reflections of tragedy and comedy in vase paintings from Magna Graecia. O.Taplin, *Comic Angels and other approaches to Greek Drama through Vase-Paintings* (Oxford 1993), studies the popularity of tragedy and comedy, especially in Magna Graecia (Tarentum; Poseidonia (Paestum), Syracuse, Metapontum) as reflected in vase-paintings of the area (Lucanian, Apulian, Sicilian, Campanian, Paestan).

We limit ourselves to interesting vase inscriptions and give a transcription of T.'s majuscule texts: 'Ορέστας and 'Αλήκτρα (sic) with two Furies Ποινά and Τεισιφόνη (24); παιδαγωγός, βοτήρ, τροφεύς, τροφός (25); Πέρσαι (not the Aeschylean play), Πατρόκλου Τάφος (25); Κρέουσα in Delphi (26); ἐγὼ παρεέξω (old woman); NOPAPETTEBΛO (or -EPΛO) (young man; 'presumably double Dutch'); κατέδησ' ἄνω τῶ χεῖρε (old man; 'perhaps the old woman has cast the binding spell ?'; 31); 'Ηλέκτρα (42); Φιλοτιμίδης, Χάρις, Ξανθίας (42 and 56; Pl. 12.5); [--]θίας [presumably [Ξαν]θίας; S.Follet, *BE*, 1995, no. 60, read [--]ΦΙΛΣ !!, Pleket], Χίρων and NY[..]A (Pl. 12.6 [perhaps Νύ[σσ]α ?, Pleket]); Φρῦνις,

Πυρωνίδης (42; Pl. 16.6); Κασσάνδρη and ἱήρηα (42; Pl. 17.17); χορηγός, Αἴγισθος, Πυρρίας (55); τραγοιδός (30 note 2; 56 and 62).

1771. Transport. In a detailed chapter on *'Systems of Transport and Roman administration'* (58-129), with sections on *'The provision of transport for persons'* (58-92), *'The development of the system of liturgies'* (93-111) and *'The transport of grain'* (112-129), S.R.Llewelyn, *New Documents illustrating early Christianity* 7 (1994), on 68-80, presents the Greek text, a translation and brief commentary on *OGIS* 665 (*IGR* I 1262); Dunant-Pouilloux, *Recherches --- Thasos* II no. 186; *IGLS* V 1998 (*SEG* XVII 755; XXVIII 1333); *I.Histriae* 378 (*SEG* XIX 476). Throughout the chapter there is comment on *SEG* XXVI 1392.

1772. Vocabulary. The Greek house. On the basis of various categories of inscriptions (Athenian Horoi and Poletai Records; Attic confiscation stelai; deeds of sale (cf. *SEG* XXXVII 542, 568-572, 575/576 and 588; XXXVIII 637-640, 670-673; XXXIX 996-1002, 1008-1013; XLI 555-566); leases of land and houses and of temple land; urban texts (*OGIS* 483; *SEG* XLII 785)), M.-C.Hellmann, *Topoi* 4 (1994) 131-146, presents an alphabetically arranged list of words designating houses, workshops and farms, various elements in these structures, utensils used in or near houses, in farms and workshops: ἀνδρών(ιον), ἀνδρωνῖτις, ἁπλοῦς, ἄρμενα (τά), αὐλή, ἀχύριον (ἀχυρών), βούστασις (βοών), βωμίς, γεῖσον, γυναικωνῖτις, δεξαμένη, διπλοῦς, δίστεγος, ἔδαφος, εἴσοδος, ἐλαϊστήριον, ἔμβασις, ἐπίστεγος, ἐποίκιον, ἐπτάκλινος (cf. *SEG* XXXVIII 640), ἐργαστήριον (cf. infra sub οἰκία), ζμηνών, θάλαμος, θύρα, θυρίς, θύρωμα, θυρών, ἰπνών, καπηλεία, κατάγειος, κηλώνειον, κέραμος, κηπ(ίδ)ίον, κῆπος, κλείσιον, κλιμάκιον, κλίμαξ, κοπρών, λανός (ληνός), μετέωρον, μύλη, μυλών, μυχός, ὁδός, οἴκημα (οἰκημάτιον), οἴκησις, οἰκία (relation with ἐργαστήριον), τὰ οἰκοδομημένα, οἰκόπεδον (cf. *SEG* XLIII 1326), οἶκος, ὅλμος, ὄνος ἀλέτης, ὀρθός, ὀροφή, ὄρυγμα, παστάς, πατητήριον, περίστασις, πιθών, πίναξ, πλινθεῖον, πλίνθος, προβατών, πρόδομος, πρόθυρον, προστῶιον, πρόφραγμα, πυργίον, πύργος, σιτοβολών, τὰ σκεύη, σμῆνος, σταθμός, αἱ στάσεις, στέγη, στεγνός, στοά, συνοικία, τέγος, τειχίον, τοῖχος, ὑδρορροίη, ὕδωρ, ὕπαιθρον, ὑπέρθυρον, ὑπερῶιον, ὑποδομή, ὑπότυπον, φάτνωμα, φρέαρ, χωρίον. For each term a translation and references to sources. For the vocabulary of Greek architecture on Delos cf. *SEG* XLII 735.

1773. Vocabulary. Ναυαρχίς. J.-P.Rey-Coquais in E.Dąbrowa (ed.), *The Roman and Byzantine army in the East* (Kraków 1994) 153/154, briefly reflects on the implication of the title ναυαρχίς, borne by Syrian cities like Laodikeia, Sidon, Dor, Tripolis and Tyr: temporary or regular presence of Roman navy-units: R.-C. prefers the latter.

1774. Vocabulary. Ὀστοθήκη. Cf. our lemma no. 948. In *Archaeologia (Warszawa)* 46 (1995) 97/98, J.Kubinska reflects on *CIG* 4078 (from Ancyra): Θ(εοῖς) Κ(αταχθονίοις)·

I[Λ.] Μάριος Πούδης I [τ]ῇ ἰδίᾳ συμβίῳ Ἀρέτῃ, I [ζ]ησάσῃ γνησίως κὲ κοσI[μ]ίως μετ' αὐτοῦ, σωφροI[σ]ύνης ἕνεκεν τὸν βωμὸν I [κὲ] τὴν ἐπ' αὐτῷ ὀστοθήI[κ]ην σὺν τῷ τάφῳ ἐποίησεν I [ἑ]αυτῷ κὲ τῇ συνβίῳ, παραII[σχ]ομένων αὐτοῖς τὸν τόπον Ἰ(ουλίου) Οὐά[λι]ντος κὲ Ἀντωνίας τῆς συμβίου αὐτ[οῦ] I εἰς αὐτοὺς φιλοκαγαθίας τειμῆς I vacat χάριν vacat. She gives a translation and further bibliography and argues that βωμόν (L. 6) is the support on which the osteotheke was placed, rather than the funerary altar on which the inscription was engraved. She rejects the reports of travellers that the inscription was engraved on a stele. The text was engraved on the support of the osteotheke. Τάφος (L. 8) indicates 'une niche funéraire, un édicule' [K. refers to *RECAM* no. 195, discussed by her in *AS* 45 (1995) 233-236 and subsequently by G.Petzl, *EA* 25 (1995) 106; she argues that the TOITETPI.OΣ-KON designated the marble βωμός, which supported the ὀστοθήκη, and constituted the προγονικὸς τάφος mentioned in the same text; but, clearly, the latter is to be distinguished from the former. The osteotheke was just a part of the ancestral funerary tomb-complex, with its exedra and its other (ornaments); the inscription is engraved on a funerary altar on which the osteotheke could be placed. Petzl read τό τε τρίκλεινον σὺν τῇ ὀστοθήκῃ; so the funerary complex consisted of several parts: triclinium, exedra, τὰ λοιπά, funerary altar and osteotheke. Similarly, in *BCH* 25 (1901) 335 no. 30 (also from Ancyra) the stele and the λέοντας are not the τάφος but the stele, the lions and other ornaments (τὸν περὶ τὸν τάφον κόσμον) are parts of the entire funerary complex (= τάφος). It looks as if in *CIG* 4078 the support with the osteotheke is also part of the τάφος and not the τάφος itself, Pleket].

Cf. now also J.Kubinska, '*Les ostothèques dans les inscriptions grecques de l'Asie Mineure*', in C.Brixhe (ed.), *Poikila Epigraphika* (Études d'Archéologie classique IX, Nancy - Paris 1997) 10-58.

1775. Vocabulary. Πολίτευμα. G.Lüderitz in *op.cit.* (cf. our lemma no. 828) 183-225, surveys the types of organisation which called itself πολίτευμα. He distinguishes two categories: **1**) a body with political power within a Greek polis, i.e. the ruling class as a sovereign body with specific rights, voting procedures etc. In a democracy the politeuma consists of all citizens, in an oligarchy of only a part; **2**) other organised groups of people: women, co-religionists [e.g. *I.Fayum* I 121, from Theadelphia, erroneously assigned by L. to Philadelphia, Bingen], soldiers, citizens of one city living abroad, ethnic groups. L. adduces many inscriptions from different regions; he amply discusses *RBi* 13 (1904) 547-556 nos. A, 2, 3 (= *OGIS* 592) from Sidon and the ethnic politeumata in Egypt *SEG* II 848 (*I.Prose* 61, see *SEG* XLII 1500; cf. *ibidem* 1235), *SEG* II 871 (cf. *SEG* XXXIX 425) and *SEG* VIII 573 (*I.Louvre* 22, see *SEG* XLII 1499). He concludes that there is no fundamental difference between these politeumata and other associations (κοινόν, σύνοδος, etc.). The politeumata were not public institutions with a special legal position.

L. further studies the politeuma of the Jews, allegedly attested at Alexandria and Leontopolis, and at Berenike. He suggests that the politeuma at Alexandria, mentioned by Ps.-Aristeas 310, is in fact the politeuma of the city of Alexandria, not of the Jews, which probably did not exist. As to the politeumata in and around Leontopolis, *JIGRE* 39 (*GV* 850; Bernand, *Inscr. métriques* 16) only mentions the ἀρχὴ πάνδημος ἐθνική of the πολιταρχῶν Abramis (cf. our lemma no.

499), but this man was probably a civic magistrate of the whole population rather than the head of a Jewish politeuma [contra J.Bingen, *BE* 1996 no. 516]. Two inscriptions from Berenike mention the Jewish politeuma: G.Lüderitz, *Corpus jüdischer Zeugnisse aus der Cyrenaika*, 70/71 (see *SEG* XXXIII 1369); L. presents texts and translation on 211/212 and dates the first to the 1st cent. B.C., the second to 43 B.C. (cf. *SEG* XLIII 1299*) He discusses the legal position of the politeuma, the members and the internal organisation. While estimating the probable size of the politeuma, he amply discusses the meaning of λευκαὶ πᾶσαι in 71 L. 28: voting with white pebbles was practised by boulai in Kyrenaikan cities when they passed honorary decrees, cf. *SEG* IX 354 with XXXVIII 1890. L. suggests that the politeuma of the Jews at Berenike did not comprise the entire Jewish population but was a limited group, a kind of council comparable to the boule in the Kyrenaikan cities. The Jews of Berenike may have had an oligarchic organisation and the politeuma may have been a local peculiarity of the Jewish diaspora there.

1776. Vocabulary. Πρυτανεῖον etc. Cf. our lemma no. 1732.

1777. Vocabulary. Συμπολιτεία. Cf. H.H.Schmitt in *Symposion 1993*, 35-44, who focuses on the incorporation of smaller into larger cities. In the Hellenistic period συμπολιτεία denotes political unification, συνοικισμός a population-movement. Brief analysis of *SEG* XXXVII 340 (XL 371*) (Helisson remains as a settlement but becomes a κώμη of Mantineia); *SEG* XL 1029 (Kyrbissos-Teos); *Staatsverträge* III 545 (Kalymnos-Kos); *Milet* I 3 149 (Pidasa-Miletos); *Syll.*^{3} 647 (Medeon-Stiris); *RC* 3/4 (Lebedos-Teos): in all these cases the smaller polis looses its identity as independent community. Somewhat more detailed analysis of *IG* IX^{2} 1 748 (*SEG* XXIII 305), the treaty between larger Myania and smaller Hypnia (text; translation), which shows that, in spite of the creation of various common functions (ἀρχός, σίταρχος), both partner-cities continued to exist (cf. Col. II L. 12: τὰ τῶν πολίων). It is not certain that this is a sympoliteia-treaty.

1778. Vocabulary. Συνοικισμός. F.Landucci Gattinoni in *Emigrazione e Immigrazione* 169-185, briefly analyses the total absorption of Lebedos by Teos (*Syll.*^{3} 344; Welles, *RC* 3/4: two letters of Antigonos Monophthalmos to Teos); in an attempt to solve the problem of whether or not the king simply forced the two cities to merge and to form one strong and viable polis, he points to the continued existence of Lebedos from Lysimachos onwards and to other examples of Teos' drive for expansion, viz. two inscriptions testifying to Teian expansionism and incorporation of newcomers (especially the absorption of Kyrbissos by Teos: L.Robert, *OMS* VII 297-379). He argues that the Teians were bent on incorporating Lebedos and that this policy coincided with Antigonos' wish to create large, viable cities. The earthquake of 304/303 B.C. had nothing to do with this synoikismos. In spite of the convergence of Teian ambitions and royal policy the Lebedians managed to survive as a polis.

1779. Weights. M.Amandry, *L'art grec au Musée Saint-Raymond* (Toulouse 1993) 133-138, published 27 Greek weights from the Collection Edward Barry, acquired by the Museum in 1889: twenty-four Attic weights, one from Asia Minor and two of unknown provenance. Non vidimus. Cf. M.Sève, *BE* (1996) no. 105.

1780. Women. Cf. J.Nollé, *'Frauen wie Omphale ? Überlegungen zu 'politischen' Ämtern von Frauen in kaiserzeitlichen Kleinasien'* in M.H.Dettenhofer (ed.), *Reine Männersache ? Frauen in Männerdomänen der antiken Welt* (Köln-Weimar-Wien 1994) 229-259: women in magistracies and liturgies; no nominal functions; analysis of three cases: Motoxaris, belonging to the Selgian elite family of the Πλάνκιοι Μαγνιανοί (cf. *SEG* XLI 1249), Menodora from Sillyon (*IGR* III 800-802 [cf. *SEG* XL 1263 and, above all, R. van Bremen, *ZPE* 104, 1994, 43-56; cf. our lemma no. 1144]) and Plancia Magna from Perge (cf., inter alia, *SEG* XXXVIII 1397 [see now also S.Sahin, *EA* 27, 1996, 115-126]).

Reflections on the socio-political causes of the performance of women in public functions: personal emergencies (e.g. male members of elite families preferred careers outside the city), impact of the performance of female members of the Imperial family, specific developments in Asia Minor (i.e. the common phenomenon of women as priestesses [but this is hardly an Asia Minor-*specific* phenomenon]), and, above all, the ideological element of elite families for whom 'die Stadt zum überdimensionalen Haushalt (*oikos*) (der) Familie(n) geworden war' (258).

[For all these problems cf. now the fundamental study of R. van Bremen, *The limits of participation. Women and civic life in the Greek East in the Hellenistic and Roman periods* (Amsterdam 1996); cf. also M.Adak, *EA* 27 (1996) 127-142, for new honorary inscriptions for the benefactor Claudia Anassa from Patara; cf. also H.Taeuber in E.Specht (ed.), *Frauenreichtum: die Frau als Wirtschaftsfaktor im Altertum* (1994) 119-219 (non vidimus; cf. *JRS* 87, 1997, 233 with note 324, Pleket].

1781. Women. The female members of the Roman Imperial family. U.Hahn, *Die Frauen des römischen Kaiserhauses und ihre Ehrungen im griechischen Osten anhand epigraphischer und numismatischer Zeugnisse von Livia bis Sabina* (Saarbrücker Studien zur Archäologie und alten Geschichte, Band 8; Saarbrücken 1994), presents a survey of, inter alia, all Greek inscriptions which mention (or imply) divine and other honors for twenty-four female members of the Roman Imperial family, from Livia to Sabina, Hadrian's spouse: titles like Θεά, Εὐεργέτις, Καλλίτεκνος, βασίλισσα, Ὁμόνοια, ἱερωτάτη/σεμνοτάτη, σεμνά, ἁγνά; assimilation of the Imperial ladies to a variety of local deities; processions, sacrifices, statues (ἀγάλματα), altars; agones, months, cities, tribes, demes, buildings and festivals named after Imperial ladies.

A catalogue (322-371) provides a tabular survey of all honors, arranged according to persons. Four Appendices list the local cults which can be connected with the cult of Imperial ladies (I), the cities where cults and honors for them are attested (arranged alphabetically; II), the same cities arranged according to regions/provinces (III) and the local deities to which the princesses were assimilated and other honorary and cultic epithets (IV; in alphabetical order). All in all a very rich and extremely useful collection of relevant evidence.

ADDENDA ET CORRIGENDA

1782. Addenda et Corrigenda to *SEG* XXX, XL, XLII and XLIII.
***SEG* XXX 147:** K.F.Daly pointed out to us that *SEG* XVII 66 instead of *SEG* XVII 57 should be read;
***SEG* XL 136:** read *SEG* XV 111 instead of *SEG* XV 211; for Antimachos, read Antiphanes;
***SEG* XL Concordance:** read *Agora* XXV 660 instead of *Agora* XXV 666 (cross-reference: *SEG* XL 23);
***SEG* XLII 294:** read *Epigraphica* 54 instead of *Epigraphica* 14;
***SEG* XLIII 1016:** read *Mesopotamia* 29 (1994) instead of *Mesopotamia* 28 (1993).

I. NAMES OF MEN AND WOMEN

Α-- 106
Α--σευς 1458
Ἀβᾶς 1226
Ἀβασκάντιον 1179
Ἀβάσκαντος, Αὐρ. 1121, Φ(λ.) 640
Ἀββᾶς 149
Ἀβειβιων 1323
Ἀβραάμ 1359, 1436, 1520, 1531
Ἀβραάμιος 1315, 1409 ?, 1645 ?
Ἀβραᾶς 559
Ἀβράμιος 1645
Ἄβρων 105
Ἀγάθα 450.19, 31
Ἀγαθέ 1463; Ἀ.Πικῆς 1462
Ἀγαθεῖνος 1219 B.26
Ἀγαθή 498, 804, 1246; Αὐρηλία 553
Ἀγαθήμερος 1020
Ἀγαθίας 890.83 ?
Ἀγάθιν, Πουβλειλία 746
Ἀγαθῖνος 1219 A.21
Ἀγαθόβουλος 1148 ?
Ἀγαθοδαίμων 911 ?
Ἀγαθοκλῆς 450.27 ?; 480, 481 ?, 483 ?, 484, 485, 486-488 ?, 489, 490
Ἀγαθοκ(λῆς) 644
Ἀγάθων 450.9, 33
Ἀγαῖος 1123
Ἀγάλλης 579
Ἀγαλλιανός 1632 ?
Ἀγάπητος 1313
Ἀγασικλῆς 85
Ἀγαστή 554 ?
Ἀγήμων 870
Ἄγης 579
Ἀγήσανδρος 876 ?
Ἀγησικλῆς 902
Ἀγησίστρατος 685
ἬΑγησυλίς 1715
Ἁγία 782
Ἀγίας (or -ος) 1352
Ἀγίς, Ὀκταουία 361
Ἁγνοθέα 146
Ἀγαπολ-- 115
Ἀγοράναξ 808
Ἀγόραστος 1116
Ἀγρεοφῶν 890.17 ?, 27, 33, 53, 130 ?, 131, 132
Ἄγριος 870
Ἀγριππῖνα 819bis
Ἀγροίτας 890.42, 126
Ἀγροτᾶς 650
Ἄγροτος 650
Ἀδαῖος 534 ?
Ἀδάμας 450.1 ?
Ἀδδῆος 1608 ?
Ἁδεῖα 450.7
Ἀδίδου (or Ἀδίλου) (gen.) 1040 ?
Ἄδι(στος ?) 657
Ἄδμητος 508, 961.7
Ἄδραστος 409 A ?, 1093 ?, 1094 ?
Ἀδριανός 1609 ?
Ἀθανασία, Αὐρ(ηλία) 1128
Ἀθανάσιος 1438 ?
Ἀθανίας 423
Αθαρος 1349
Ἀθην-- 879
Ἀθήναιος 234, 670, 996 ?
Ἀθήνιππος 882, 883 ?
Ἀθηνίων 1227.17; 1704
Ἀθηνόδωρος 1231 ?, 1486, 1509
Ἀθηνόκριτος 1241
Ἀθηνόπολις 949 III.81
Αι-- 808; Κλ. 1207
Αἴγισθος 1770
Αἰγλάνωρ 1537
Αἴγλων 1365
Αἴγοδος 613
Αἰθάλη 952
Αἰθίδας 383
Αἰλία cf. s.v. Βικτωρίνα, Θάλλουσα
Αἰλιανός, Τι.Κλ.Αἰ.Ἀλέξανδρος 521 A ?
Αἰλίας cf. s.v. Ὀλυμπιάς
Αἴλιος 1103 ?; cf. s.v. Ἀλέξανδρος, Ἑρμαῖος, Μάξιμος, Μαρκελεῖνος, Νικόλαος, Πλάτων, Φῆστος; Μ.Αἴλ. 1210
Αἰμιλιανός, Μ.Ὀφίλλ. 1018 ?
Αἰμίλιος cf. s.v. Ἀριστέας
Αἰνέας 907, 1071
Αἰνήας 907
Αἰσίων 414.15
Αἴσχρων 45 ?
Αἰσχρωνίδης 45 ?, 259
Αἰσχυλίς 261, 1715
Αἰσχύλος 259, 719
Αἴτητος 1716
Αἴχμων 1157, 1219 A.24, 25, B.16
Αἰχμωνίς 1157
Ἀκάκιον 1704
Ἀκιαμος 952
Ἄκις 777 ?
Ἀκμάζουσα, Σατρία 947 ?
Ἀκρόπαγος 952
Ἀκύλλας 814
Ἀκύλλιος, Μάν. 867 A.13, B.31 ?
Ἀλ-- 197, 1426 ?
Αλειφος 1349 ?

'Αλέξα, 'Α.Μάρα 1349 ?
'Αλεξάνδρα 450.23; 536
'Αλέξανδρος 260, 465 ?, 521 B, 543 ?, 565, 909.2; 955, 956, 1063, 1193 B, 1313, 1610 ?, 1716; M. Αἴλ. 1210, Αὐρ. 1190, Τιβ.Κλ. 1210, Τι.Κλ.Αἰλιανὸς 'Α. 521 A, Μανίλ. 961.10, Σεπτίμ. 555
'Αλεξᾶς 1349 ?
'Αλεξιαάδης 1484
'Αλεξιάδης 1484
'Αλεξιμένης 110 ?
'Αλέξιππος 453, 1157
'Αλέξων 1221
'Αλήκτρα 1770
'Αλίδου (or 'Αλίλου) (gen.) 1040 ?
'Αλκίδαμος 694
'Αλκίμαχος 1543
'Αλκμεωνίδης 26 ?, 85
"Αλυπος 1158
'Αμαζόνιος 1340
'Αμαζών, Κλ(αυδία) 1130
'Αμαθανα 1326
'Αμάχιος 1716
'Αμβούας 527
'Αμεινίας 890.101
'Αμερῦς, 'Α.'Αραβᾶς 1425
'Αμμία 527, 958, 975, 1138; 'Αουιδία 521 B, Αὐρ(ηλία) 1138
'Αμμιανός 527, 1179 ?, 1183 B; M.Αὐρ. 1179 ?, Οὔλπ. 1190
'Αμμιλώ 471
"Αμμιον 975
'Αμμώνης 1501
'Αμμώνιος 1441 ?
'Αμοίβιχος 890.59
'Αμύντας 508, 890.57, 58; 1218.5
'Αμφ-- 185
'Αμφιδάμας 353
'Αμφίπολις 546 ?
'Αμφυλίς 1715
Αμψαλακος 660, 662
'Αμωμήτα 460
'Αμώμητος 703 ?
Αν-- 100
'Ανακ-- 65
'Ανανίας 782, 1650 ?
'Ανάνιος 754 ?
'Αναξίβιος 890.52 ?; 949 III.95
'Αναξώ 579
"Ανασσα, Κλαυδία 1212.4
'Αναστάσιος 804, 1226, 1318, 1319 ?, 1365 ?, 1376, 1611-1613 ?
'Ανατά 782 ?
'Ανατόλιος 1595 ?
'Ανδοκίδης 650
'Ανδράγαθος 890.89; 1091
'Ανδρέας 754, 1435
'Ανδρείμουν 449
'Ανδρῆς 890.88
'Ανδρόβιος 1188, 1190 ?, 1219 B.1
'Ανδρόμαχος 465 ?, 1219 B.29, 32
'Ανδρόνεικος 1086 ?, 1212.4
'Ανδρόνικος 207, 495, 496, 573 ?, 1219 A.13 ?, B. 36 ?, 42
'Ανδρόνομος 1219 B.19, 20
"Ανδρων 495, 496, 799, 876 ?, 1099
'Ανείκητος, Α(ὐ).'Ιούλ. 952
'Ανεροίτας 495, 496 ?
'Ανθ-- 554
'Ανθεμ-- 115
'Ανθεσστήριος 969
"Ανθινος 589 ?
"Ανθος, Τ.Μάρκ. 999
"Ανθουσα, 'Ιουλία 832
'Ανθράκιον 258
'Ανίοχος 1537 ?
"Αννα 556, 1136
'Αννιανός 1444 ?
'Αννίκα 527
Ανξα 1010
'Ανο-- 365
'Ανοθρινης (or 'Ανοθήνης) 650
'Αντ-- 114
'Αντι-- 879
'Αντιγένης 50
'Αντιγόνα 450.34 ?; 1349
'Αντίγονος 479, 480 ?, 481 ?, 483 ?, 484, 485 ?, 486 ?, 487, 488 ?, 489, 490 ?, 492, 493, 495, 496, 508 ?, 535, 679.23; 1218. 3; 1219 A.22, B.41; 1231 ?
'Αντιγούνη 1582
'Αντίδοτος 699 ?
'Αντίκλεα 483
'Αντιλέων 890.41 ?, 60
'Αντίμαχος, M.Αὐρ. 1183 B
"Αντιος cf. s.v. Φειλουμενός
'Αντιοχίς 450.27
'Αντίοχος 533, 915, 1315
'Αντιπατριανός 1188, 1190
'Αντίπατρος 415, 508, 890. 16, 28, 34, 35, 147; Αὐρ. 1195, 1196
'Αντίπεος 1716
'Αντισθένης 949 III.73
'Αντίστιος cf. s.v. Μάξιμος, Μιν--, Μίνιμος
'Αντιφάνης 890.122
'Αντιφῶν 85

'Αντιχάρης, Αὐρ. 1200 ?
'Αντίωχος 1362
'Αντονῖνος 1357
'Αντωνεῖνος, Τ.Αὐρ. Φούλβος Βοιώνιος 'Α. 977 D
'Αντωνία 542 ?, 1774; 'Ρωσκία 763 ?
'Αντωνῖνος 644
'Αντώνιος cf. s.v. Διογένης, Πυθέας, 'Ρουφεῖνος
'Αντώνιως 854
'Ανύσιος 1613 ?
"Αξιος, Κλ. 1133
'Αουιδία cf. s.v. 'Αμμία
'Απ-- 356
'Απαίων 1517 ?
'Απάμμων 1447 B
'Απας 1062 ?
'Απάσιος 1675
'Απατούριος 679.32 ?
'ΑπελαИρυИις 1143
'Απολινάριος 590 ?; Κλ. 1482 ?
'Απολλᾶς 579, 1095 ?
'Απολλοδότη 1158
'Απολλόδοτος 892
'Απολλόδωρος 260, 753 bis, 890.79 ?; 1216, 1719
'Απολλόνιος 407 ?, 1240, 1247 ?
'Απολλοφάνης 127 ?, 934. 5; 966, 967
'Απολλοώρος 799
'Απολλωνία, Αὐρ(ηλία) 1157
'Απολλωνίδας 799
'Απολλωνίδης 31 ?, 657, 890.11, 31, 37, 88, 92 ?; 1197 B, 1219 A.7, 18 ?, B.9, 29 ?; 1282
'Απολλώνιος 191, 193, 331 ?, 450.28 ?; 579, 734 ?, 866 ?, 890.34 ?, 56, 66, 72, 73, 78 ?, 84; 972, 1003, 1012, 1051, 1069, 1115, 1146, 1161, 1186 B.7 ?, 8 ?; 1187.10; 1198, 1200, 1219 A.11, 13, B. 36 ?, 44; 1237 ?, 1239 ?, 1243, 1245 ?, 1282, 1704, 1719; 'Ιούλ. 940 A ?, 941, 942 B, Γ.'Ιούλ. 942 A ?
'Απολλῶς 1461
'Απολλωφάνης 890.121
'Απόλων ? 1069 ?
'Απολώνιος 1060, 1066, 1069 ?
Αππας 1056
'Απποίτας 474-480, 481 ?, 483 ?, 484, 485, 486-488 ?, 489, 490 ?, 492, 493, 495, 496
'Απρδίσις 1432
'Αρ-- 115, 365
Αρ(--) 1432
'Αραβᾶς, 'Αμερῦς 'Α. 1425
'Αραθθίων 463
'Αραπιας 1108.2
'Αρατοφάνης 808, 1285 ?
'Αργαῖος 536 ?
'Αρδήας ? 258
'Αρείστων 1247
'Αρεόβινδος 1650 ?
'Αρέσκων, Αὐρ. 554 ?
'Αρέτη 1774
'Αρέτης 579
'Αρεύς 872
'Αρι-- 95
'Αρίδηλος 85
'Αρίζηλος 670
'Αρίθας, Φλ. 1506
"Αριος 1366
'Αριοῦς 952
'Αρισστείδης 1720
'Αρισστόνυμος 1720
'Αριστ-- 115
'Αρισταγόρας 710 II.20; 1219 B.25; 1260
'Αρισταινέτη 1150 ?, 1155
'Αριστάναξ 1285 ?
'Αρίσταρχος 1108.26
'Αριστέας 866; Αἰμίλ. 866
'Αριστείδας 480, 481 ?, 483 -487, 488 ?, 489, 490
'Αριστείδης 679.27 ?
'Αριστενέτη 1155
'Αρίστη 554 ?
'Αρίστιν 1279
'Αρίστιππος 1540 ?
'Αριστίων 414.30; 679.32 ?; 710 I.18, II.46; 870, 1261; Τι.Κλ. 930 ?
'Αριστόβουλος 97.24 ?; 1148 ?
'Αριστόγειτος 808
'Αριστογένης 479
'Αριστοδάμας 353
'Αριστόδημος 1244
'Αριστόδικος 85, 549
'Αριστοκλῆς 881, 1271
'Αριστοκρ-- 96
'Αριστοκράτης, Πομπε. 361
'Αριστόκριτος 133, 399
'Αριστόμαχος 450.32; 478 ?, 493
'Αριστομένεις 421
'Αριστομένης 110 ?; Αὐρ. 1176 A ?, B
'Αριστόνικος 753bis ?, 1219 B.14; Αὐρ. 1070 ?
'Αριστόνυμος 753bis ?
"Αριστος 1081
'Αριστοτέλης 357, 685 ?
'Αριστοφάνης 759
'Αριστόφιλος 399
'Αριστυλίς 1715
'Αριστώ 657

'Αρίστων 260, 805, 890.53; 907 ?, 1219 B.14; 1238, 1265
'Αριταγόρας 1720
'Αριτέδῆς 1720
"Αριτις 1720
'Αριτίων 1720
'Αριτόνυμος 1720
'Αρίτων 1720
'Αρίφρων 26 ?
'Αριχ(--) 579
'Αριχο(--) 579
"Αριχος 579
'Αρκάδιος 1651 ?
'Αρκαδίων 357; Αὐρ. 357
Αρμαστα 1116, 1123 ?; Αὐρ(ηλία) 1118, 1123, 1127, Κλαυδία 1131, 1132
'Αρματεύς 127 ?
"Αρμενος 1219 A.22, B.41
'Αρμίων 381
'Αρμοσίλας 897 ?
'Αρμυλίς 1715
'Αρνίας 450.3 ?
"Αροσις 912
'Αρπῶς 1432
'Αρραβαῖος 534 ?
'Αρτάβανος 1323, 1324
'Αρταπάτης 1218.2; 1219 B.12
'Αρτέας 450.13, 28
'Αρτειμας 1124, 1554 A
'Αρ(τειμας) 1138
"Αρτεμεις 1115, 1116, 1128, 1129, 1140, 1146 ?, 1154, 1155; Αὐρ(ηλία) 1119, 1122, Αὐ(ρηλία) 1120
'Αρτεμῆς 893 E
'Αρτεμιδώρα 1263 ?, 1276 ?, 1501
'Αρτεμίδωρος 669, 865, 890.10 ?, 12, 89 ?, 128 ?; 1122, 1256, 1265, 1279, 1320, 1716; Αὐρ. 1122, Φλ. 1367bis; 'Α.Μελάσις 1279 ?
'Αρτέμιον 1162
"Αρτεμις 668 ?
'Αρτεμισία 467 ?
'Αρτεμίσιον, Ἰουλία 907 ?
'Αρτεμίσιος, Φλ. 641
'Αρτεμοῦς 952
'Αρτεμώ 935
'Αρτέμων 1131, 1181 ?, 1186 B.8; 1191, 1201 ?, 1349; Αὐρ. 1186 ?, M. Αὐρ. 1186 B.6; 1187.9
'Αρτίμης 1219 B.37
'Αρτιμης 1108.2
'Αρσένιος 1505 II
'Αρχε(--) 114
'Αρχέδαμος 759 ?, 1537
'Αρχέλαος 964
'Αρχελοχίς 444
'Αρχεναυίδας 414.10, 19
ΑΡΧΕΤΟΣ 1299
'Αρχίας 112 ?, 134 ?, 450.35 ?, 36; 495, 496
'Αρχίδαμος 438, 478, 710 I.12 ?, II.42, 50
"Αρχος 532 ?
'Αρχυλίς 1715
'Αρχωνίδας 728 ?
Αρωσις 912
'Ασ-- 679.24
'Ασινία cf. s.v. Χρυσίς
'Ασίνιος cf. s.v. 'Ροῦφος, Ὑμῆς
'Ασίννιος cf. s.v. Κάλλιστος
'Ασκλᾶς 835 ?, 952; Φιλόχορος 'Α. 1040 ?
'Ασκληπ-- 127
'Ασκληπᾶς, Αὐρ. 1037
'Ασκληπειᾶς 1432
'Ασκληπιάδης 890.29; 1003, 1219 A.18, 26, B. 14 ?
'Ασκληπίδης 54
'Ασκλη(πιόδωρος) 538
'Ασκλήπιος 1510
'Ασκρυπιός 1510
'Ασουάδα 1426
'Ασουάτιον 1426 ?
'Ασοῦς 1426
'Ασπάσιος 881
'Ασπιάδης 952
'Ασσκλαπιάδας 414.31
'Αστόξενος 1720
'Ασυνκρίτιον 556
'Ασωπόδωρος 101 ?
'Ατ-- 306
'Ατάης 669
'Αταίας 669
'Ατας 926bis
'Ατις 926bis
'Ατρεστίδης 450.18 ?, 29
'Ατρῆς 1486 ?, 1488 ?
'Ατταλιανός 1288
"Ατταλος 1069 ?, 1073, 1078; Τιβ.Κλ."Α.Πατερκλιανός 1008 B
'Αττανος ? 1069
"Αττας 754 ?
'Αττίκιλλα 1034
'Αττικός 127, 931 ?
Αυ-- 105
Αὔδιος cf. s.v. Μᾶρκος
Αὖλος 903; Αὖ.'Ιούλ.'Ανείκητος 952, Αὖ.'Οφέλλ.'Ιοῦστος 903; Αὖ. Θεοδωρίσκος 467 ?
Αὐξάνων 1222
Αὐρηλι-- 591 ?
Αὐρηλία 542 ?, 566; cf. s.v. 'Αγαθή, 'Αθανασία, 'Απολλωνία, Αρμαστα,

Ἄρτεμεις, Γη, Ἐμβρομιανή, Ἰασόνη, Λίαινα, Λυσιμάχη, Νανννηλις, Οα, Παπιανή, Πασαγάθη, Πολύκλεια, Σαρπηδονίς, Στρατονίκη, Τρεβωνία Νικομάχα; Ἰουλία Μεττία Αὐρ.Ἑλένη 1211
Αὐρήλιος 527, 1059 ?; cf. s.v. Ἀβάσκαντος, Ἀλέξανδρος, Ἀμμιανός, Ἀντίμαχος, Ἀντίπατρος, Ἀντιχάρης, Ἀρέσκων, Ἀριστομένης, Ἀριστόνικος, Ἀρκαδίων, Ἀρτεμίδωρος, Ἀρτέμων, Ἀσκληπᾶς, Ἀφροδείσιος, Γεντιανός, Γλαῦκος, Δημήτριος, Δημοσθένης, Δίδυμος, Διογένης, Διογένης Ἑρμαῖος, Διόδωρος, Διομᾶς, Διονύσιος, Διονύσιος Κόϊντος, Διονύσις, Ἑρμαῖος, Εὐέλθων, Εὐτυ--, Εὐτύχης, Ζωΐλος, Ζώσιμος, Ἡφαιστίων Παιτιανός, Θεόφιλος, Ἰακώβ, Ιαμαρα, Ἱέραξ, ΙΜΗ--, Καλλικράτης, Κόνων, Κόσμος, Κράτερος, Κροῖσος, Λις, Λυσίμαχος, Μακαιδών, Μάρκελλος, Μαρκιανός, Μολιανός, Μολλιανός, Μουσαῖος, Μως, Ὀνησιμείων, Ὀνησιφόρος, Ὀνησιφόρος Ἑρμαῖος, Ὀρέστης, Ὀρθαγοριανός, Οὐρσίων, Ὀφελλιανός, Παμφιλεάνιος, Ποντιανός, Πύρρος, Σαλουτάριος, Σεβαστιανός, Σύντροφος, Τειμόθεος, Τειμόθεος Φίλιππος ?, Τερτιανός, Τιβερῖνος Ζῶκος, Τοαλιος, Τοαλις, Τρωϊλιανός, Φάλερος, Φιλοκύρι(ο)ς, Φούλβιος Βοιώνιος Ἀντωνεῖνος
Αυσασου (gen.) 1146 ?
Αὐτόβουλος 450.6, 24 ?
Αὐτοκράτα 450.34
Αὐτοκράτης 285
Αὐτόλυκος 226
Αὐτονόα 527
Ἀφθόνις 1312
Ἀφροδείσιος, Μ.Αὐρ. 1168, Φλ. 641 ?
Ἀφροδίσιος 196
Ἀφφιας 1041
Ἀχαιός 1219 B.22
Ἀχιλεύς 192
Ἀχιλλεύς 661 ?, 853, 1395
Ἀχο-- 113
Ἀψίφυλλος 258

Βάβας 1350
Βαβας 926bis
Βαβης ? 513 ?, 514
Βαθυλίς 1715
Βαικύλος 579
Βάκαλ 1537
Βακίδης 1012
Βάκις 579
Βακίων 579
Βάκχος 1012
Βακχυλίς 1715
Βακώ 579
Βάκων 579
Βαλεριανός 1649 ?
Βαλήρις cf. s.v. Μαρκαρίων
Βάραχος 1364
Βαρσυμσος 1312
Βασιλείδης 890.9, 76
Βασίλειος 292 ?
Βασιλίς 765, 1012
Βασίλισσα 1012
Βάσσος 1588
Βάτραχος 60
Βαυκᾶς 1715
Βαυκιδεύς 261, 1715
Βαῦκις 1715
Βαυκίς 261, 1715
Βαυκίων 1715
Βαῦκος 1715
Βαυκυλίς 1715
Βαυκώ 1715
Βαύκων 1715
Βελίαβος 498
Βενδίδωρος 579
Βενόστα, Κλαυδία 1539
Βερενίκα 535
Βετληνός cf. s.v. Λαῖτος
Βευδεινος 952
Βηλιανός, Τ.Φλ.Οὐάλης Β. 952
Βήριμος 527
Βησαρίων 1494 ?
Βιάνωρ 426 ?
Βιβούλλιος 186
Βιζινόλιος 1640
Βίκτωρ, Λ.Ἐγνάτ. Β. Λολλιανός 863
Βικτωρία 800
Βικτωρίνα, Αἰλία 540
Βίων 450.17; 968
Βοήθιος, Φλ. 909.1 ?
Βόηθος 1219 A.29, B.15, 45
Βοΐδιον 780
Βοΐσκος 479, 491 ?, 492, 780, 890.54, 125, 126; 892, 1219 B.24
Βοιώνιος, Τ.Αὐρ.Φούλβος Β.Ἀντωνεῖνος 977 D

Βορζοχορίας 1426 ?
Βοσπόριχος 579, 1012
Βόσπων 579
Βουβάλιον 241
Βούδεια 992
Βούδιον 780
Βοῦς, Οὐεττή. 780; Στρατόνικος Β. 780
Βουτᾶς 952
Βοῦτρος 952
Βραγάντις 527
Βρισηίς 1248
Βριττανία 608
Βρόκχος, Μ.Γάου. 952
Βροτάναξ ? 258
Βροχᾶς 433
Βρόχιλλα 433
Βρόχος 433
Βρόχυλλος 433
Βροχύλος 433
Βρόχυς 433
Βρύων 1219 B.23
Βυχχύλος 742 ?

Γ-- 114
Γαβριήλιος 1505 I
Γαγεος ? 258
Γαειανή 1092
Γαία 1717
Γαϊανός 540, 1632 ?; Γρανών. 561
Γάϊος 127, 541, 885, 1349; Γ.Ἄντ.Φειλουμενός 830, Γ.Ἰούλ. 938 ?, Γ.Ἰούλ.Ἀπολλώνιος 942 A ?, Γ.Ἰούλ.Δημοσθένης 1183 B, 1184 B, 1185 ?, Γ.Ἰούλ. Διαδούμενος 938, Γ.Ἰούλ.Ἐπικράτης 938 ?, 940 A ?, 942 B ?, Γ.Ἰούλ.Εὐρυκλῆς Ἡρκυλανός 360 ?, Γ.Ἰούλ. Λάκων 360 ?, Γ.Ἰούλ. Νιγρεῖνος 1211, Γ.Ἰούλ. Φρόντων 1147, Γ.Κλ. 788, Γ.Οὐαλέρ.Σενεκίων 637, Γ.Οὐΐβ. (or Οὔλπ.?) Σεμπρώνιος Οὐισέλλιος 1110 ?, Γ.Παπίν.Ῥάος 952, Γ.Φούλου.Πλαυτιανός 998 ?
Γαίων 1349
Γαιωνᾶς 829
Γαμική 1147
Γάνγριος 1721
Γάουιος cf. s.v. Βρόκχος
Γατηρανα 1279
Γαύκιον 579
Γαῦρος, Σεκουνδεῖνος Γ. 1008 B, Σεδουνδῖνος Γ. 1008 A
Γεμίνιος cf. s.v. Μαρκιανός
Γενναιος 952
Γέννιος 527
Γεντιανός, Αὐρ. 1043 ?
Γενυσία 1012
Γενύσιος 1012
Γερόντιος 1734
Γέσσιος, Π.Γ. 422
Γεώργιος 1410, 1416, 1419, 1459, 1461, 1641
Γη 1146; Αὐρ(ηλία) 1116
Γηριας 1010
Γλαυκίας 495, 496
Γλαύκιππος 82
Γλαῦκος 1061 ?, 1702; Μ. Αὐρ. 903
Γλήμυδος ? 258
Γλύκων 1075; Λ.Νόνε. 1075
Γλυκωνίς, Ἰουλία 938
Γναῖος 867 A.16, B.22 ?, 32, 37, 39, 41; Γν.Οὐεργίλ.Καπίτων 938
Γνίφων 226
Γοκουσα 579
Γόκων 579
Γονεύς 915
Γόργος 478
Γρανώνιος cf. s.v. Γαϊανός
Γραφιάδας 276
Γρηγόριος 1659 ?
Γριγορία 1575
Γυμνασίαρχος 1167 B
Γυμνάσιον 911
Γυμνάσιος 911 ?

Δαγδας 562
Δαδης 1039
Δάζιμος 802
Δάζυμος 802
Δαίδαλος 1148 ?, 1218.2; 1219 B.10
Δαῖτις 753
Δαμ-- 467
Δαμασίλεως 504
Δαμᾶς 910 ?, 1157
Δαμάτριος 754, 1509; Χάμμιος Δ. 1012
Δαμέας 414.10 ?, 20
Δαμιανός 578, 1226, 1643 ?
Δαμο-- 1540 ?
Δαμοθάλης 799
Δαμοθάρης 527
Δαμοκλῆς 1393
Δαμοφάνης 710 I.12 ?, II.42
Δαμοφείδης 759 ?
Δαμώ 579
Δάμων 438
Δανιήλ 559, 1359
Δανιίλ 1359
Δάσιμος 802
Δαυίτ 1468
Δαῦλος 1267
Δαυλός ? 1267 ?
Δεινίας 754 ?

Δέκμος 835 ?
Δεκουρᾶτος 557
Δεντος 518
Δεντουπης 518
Δεντους 518
Δεντουσσκαιλα 518
Δεντ(ο)υσυκος 518
Δένων 670
Δέξανδρος 495, 496
Δεξίλεως 180
Δέξιππος 491, 492
Δεξιφάνης 890.78; 1218.12
Δέρκιος 661 ?
Δερκυλίς 1715
Δη-- 100
Δηλόπτιχος 579
Δημαγένης 702
Δημέας 949 III.95; 1218.5; 1219 A.9, 21 ?, B.9, 25, 41
Δημη-- 902
Δημητρία 197 ?, 1242
Δημήτριος 161, 890.22, 67, 93, 108, 124 ?, 125 ?, 146; 910, 915, 940 A ?, 949 III. 85, 94 ?; 952, 970, 1126, 1127, 1149 I, 1157, 1170, 1219 B.27; 1235, 1244, 1255, 1259, 1264, 1389 ?, 1719, 1738 ?; Αὐρ. 1157, 1167 A, B, M.Αὐρ. 1170 ?
Δημο-- 49 B.I 9
Δημοκλῆς 49 B.I 9
Δημοκῶν 669
Δημοσθένης 1058, 1219 B.7 ?, 12, 30, 46; M.Αὐρ. 1211, Γ.Ἰούλ. 1183 B, 1184 B, 1185 ?
Δημόφιλος 450.36
Δημύλος 1012
Διαδούμενος, Γ.Ἰούλ. 938
Διδύμαρχος 890.79, 83, 86
Διδύμη 1235
Διδυμιανός 1038 ?
Δίδυμος, Αὐρ. 357
Διεύχῆς 753
Διζας 513
Διζες 513
Διζης 513
Δίης 1440, 1715
Διῆς 261
Δίκαρχος 543 ?
Δίμνος 527
Δίνυσις 579
Διογᾶς 952, 1044; Δ.Κόνδων 951, 952
Διογενεία 1198
Διογένης 111 ?, 480, 607, 866, 868, 951, 997, 1135, 1149 II, 1189, 1192, 1198, 1201, 1497; Αὐρ. 1178, Αὐρ.Δ.Ἑρμαῖος 1166 B, M.Αὐρ.Δ.Ἑρμαῖος 1166 A, Φλάβ.Ἀντών. 866
Διόδοτος 951, 952, 1227.16
Διόδωρος 379, 952, 956, 1087 ?; M.Αὐρ. 961.6
Διοδώσις 1508
Διοκλῆς 137, 910 ?, 1704
Διομᾶς, Αὐρ. 1043
Διομήδης 542, 1053, 1219 A.5, 14; 1426 ?
Διονυ-- 98
Διονῦς 541, 966
Διονυσία 498, 1716
Διονυσιάδης 996 ?
Διονυσίας 1251 ?
Διονύσιος 192, 259, 500, 543 ?, 551, 552, 675, 754, 865, 870 ?, 890.43 ?, 86 ?; 954 ?, 1069, 1087, 1211, 1250, 1251 ?, 1370 ?, 1377, 1599, 1719; Αὐρ.Δ. Κόϊντος 952, M.Αὐρ. 1211, Φλ."Ιλλους Πουσῆος Δ. 909.1 ?
Διονύσις, Αὐρ. 1031
Διονυσόδωρος 147 ?
Διόσδοτος 1716
Διοσκῡρίδης 669
Διόσκορος 1447 B
Διοσκουρίδας 605
Διοσκουρίδης 119 ?, 286 ?
Διοσσκουρίδης 910
Διοφάνης 1047
Δισολύμπιος 702 ?
Δίυλλος 127 ?
Δίφιλος 137, 500
Δίων 57 ?, 890.143; 1284
Δόκιμος 479
Δομεντιανός 1589 ?
Δομετεῖνος 866
Δομέτιος, Γν.Δ. 867 A.16
Δομήνικος 1616 ?
Δομίτιος cf. s.v. Οὐαλεριανός, Πυριλάμπης
Δόμνηκος 1616 ?
Δομνῖνος 1643 ?, 1655 ?
Δόμνος 909.19 ?
Δορκίνας 392
Δόρκων 1502
Δοροθέα 590
Δου-- 1349 ?
Δούπων 1219 A.27
Δρακοντίδης 65 ?
Δράκων 853, 890.77, 108 ?
Δρούβις 527
Δρύας 890.19-21
Δρώβυς 527
Δρωπίδης 527
Δρωπίων 527
Δρωπύλος 493
Δυίταλος 1113
Δύναμις 1149 II
Δυνατίς 456
Δυσασου (gen.) 1146 ?
Δυσκόλιος 836 ?
Δύσμας 613 ?

Δώρημα 579
Δωρόθεος 450.5; 890.113; 1455 A ?, 1505 I
Δωσιάδης 949 III.73 ?

Ἐ-- 88, 1014
Ἔγλων 1365
Ἐγνάτιος cf. s.v. Βίκτωρ, Λολλιανός
Ἔζρας 1349
Ἐθερία 1336
Εἰδώ 1507
Εἰδώς 1507
Εἴμουν 449
Εἰοάνης 594
Εἰονᾶς 1374
Εἰουλία 530
Εἰράνα 657
Εἰρηναῖος 1123, 1623
Εἰρήνη 1065, 1134
Εἰσίδωρος 977 D
Εἰφικράτης 937
Ἑκαταῖος 670 ?
Ἑκατέων 670
Ἑκατοκλῆς 670
Ἑκατώμιμος 670
Ἐφίππης 650
Ἔφιππος 650
Ἕκτωρ 1395 ?
Ἔλεγχος 579
Ἑλένη 1134, 1211; Ἰουλία Μεττία Αὐρ.Ἑ. 1211
Ἐλευσῖνος 1436
Ἐλισαβέδ 1366
Ἔλυρος 714
Ἐμβρομιανή, Αὐρ(ηλία) 1147 ?
Ἔμβρομος 1132, 1149 I, 1157
Εμβρομος 1147
Ἐμπειρία (or Ἐμπειρίας) 880
Ἐνδαδις 1146
Ἐννίων 1560
Ἐξεκίας 1349
Ἔξοχος 532 ?
Εὔκαρπος 669
Ἐοπάμων 1012
Ἐορύνομος 1012
Ἐπαμεινώνδας 901 ?
Ἐπαφρᾶς 907
Ἐπαφρόδειτος 1256; Τιβ. Κλ. 1212.24 ?
Ἐπαφρόδιτος 1269, 1551
Ἐπαφρῦς 907 ?
Επενηνις 1219 A.9, B.37, 43
Ἐπίγονος 129, 1210
Ἐπίδαμος 331
Ἐπιθήκη 258 ?
Ἐπικρατ-- 115
Ἐπικράτης 669, 670 ?, 705 ?, 939, 942 A ?, 968, 1099; Γ.Ἰούλ. 938 ?, 940 A ?, 942 B ?
Ἐπίκτησις 324, 450.30
Ἐπίκτητος 812 ?; Τιβ.Κλ. 911 ?
Ἐπιλήναιος 308 ?
Ἐπίλυκος 226
Ἐπινίκιος 1618 ?
Ἐπίνικος 892, 1618 ?
Ἐπιτέλης 31 ?
Επιτεχσος ? 277
Ἐπιτυνχάνων 991
Ἐπιφάνιος 1313, 1315, 1656 ?
Ἐπίφρων 1219 A.8
Ἐπίχαρμος 870
Ἐπρεμ 1374
Ἔπτηλος 518
Ἐπωνυμ-- 119
Ἐρατι-- 902
Ἐράτων 127 ?
Ἐργοτέλης 480, 481 ?, 483 ?, 484, 485 ?, 486, 487 ?, 488 ?, 489, 490 ?, 1219 B.34
Ἐριάνθης 1219 B.17
Ἑρμ-- 670, 1146
Ερμαδαπειμις 1219 B.34
Ἑρμαδίων 1118
Ἑρμαῖος 1115, 1122, 1135, 1136, 1139, 1146, 1153, 1166 A, B ?, 1188, 1190, 1191, 1197 A, B. 1199 B, 1200; Αἴλ. 1183 B, 1197, Αὐρ. 1114, 1123, 1138, M.Αὐρ. 1114, 1126, 1188 ?, 1190, Αὐρ.Διογένης Ἑ. 1166 B, M.Αὐρ. Διογένης Ἑ. 1166 A, M. Αὐρ.Ὀνησιφόρος Ἑ. 1183 B, Οὐαλέρ. 1191
Ἑρ(μαῖος) 1122, 1138
Ερμακαρταδις 1219 A.6
Ἑρμᾶς 579
Ερμαστα 1155
Ερματουγγας 1219 B.35
Ἑρμάφιλος 1012, 1219 A.23, B.10
Ἑρμέας 986
Ἑρμειόνη 1129
Ερμενηνις 1219 B.8
Ἑρμῆς 579, 1069, 1115, 1136, 1137
Ἑρμησίων 1054
Ἑρμίας 114 ?, 890.4; 931 ?
Ἔρμιππος 949 III.73
Ἑρμιών 624 ?
Ἑρμογένης 161, 508, 868, 902, 1084, 1108.2; 1183 B, 1352; Ἑ.Ῥάππων 952
Ἑρμοκράτης 1081 ?, 1219 A.29, B.15, 37 ?
Ἑρμόλαος 1081
Ἑρμόλυκος 1218 A.19 ?, B.8
Ἔρμων 890.127

Ἑρμῶναξ 890.118 ?
Ερπιας 1181, 1193 B
Ερπιγρης 1219 B.17
Ερπιδενηνις 1219 B.13
Ἑρπυλίς 201
Ἔρως 526, 1055
Ἑρωσψᾶ(ς ?) 1425
Ἑρωτάρειν 1349
Ἑρώτιος 296 ?
Ἑστιαῖος 659 ?
Ἑτέαρχος 1537
Ἑτεοκλῆς 592
Ευ-- 88, 299
Εὐαγόρας 1548
Εὐαίνα 657 ?
Εὐάμερος 385
Εὐαν-- 902
Εὔανδρος 1239 ?
Εὐανθίδας 414.17 ?, 18, 21, 33
Εὐανθίς 893 C
Εὐάνωρ 202
Εὐάρεστος 1021, 1182 B; Ἰούλ. 1171 A, 1172, 1174 A ?, 1175, Ἰούλ.Λ.Πείλ. 1165 B, 1166 B, 1167 B, 1168, 1169, 1170 ?, 1171 B, 1174 B ?, 1175 B ?, 1176 B, 1177, 1178 ?, 1179 ?, 1182 A
Εὐβιοτεία 453
Εὐβιοτήα 453
Εὐβίοτος 450.15 ?; 453 ?, 1100
Εὐβουνος 893 B ?
Εὐγένιος 565, 1716
Εὐδ-- 113
Εὔδαμος 694, 695, 1529
Εὔδημος 504, 1219 A.17, B.21; Τιβ.Κλ. 1212.6
Εὔδικος 504, 524
Εὔδωρος 1329
Εὐέλθων 1218.4; 1219 B. 19; Αὐρ. 554 ?
Εὐήμερος 127 ?
Εὐθυ-- 223
Εὐθυχαρμίδης 1293 ?
Εὐκ-- 88
Εὐκ(--) 1540
Εὐκαδμίδης 42.21
Εὐκλείδης 105 ?
Εὐκλῆς 435 ?, 949 III. 100 ?; 1219 A.20, B.33
Εὐκράτης 940 A ?
Εὐκρατίδας 897
Εὐλάμπιος 1657 ?
Εὔμελος 1108.3 ?
Εὔμηλος 1552
Εὐμένης 1108.3 ?
Εὔμυρος 1384 ?
Εὐνάπιος 1620 ?, 1621 ?
Εὔνοια 1155
Εὔνομος 1218.5
Εὐνοῦς 1157
Εὔξενος 463
Εὔοδος 258, 450.4
Εὐπείθης 890.141
Εὔπλους 824
Εὐπόλεμος 627 ?
Εὔπορος 450.17, 25; 542
Εὔπραξις 450.2, 3
Εὐπρέπιος 1606 ?
Εὐρουδίκα 421 ?
Εὐρουνος 893 B ?
Εὐροφῶν 1012
Εὐρυκλῆς, Γ.Ἰούλ.Εὐ. Ἡρκυλανός 360 ?
Εὐρύλοχος 450.7 ?, 8
Εὐρύμας 478
Εὐρύμμας 478
Εὐρυνόα 527
Εὐρώτας, Κλ. 1012
Εὐσαβ(β)άθιος 1716
Εὐσεβία 1306
Εὐσέβιος 800, 1306, 1312, 1622 ?, 1647 ?, 1658 ?
Εὐσθάτιος 625
Εὐστάθιος 498, 626
Εὐστοργία 1357
Εὐστόργιος 1704 ?
Εὐστόχιος 794 ?
Εὐτ-- 397
Εὐταξία 579
Εὐτάρκιος 1716
Εὐτέλης 32 ?
Εὔτιχος 799
Εὐτράπελος 1716
Εὐτρόπιος 1371
Εὐτυ--, Αὐρ. 954 ?
Εὐτυχ-- 1206 ?
Εὐτύχης 1154, 1287 ?; Αὐρ. 1057 ?, 1180, Λικίν(ν.) 1202, 1203 ?
Εὐτυχῆτος 1287 ?
Εὐτυχίδης 50 ?, 259, 984
Εὐτύχιος 556
Εὔτυχος 1087 ?
Εὔτυχος (or Εὐτύχης) 920, 1263 ?
Εὐφιδία 1237
Εὐφράντης 99 ?
Εὐφράνωρ 1219 A.6; 1537
Εὐφρόσυνος 25 ?
Εὐχάριος 1519 ?
Εὔχαρις 1519
Ἐφραΐμιος 1601 ?, 1617 ?
Ἐχέτιμος 199
Ἐχέφυλος 259

Ζακχαῖος 1716
Ζαραζις 1010
Ζαρδοηλας 1010
Ζαχαρίας 1467
Ζευ(--) 1704
Ζηεύοδος ? 258
Ζηλείτης 1170 ?
Ζήμαρχος 1558
Ζῆνις 1540
Ζηνόβιος 865

Ζηνόδοτος 310, 414.31
Ζηνοδώρα 1716
Ζηνομένης 188 ?
Ζηνοφάνης 890.15
Ζηνοφάντης 1309
Ζήνων 865, 890.37, 62, 104, 140 ?; 1083, 1219 B.24
Ζογολαβις 1012
Ζοείλος 1257
Ζόη 972
Ζώης 1715
Ζωΐλος 504; Μ.Αὐρ. 903
Ζωΐς 1263
Ζῶκος, Μ.Αὐρ.Τιβερῖνος Ζ. 1128
Ζωοπόρος 527
Ζωπυρίων 450.21 ?
Ζώπυρος 480 ?, 481 ?, 483, 484, 485 ?, 486, 487, 488-490 ?, 754, 937
Ζωσίμη 450.11; 1158
Ζώσιμος 127 ?, 789, 1074, 1139 ?, 1146, 1157, 1246 ?; Αὐρ. 1129
Ζωτᾶς 666 ?
Ζωτικός 604

Η-- 105
Ἡγ-- 949 I.13 ?
Ἡγεμονεύς, Τιβ.Κλ.Ἰούλ. Κάνδιδος Ἡ. 863
Ἡγη-- 450.19
Ἡγήμων 42.8 ?
Ἡγησίας 49 B.II 17
Ἡγίας 1327
Ἡδίστη 881
Ἥδιστος 943
Ἡεριμίας 1376
Ἡλέκτρα 1770
Ἡλίας 1000, 1525
Ἡλιοδώρα 1546
Ἡλιόδωρος 1236, 1253
Ἥλιος, Αὐ(ρ.) 1059 ?
Ἡνάνθη 1066
Ἡρ-- 949 I.13 ?
Ἡραγόρη(ς ?) 669
Ἡρακλείδας 759 ?, 1719
Ἡρακλείδης 754 ?, 1244
Ἡρακλέων 533, 1131
Ἡρακλῆς 1116
Ἡρακλίδας 799
Ἡρακλίδης 149, 338
Ἡράκλιος 1147
Ἡράκων 579
Ἡρᾶς 1441 ?
Ἡρίλαος 1533 ?
Ἡρίλας 1533
Ἥριλλος 1533
Ἡρίλοχος 1533
Ἡριππίδας 1533
Ἡριππίδης 1533
Ἥριππος 1533
Ἥρις 579, 1533
Ἡρκυλανός, Γ.Ἰούλ. Εὐρυκλῆς Ἡ. 360 ?
Ἡρόδοτος 1266 ?
Ἡρόστρατος 1542
Ἡροσῶν 669
Ἡροφάντα 657
Ἡρόφιλος 450.2; 669
Ἡρώδης 54
Ἡρωδίων 1432
Ἡρωΐδης 890.145; 1448
Ἡρώϊχος 579
Ἥρων 1432, 1450
Ἡρωνᾶς 1438
Ἡσαγόρης 669
Ἡσίοδος 1291
Ἡσυχία 1400
Ἥσυχος 532 ?
Ἡφαιστίων 1448; Φλ.Αὐρ. Ἡ.Παιτιανός 961.21
Ἡφαισ(τίων) 730bis ?
Ἡωνικός 1444 ?

Θαιμης 1326 ?
Θαλ-- 113
Θαλαιώ 669
Θαλίαρχος 1286
Θάλλουσα 1179; Αἰλία 512
Θαμά 1349
Θαρ-- 892
Θαρσίμυθος 1147 ?
Θάτης 669
Θατόρακος 669
Θε-- 1352
Θεαγένης 702 ?
Θεαρίδης 1108.2
Θέας 1069
Θεμιθοκλῆς 1720
Θεμισσθοκλῆς 1720
Θεμιστοκλῆς 450.21; 1219 A.23, B.10
Θεμίσων 480 ?, 481 ?, 483, 484, 485 ?, 486 ?, 487, 488 ?, 489, 490 ?, 1069
Θένας 1349
Θέννας 1349 ?
Θεννας 1349 ?
Θεογ-- 134
Θεογένης 450.20; 702
Θεόγνιος 1646 ?
Θεοδᾶς 949 III.78
Θεόδορος 1394 ?
Θεοδόσιος 1315, 1636 ?
Θεοδοτ-- 855
Θεοδότη 1242
Θεόδοτος 890.38; 892, 1600 ?, 1644
Θεόδουλος 909.2; 1645 ?
Θεοδώρα 597, 1447 B, 1641
Θεοδωρίσκος, Αὐ.Θ. 467
Θεόδωρος 769, 890.50, 109; 949 III.92; 1114, 1228, 1513, 1597 ?, 1607, 1642, 1643 ?, 1646, 1662 ?, 1677, 1716, 1719;

M.Αὐρ. 1114
Θεοκλῆς 226
Θεοκτίστη 724
Θεόκτιστος 724, 1663
Θεόλας 949 III.78 ?
Θεολόγιος 1505 II
Θεόξενος 1219 B.29
Θεόπομπος 943
Θεότιμος 49 B.II 19 ?
Θεοφαμίδης 949 III.74
Θεοφάνης 949 III.92; 1219 A.8, 14, B.24
Θεοφίλη 1517 ?
Θεόφιλος 203; Αὐρ. 1057
Θέρμης 1146 ?
Θέρσανδρος 808, 890.102, 103
Θερσίμυθος 1147 ?
Θερσίπολις 1219 B.18
Θεστυλίς 1715
Θευγένης 702
Θεύδοτος 479, 495, 496
Θεωδώρα 1338
Θέων 890.11; 1488
Θεώνδας 409
Θεωνίδας 409
Θηβαγένεια 258
Θηβαλένεια ? 258
Θηριώτης 308
Θηροκράτης 902
Θηρύλος 383
Θιάρης 333
Θίβρων 1219 A.15 ?, B.29, 32
Θίων 1014
Θιωνίδας 409
Θόας 1123, 1188, 1193 B, 1200, 1201
Θοινίδυς 409
Θουκλείδας 195
Θουκριτίδης 135 ?
Θραικίδας 495
Θρασύδαος 85
Θρασυμήδης 498
Θρασύμμαγος 579 ?
Θράσυς, --κέας Θ. 758
Θρίπαινος 742
Θυ(ι)ωνίδος 409
Θυλλίς 1254 ?
Θύμοιτας (or Θύμοιτος) 409 A ?
Θυνίδας 409 A ?
Θύρμαξ 478, 479 ?
Θωμᾶς 1362 ?, 1647, 1648; Φλ.Ἰωάννης Θ. 909.1 ?

Ιαηλ 1716
Ἰακόβ 1436
Ἰακώβ 1033; M.Αὐρ. 556
Ιαμαρας, Αὐρ. 1158
Ἰανναῖος 1716
Ἰανουάριος 1122
Ἰασόνη, Αὐρηλία 866
Ἰάσων 450.4, 34; 1157, 1206 ?, 1216 ?, 1219 A.19, B.8, 15; 1377, 1559 ?, 1716
Ἰατροκλῆς 881, 890.116; 912
Ἴβις 926bis
Ἰδώς 1507
Ἱέραξ, Αὐρ. 1158
Ἱερατική 533
Ἱερατικός 1158
Ἱεροκλείδης 226
Ἱεροκλῆς 890.92, 106; 1219 A.32, B.13, 32, 33
Ἱεροτέλης 870
Ἱέρων 1147, 1284
Ἰεσσαῖος 1716
Ἴζδινος 1594 ?
Ἰήσιος 1349
Ἰησοῦς 1349
Ἱκέσιος 1702
Ἰκλωδις ? 1349
Ἴλαρος 1012
Ἰλιάς 450.25
Ἴλλους, Φλ.Ἴ.Πουσῆος Διονύσιος 909.1 ?
Ἴμα 285 ?
Ἰμᾶς 808
ΙΜΗ--, Αὐρ. 1106
Ἰμοῦιτ 1432
Ἰνστειανός 529
Ἰόλλας 1087, 1095 ?
Ἰουβέντιος cf. s.v. Σεκουνδεῖνος Γαῦρος
Ἰούδας 1349, 1362
ΙΟΥΚΛΑΤΙ-- cf. s.v. Σεουῆρος
Ἰουκλέα 659
Ἰουλία 533, 938; cf. s.v. Ἄνθουσα, Ἀρτεμίσιον, Γλυκωνίς, Μεττία Αὐρ. Ἑλένη, Νίκιον, Τατα, Τρωξαλλίς
Ἰουλιανός 1581
Ἰούλιος 519 ?; cf. s.v. Ἀνείκητος, Ἀπολλώνιος, Δημοσθένης, Διαδούμενος, Ἐπικράτης, Εὐάρεστος, Εὐρυκλῆς Ἡρκυλανός, Κάνδιδος Ἡγεμονεύς, Λάκων, Μηνογένης, Νιγρεῖνος, Οὐάληνς, Τιγράρις, Φρόντων; Γ.Ἰ. 938 ?; Φλ. Ἰ. 1488; Τιβερῖνος Ἰ. Μάγνος 1568; Ἰούλ.Λ. Πείλ.Εὐάρεστος 1165 B, 1166 B ?, 1167 B, 1168, 1169, 1170 ?, 1171 B, 1174 B ?, 1175 B ?, 1176 B, 1177, 1178 ?, 1179 ?, 1182 A
Ιουνβαλος 1716
Ἰουσούα 1033
Ἰούστα, Μαρκελλίνα Ἰ. 1350

Ἰουστινιανός 1611 ?, 1612 ?
Ἰοῦστος, Αὖ.Ὀφέλλ. 903
Ἱππίας 890.74
Ἱπποδάμεια 450.31 ?
Ἱπποκράτης 26 ?
Ἱππόλοχος 450.11, 12; 453
Ἱππόλυτος 934.32
Ἱππόστρατος 870
Ιπτας 951
Ἰσαάκ 1313, 1436
Ἰσαγόρας 679.27 ?
Ἰσάκιος 1505 II
Ἰσειδώρα 1546
Ἰσιάς 193, 679.27 ?
Ἰσίδωρος 1318 ?, 1319, 1432, 1463
Ἰσκύμνος 1053
Ἰσουάτιν 1426
Ἰστία 659
Ἰστιαῖος 659 ?
Ἰστιεῖος 754
Ἰφικράτης 937
Ἰωανήης 1349
Ἰωάννης 607, 724, 909.3; 1015, 1312, 1313, 1357, 1409, 1419, 1455 B, 1505 I, 1587, 1590 ?, 1602 ?, 1625-1629; Φλ. 607, Φλ. Ἰ.Θωμᾶς 909.1 ?
(Ἰ)ωάν(νης) 1403
Ἰωά(ννης) 1458
Ἰω(άννης) 1404, 1416, 1418
Ἰώβ 1410
Ἰωνάθης 1349
Ἰωνᾶς 1349
Ἰωσῆς 1349
Ἰωσήφ 1716
Ιωφ 1716
Ἰωχάννης 1630 ?

Κ-- 103, 306, 870
Κα-- 134
Κα(--) 1432
Καδως 926bis
Καιάννου (gen.) 1312 ?
Κάϊκος 1365
Καιμης 1326 ?
Καιπίων, Κ.Κ. 867 B.21 ?, 24, 30
Κάλα 1012
Κάλας 1010
Καλάτυχος 1254 ?
Καλέστιος 659 ?
Καλιδαρσασις 1155
Καλλ-- 356
Καλλιάδης 260
Καλλίας 135 ?, 260
Καλλιγείτων 415
Καλ(λ)ιδαρσασις 1147, 1156
Καλλίης 659
Καλλικλῆς 1146, 1219 A.28
Καλλικράτης 427, 1148; Μ.Αὐρ. 363
Καλλικρατία 835 ?
Καλλίμαχος 890.117; 1537
Καλλίνικος 919
Καλλιόπιος 1336
Καλλισθένης 949 III.78 ?
Κάλλιστος, Μ.Ἀσίνν. 1117
Καλλίστρατος 226, 1022
Καλλιφάνης 902
Κάλλων 808
Καλοπόδιος, Οὐαλέρ.Ὑγεῖνος Κ. 831 ?
Καμνυνα 1324
Κάνδιδος, Τιβ.Κλ.Ἰούλ. Κ.Ἡγεμονεύς 863
Καπίτων, Γν.Οὐεργίλ. 938
Καπίων 414.42 ?
Καρικός 1052, 1069
Καρμινία cf. s.v. Φιλημάτιον
Καρνήδας 1537 ?
Κάρος 1651 ?
Καρους 926bis
Καρπία 1349 ?
Καρπίμη 542, 885, 972 ?
Κάρπιμος 780
Καρπόδωρος 127
Καρποφόρος 1274 ?
Καρτισθένης 1537; Κλ.Κ. Μελίωρ 1539
Καρυστόνικος 702
Καρχηδών 1288
Κασία 389
Κασσάνδρη 1770
Κάσσανδρος 409 A ?, 545
Κασσία 545 ?
Κατάγραφος 1193 B
Κατάνα 1349 ?
Καυλιος (or -ιας) 1219 B.26
Καφαγανος 669
Καφακης 669
Καφισόδοτος 407 ?
Κβαμοας 1201
Κέλερ, Σεπτίμ.Σιλβανὸς Κ. 522
Κελερείνη, Σεπτιμία Σιλβανὴ Κ. 522
Κελέστιος 659 ?
Κενδεας 1176
Κενδηρᾶς 1147
Κέρδων 1561
Κέφαλος 453 ?
Κήτου (gen.) 1407
Κηφισόδοτος 136
Κηφισόδωρος 85, 260
Κιλλαῖος 669
Κίλλης 669
Κιλλόρτης 1147
Κιλλορτης 1147, 1154
Κίλλ(ος ?) 669
Κίμων 129
Κίρκος, Κλ. 1128

Κισσοφάνης 1544
Κλαδυν-- 1149 II
Κλαυδία cf. s.v. Ἀμαζών, Ἄνασσα, Αρμαστα, Βενόστα, Οα, Ῥουφεῖνα, Χάρα, Ὡραία
Κλαυδιανός, Πούφ. 947 ?
Κλαύδιος 1652 ?; cf. s.v. Αἰ--, Αἰλιανὸς Ἀλέξανδρος, Ἀλέξανδρος, Ἄξιος, Ἀπολινάριος, Ἀριστίων, Ἄτταλος Πατερκλιανός, Ἐπαφρόδειτος, Ἐπίκτητος, Εὔδημος, Εὐρώτας, Κάνδιδος Ἡγεμονεύς, Καρτισθένης Μελίωρ, Κίρκος, Κλήμενς, Μολης, Μολιανός, Νικαγόρας, Πλάντας, Σευῆρος, Στλάκκιος, Φλαουιανός; Γ.Κ. 788
Κλεαγένης 702
Κλέαρχος 450.2 ?; 467, 1195, 1196 ?
Κλέας 492
Κλεινίας 904
Κλέϊππος 504
Κλειτ-- 450.20
Κλειτάγορος 450.14
Κλειτοφῶν 870
Κλεο-- 346
Κλεόβουλος 890.110
Κλεογένεις 458
Κλεοπᾶς 1426
Κλεοπάτρα 115 ?, 204, 508
Κλεοχάρης 96 ?
Κλευπάτρα 479
Κλεύπατρος 1349 ?
Κλευπατρώ ? 1349 ?
Κλεύστρατος 683
Κλέων 535, 1537
Κλεώνυμος 870 ?
Κλη-- 113
Κλήμενς, Τιβ.Κλ. 891
Κληνόπολις 286 ?
Κλούθουν 454
Κλώδιος 1349 ?; cf. s.v. Κορνηλιανός
Κλωθώ 454
Κλώθων 454
Κνῶσος 714
Κνωπιάδης 18 ?
Κόθων 579
Κοΐντα 1717
Κόϊντος 706, 948, 963; Κ. -- Ῥοῦφος 978 ?, Κ.Τινή.Σευῆρος Πετρωνιανός 1008 B, Κ.Φούφ. -- 963; Κ.Καιπίων 867 B. 21 ?, 24, 30, Κ.Μενίσκος 579; Αὐρ.Διονύσιος Κ. 952
Κοίρανος 1105
Κοκκήις cf. s.v. Νεικηφόρος
Κόλλης 579
Κόλλις 579
Κολλίων 579
Κόλλος 579
Κολλοῦθος 1501
Κόλλων 579
Κόλοβος 754
Κολοκυνθιανός 1078
Κολοκύνθινος 1078
Κόλχος 1298
Κομεντίολος 588
Κομίτας 1505 I
Κόμοδος 1142
Κομό(μαλλος ?) 659
Κόμο(νος ?) 659
Κομο(σαρύη ?) 659
Κονδας 926bis
Κόνδων, Διογᾶς Κ. 951, 952
Κόνων 1135, 1313; Αὐρ. 1124
Κονώνιος 1012
Κοπριανός 784
Κοπρίλλα 784
Κορνηλιανός, Π.Κλώδ. 791
Κορνήλιος, Π.Κ. -- 1424 ?
Κορόκη 1141
Κοσμᾶς 578, 588, 608, 974, 1313, 1350, 1366
Κόσμος, Αὐρ. 1057
Κοσταντῖνος 1575
Κοτανις 1219 B.21, 22
Κότης 613
Κοτης 1554 B
Κουαδρᾶτος 1704 ?
Κουαυα 1147
Κουίντα 766 ?
Κούλιος 1012
Κρ-- 397
Κρανάη 323
Κρατεία 1277 ?
Κράτερος 1191; Μ.Αὐρ. 1177
Κρατερόφρουν 451
Κράτης 226
Κρατία 835 ?
Κρατῖνος 460, 504, 890.123
Κράτιππος 478, 1013
Κράτων 49 B.II 21 ?
Κρέουσα 1770
Κρεπερήιος cf. s.v. Φρόντων
Κριτίας 949 II.67
Κριτόλαος 438
Κροαδις 1219 B.18
Κροῖσος 1183 B, 1191, 1194 B; Αὐρ. 1194 B ?
Κροῖσσος 1179
Κρονίων 308
Κροπιανός 784
Κροπόλλα 784
Κτασαδας 1149 II

Κτασικλείδας 710 I.17 ?, II.46, 51
Κτασιμοτος (or -ας) 1554 A
Κτημάτιον 258
Κτησ(--) 1303
Κτήσιππος 85
Κτησιφῶν 704
Κτησυλίς 1715
Κύβερνις 182 ?
Κυδίας 893 D ?
Κυδιμάχα, Φαβία 1535
Κύλλης (or -ος) 890.7
Κυνόκωλος 952
Κυρακή 595
Κυρία 1306
Κυριακός 585, 608, 617 ?, 1582
Κύρικος 1376
Κάριλος 1575
Κυρτός 607
Κώβιος 557
Κωκαρίων 952
Κωκύλος 952
Κωνσταντῖνος 580 ?, 581 ?, 582, 1614, 1615, 1653 ?, 1654 ?

Λ-- 90
Λ--ος ? 1146
Λ--τη 182 ?
Λαβανας 951
Λαβανης 951
Λαῖτος 308; Μ.Βετληνός 389
Λάκων 751 ?; Γ.Ἰούλ. 360 ?
Λάλλα 1219 B.40
Λάμπων 934.3
Λαππᾶος 714
Λάχης 921 ?
Λέαινα 495, 496 ?
Λειβερᾶλις, Σερβείλ. 520
Λείβερτος 745
Λεο-- 305
Λεόντιος 1179, 1357
Λεοντίσκος 1219 A.10, B.23, 43 ?
Λέπτα 930 ?
Λεπτίνας 736
Λεπτίνης 85
Λεύκασπις 259
Λευκίδας 447
Λεύκιος 330, 422, 749
Λευκόδωρος 1012
Λεύκολλος 1227.6, 9
Λευκονδόριος 1012
Λευκόνδορος 1012 ?
Λέων 85, 440, 479; Τ.Φλ. 168
Λεωνίδης 1219 B.17, 39, 40
Λεωντία 1581
Λεωσθένης 136
Λι-- 870
Λίαινα, Αὐρ(ηλία) 1158
Λικίνιος, Π.Λ. 309 ?
Λικιννιανός 1165 A ?; Π. Σθέν. 1165 B
Λικίννιος cf. s.v. Εὐτύχης, Ὑάκϊθος
Λις 1200; Αὐρ. 1200
ΛΙΩΒΟΣ (gen.) 1497
Λογγῖνος 1318, 1319 ?, 1394 ?, 1409, 1502 ?; Ὀκτάου. 361 ?
Λολλιανός, Λ.Ἐγνάτ.Βίκτωρ Λ. 863
Λονγεῖνος 1063 ?
Λονγῖνος 516; Φλ. 1222
Λουβασις 1185 ?
Λο(υ)κᾶς 1578
Λουκία 1717; Λ.Αὐρηλία Τρεβωνία Νικομάχα 522
Λουκιανός 1379
Λούκιος 330, 805, 1012, 1079; Λ.Ἀντών.Ῥουφεῖνος 1224, Λ.Ἐγνάτ.Βίκτωρ Λολλιανός 863, Λ. Κλ.Φλαουιανός 1192 ?, Λ.Κρεπερή.Φρόντων 1172, 1173, Λ.Μαμίλ. Ῥ-- 511, Λ.Νόνε.Γλύκων 1075, Λ.Οὐαλλέρ. 1178, Λ.Σεπτίμ.Φλαβιανὸς Φαβιλλιανός 1194 B ?, 1196 ?, Λ.Σε(πτίμ.) Φλ(αβιανὸς) Φλαβιλλιανός 1169, Λ.Σεπτίμ. Φλαουιανὸς Φλαβιλλιανός 1195 ?, Ἰούλ.Λ. Πείλ.Εὐάρεστος 1165 B, 1166 B ?, 1167 B, 1168, 1169, 1170 ?, 1171 B, 1174 B ?, 1175 B ?, 1176 B, 1177, 1178 ?, 1179 ?, 1182 A
Λυ-- 182 ?
Λυαισσῖνος 759 ?
Λύδιος 1493 ?
Λυκῖνος 450.35 ?
Λυκίσκα 494-496
Λυκίσκος 134 ?, 1218.4; 1219 A.26, B.36
Λυκομήδης 1496 ?
Λύκος 49 B.II 23 ?; 480, 481, 483 ?, 484-487, 488-490 ?
Λυκόφρων 493, 495, 496
Λυσ-- 113
Λύσανδρος 420 ?
Λυσανίας 180, 480, 481, 483 ?, 484, 485, 486-488 ?, 489, 490, 492, 493, 495, 496
Λυσιάδης 60
Λυσίας 890.10, 148; 893 D, E ?, 1219 A.32, B.7, 13
Λυσιδίκα 535
Λυσιμαχ-- 368 ?

Λυσιμάχη, Αὐρ(ηλία) 566 ?
Λυσιμαχίδης 949 III.88, 96 ?
Λυσιμαχο-- 362
Λυσίμαχος 450.7; 527, 530, 542 ?; Αὐρ. 542 ?
Λύσις 1540
Λύσων 1219 B.27, 34

Μ-- 1365
Μαγνιανός, Πλάνκ.Μ. 1780
Μάγνος, Τιβερῖνος Ἰούλ. Μ. 1568
Μαζοτης 650
Μαιανδρία 912
Μαιάνδριος 1071
Μακαιδών, Αὐρ. 560
Μακεδόνις 1189
Μακεδών 993
Μαλιχος 1324
Μαλχος 1323
Μάμαλος 804
Μαμίλιος cf. s.v. Ῥ--
Μαμμη 1050
Μαμοτος (or -ας) 1554 A
Μανδρόδωρος 934.3 ?
Μάνης 1115
Μανης 1061 ?
Μανίλιος cf. s.v. Ἀλέξανδρος
Μάνιος 1014 ?; cf. s.v. Ἀκύλλιος
Μανονα 1115
Μαντίθεος 949 III.73
Μάξιμος 1041 ?, 1350; Π. Αἴλ. 531 ?, Ἀντίστ. 307, Οὐαλέρ. 1178
Μάρα 1336; Ἀλέξα Μ. 1349 ?
Μαρα 1349 ?
Μαραιάμη 1349
Μαρανδις 1152
Μαρᾶς 1336
Μάρθα 1245, 1349 ?
Μαρία 1015, 1349, 1514, 1632 ?
Μαριάμη 1349
Μαρῖνος 1591, 1633 ?
Μάριος 952; cf. s.v. Πούδης
Μαρίων 1268
Μαρκαρίων, Μ.Βαλήρ. 770
Μαρκελεῖνος, Π.Αἴλ. 541
Μαρκέλλα 1500
Μαρκελλείνη 1079
Μαρκελλίνα 1364; Μ. Ἰούστα 1350
Μάρκελλος 849 ?, 1313; Αὐρ. 1289, Σουλπίκ. 363
Μαρκία 1388; 1717; Μ. Αὐρ(ηλία) Σαρπηδονίς 1198 ?; cf. s.v. Πλωτεῖνα, Πολύκλεια
Μαρκιανή 554
Μαρκιανός 297 ?, 298 ?, 592 ?, 771, 787, 1015, 1306 ?; Αὐρ. 540, Γεμίν. 1415 ?
Μάρκιος 305 ?; cf. s.v. Ἄνθος
Μαρκίων 308
Μᾶρκος 562, 849 ?, 875, 1083, 1244, 1631; Μ.Αἴλ. 1210, Μ.Αἴλ. (Ἀλέξανδρος) 1210, Μ.Ἀσίνν. Κάλλιστος 1117, Μ. Αὐρ.Ἀμμιανός 1179 ?, Μ.Αὐρ.Ἀντίμαχος 1183 B, Μ.Αὐρ.Ἀρτέμων 1186 B.6; 1187.9, Μ.Αὐρ. Ἀφροδείσιος 1168, Μ. Αὐρ.Γλαῦκος 903, Μ. Αὐρ.Δημήτριος 1170 ?, Μ.Αὐρ.Δημοσθένης 1211, Μ.Αὐρ.Διογένης Ἑρμαῖος 1166 A, Μ. Αὐρ.Διόδωρος 961.6, Μ. Αὐρ.Διονύσιος 1211, Μ. Αὐρ.Ἑρμαῖος 1114, 1126, 1188 ?, 1190, Μ. Αὐρ.Ζωΐλος 903, Μ. Αὐρ.Θεόδωρος 1114, Μ. Αὐρ.Ἰακώβ 556, Μ.Αὐρ. Καλλικράτης 363, Μ. Αὐρ.Κράτερος 1177, Μ. Αὐρ.Μολιανός 1125, Μ. Αὐρ.Μολλιανός 1126, Μ.Αὐρ.Μουσαῖος 1132, Μ.Αὐρ.Ὀνησιφόρος 1199 B, Μ.Αὐρ.Ὀνησιφόρος Ἑρμαῖος 1183 B, Μ.Αὐρ.Ὀρθαγοριανός 1197 B, 1198 ?, Μ.Αὐρ. Οὐρσίων 1147, Μ.Αὐρ. Σεβαστιανός 635 ?, Μ. Αὐρ.Τιβερῖνος Ζῶκος 1128, Μ.Αὐρ.Τοαλιος 1171 A, Μ.Βαλήρ.Μαρκαρίων 770, Μ.Βετληνὸς Λαῖτος 389, Μ. Γάου.Βρόκχος 952, Μ. Δομίτ.Πυριλάμπης 525, Μ.Κοκκή.Νεικηφόρος 792, Μ.Οὔλπ.Ὑπάφλωρος 619 ?, Μ.Ὀφίλλ.Αἰμιλιανός 1018 ?; Αὔδιος Μ. 875; Πονπών. 952
Μαρούση 804
Μαρσύας 753bis, 754
Μαρτύριος 1592 ?, 1595 ?
Μας 952
Μασας 1146
Ματαλᾶ(ς) 742
Ματαττης 650
Ματερίνα 480, 481, 483-485, 486 ?, 487, 488 ?,

489, 490
Ματρᾶς 579
Ματρίκων 579
Μᾶτρις 579
Ματρίχα 450.5
Ματρόνα 596
Μαύσωλος 1187.7; 1219 B.23, 38, 40
Μαχάπολις 450.28 ?
Μαχάτας 478
Μάχης 921 ?
Μεγακλῆς 736 ?
Μεγαλλούς 1575
Μεγαλούς 1575
Μεγίστη 554 ?
Μεθωνάδης 527
Μείλων 1178 ?
Μειξίας 127 ?
Μελάνθιος 456, 881
Μέλανθος 893 C
Μελάσις, Ἀρτεμίδωρος M. 1279 ?
Μελεαγρίς 1192 ?, 1193 B ?, 1197 B, 1200 ?
Μελήσιππος 679.22 ?, 26 ?
Μέλητος 543 ?
Μελιγα-- 1087
Μελίμυθος 1147 ?
Μελίς 535
Μέλισσα 457, 492
Μελιτίνη 920, 1155
Μελίτιος 1488
Μελίτων 409 A
Μελίωρ, Κλ.Καρτισθένης M. 1539
Μέλσας 605 ?
Μελτίνη 1085
Μέμμιος, Π.M. 355
Μέμ(μιος) cf. s.v. Ῥητορικός
Μεν-- 1149 II
Μένανδρος 184, 191, 409 A ?, 645 ?, 890.65, 106; 972 ?, 1074, 1081, 1090, 1108.2, 3
Μενέδημος 450.14
Μενεκλε-- 868
Μενεκλῆς 881, 890.80, 107; 892
Μενεκράτης 226, 931, 996 ?
Μενέλαος 970
Μενελέων 890.118
Μενέξιος 495, 496
Μενεσθεύς 810, 937, 949 III.71 ?
Μενέστρατος 524 ?, 1219 A.12, B.44
Μενέστωρ 524 ?
Μενέφρων 1035 ?
Μένιππος 955
Μενίσκος 1079, 1098 ?; Κό.M. 579
Μενοίτας 478
Μένυλλος 679.23; 890.64
Μένων 890.97
Μερ-- 1149 II
Μερίη 1024
Μεριμαοσσα 1147
Μεριμυθος 1147 ?
Μερινδαση-- 1149 II
Μέριος 1024
Μεσσομήδης 1704
Μεττία, Ἰούλία M.Αὐρ. Ἑλένη 1211
Μηνάκων 579
Μηνᾶς 579, 623, 921, 967, 969, 975, 1460, 1462, 1463
Μήνιος 579
Μῆνις 1108.22, 24
Μηννᾶς 623
Μηνογένης 952; Τιβ. Ἰούλ. 952
Μηνόδοτος 885 ?, 1003, 1253
Μηνόδωρος 890.8, 40, 63, 134 ?; 892
Μηνόθεμις 579
Μηνόφειλος 1073
Μηνόφιλος 890.2; 1036, 1037
Μηνοφῶν 890.133
Μητρᾶς 977 A, C, D
Μητρο-- 668 ?
Μητρόδωρος 508, 977 A, D, 1547
Μητρόπολις 975 ?
Μητροφάνης 601 ?, 881
Μητρώ 967
Μητρῶς 951
Μι-- 949 I.13 ?
Μίδας 650
Μίκα 148
Μίκκος 1219 B.35
Μῖκος 1547
Μικρίων 414.17 ?, 18, 21, 33 ?
Μίλων 832
Μιμνόμαχος 450.19, 30
Μιν--, Ἀντίστ. 307
Μίνιμος, Ἀντίστ. 307 ?
Μιννίς 691, 695
Μιννίων 949 III.76
Μιτακας 1299
Μιχαήλ 616
Μλης 1195, 1196 ?
Μνάσαρχος 1537
Μνασέας 890.90
Μνασίλας 398
Μνασίμαχος 856
Μνάσων 358 ?
Μνήμων 1270 ?
Μνήσαρχος 82, 85
Μνησίθεος 259
Μνησικλέης 205
Μνησιμήδη 203
Μοκαζις 1010
Μολεσις 1162.3; 1193 A ?,

B
Μολης 1108.2; 1124, 1185, 1187.7; 1192; Κλ. 1133
Μο(λης) 1122
Μολιανός, Μ.Αὐρ. 1125, Τι(β.) Κλ. 1133
Μολλιανός, Μ.Αὐρ. 1126
Μολ(ος or -ις) 657
Μοντανός 779, 1756
Μοσχᾶς 1085
Μοσχίνα 479
Μοσχί(ο)ν 1012
Μοσχίων 890.71; 949 III. 74 ?
Μόσχος 532 ?, 728 ?, 804
Μουκας 514
Μουκιανός 510
Μούκρων 907
Μοῦνδος 1643 ?, 1655 ?
Μουσαῖος 1132, 1716; Μ. Αὐρ. 1132
Μουσαρίων 952
Μουσαροῦς 1146
Μουσεῖος 1365
Μουσίων 1119, 1126, 1139, 1140
Μουσχούση 804
Μουσώνιος 1132
Μουσώνις 1132
Μυδᾶς 1432
Μύδιον 258
Μυρίανδρος 890.116 ?
Μύρινα 818
Μυρσιλείας 1014
Μυρσιλεύς 1014
Μυρσίλος 1014
Μυρτίλος 480, 481, 483-485, 486-488 ?, 489, 490 ?, 492, 495, 496
Μύρτιχος 799
Μύρτον 952
Μύρων 134, 1290
Μύστα 450.18; 970
Μυτίνα 657
Μυτ(ίνα) 657
Μύττα 579
Μως, Αὐρ. 1175 A ?, B ?
Μωσῆς 1226, 1716

Ν-- 123
Νά ? 657
Νανα 1004
Νανας 1039
Νάννακος 579
Ναννᾶς 579
Ναννηλις, Αὐρ(ηλία) 1125
*Ναννίων 579
Νανοτάριον 1466
Νάξος 579
Ναουμ 1420
Ναουμα ? 1420
Ναουμας 1420
Ναουμος 1420
Ναρδίνη 1426
Ναρδίον 1426
Ναρδίων 1426
Νάρδος 1426
Νασραιον 1323
Ναυκράτης 1219 B.28
Ναυσ-- 95
Ναυσίστρατος 463 ?
Νεαγένης 438 ?
Νέανδρος 432, 991
Νέαρχος 1146, 1162.2
Νεικάνωρ 469
Νεικέρως 885
Νεικηφόρος, Μ.Κοκκή. 792
Νεικιππίας 363
Νεικομήδης 468, 542, 840, 1028
Νεικοστέφης 1147
Νεῖλος 1058
Νεμονάϊος 1715
Νεμονήϊος 1715
Νεμόνης 261, 1715
Νεμώνιος 704
Νεοκ-- 126
Νεοκράτης 105 ?
Νεόμακος 1715
Νεόμανδρος 1715 ?
Νεομᾶς 1715
Νεομήνιος 1715
Νεομόνειος 1715
Νεοπτόλεμος 1156
Νεστεῖος 542
Νέστωρ 409 A ?, 479, 1312
Νεῦμος 1715
Νευμώ 1715
Νεύμων 1715
Νέων 872, 890.120
Νημονίδης 261, 1715
Νήνεμον 258
Νήσιος 1571
Νι-- 450.3; 949 I.13 ?
Νιγρεῖνος, Γ.Ἰούλ. 1211
Νιδρώ ? 258
Νίκαγις 1360
Νικαγόρας 694 ?, 695 ?; Τιβ.Κλ. 694 ?
Νικάδας 480, 481, 483, 484-486 ?, 487-489, 490 ?, 493 ?
Νίκανδρος 478
Νικάνωρ 480, 481 ?, 483 ?, 484-487, 488-490 ?, 902
Νίκαρχος 409 A
Νικασαγόρας 987
Νικασίπολις 450.12
Νικασίων 450.18
Νικασυλίς 1715
Νικέας 459
Νίκη 531 ?, 533
Νικήτης 177
Νικίας 808, 1303
Νίκιον, Ἰουλία 361
Νικοκλῆς 68 ?, 353, 450.5, 6

Νικοκράτε(ι)α 844 ?
Νικοκράτης 353, 354, 450. 11 ?
Νικόλαος, Π.Αἴλ. 531 ?
Νικομαχ-- 194
Νικομάχα, Λ.Αὐρ.Τρεβωνία N. 522
Νικόμαχος 450.4 ?
Νικομήδης 1219 A.27
Νικονόα (or Νικονόη) 527
Νικόπολις 450.8 ?, 9, 10, 33
Νικόστρατος 226, 474-476, 477 ?, 535, 847 ?
Νικώ 579
Νίκων 870
Νῖλος 1365
Νιουμώ 1715
Νίσιος 1571
Νοβία cf. s.v. Σωτηρώ
Νόερ 559
Νόησις 681
Νομένιος 261
Νομμώ 1715
Νόνειος cf. s.v. Γλύκων
Νόννα 1525
Νοννη 911 ?
Νόννος 1634 ?
Νοσσυλίς 1715
Νο(υ)ιος 736 ?
Νουμ-- 95
Νουμένιος 1296
Νουμηνιάδας 1715
Νουμήνιος 261, 489 ?, 890. 144; 1296, 1297, 1715
Νουμήνις 508
Νουμήνιχος 1715
Νουμής 1715
Νουνας 1036
Νουννος 1063
Νυμφ-- 754
Νυμφόδωρος 1022
Νύσσα 1770 ?
Νώνιος cf. s.v. Πι--
Ξάνθας 650
Ξανθίας 1770
Ξάνθιππος 26 ?
Ξάνθος 193, 542, 650
Ξεν-- 356
Ξεναῖος 96 ?
Ξεναρχίδας 710 I.12 ?, II. 42
Ξέννις 409 B
Ξενοκλε(--) 114 ?
Ξενοκράτης 409 B
Ξενομένης 890.114
Ξένος 679.22 ?, 27 ?
Ξενώ 527
Ξένων 259, 447, 675
Ξσενυλίς 1715

Οα 1140; Αὐρη(λία) 1138, Κλ(αυδία) 1133
Ὀᾶρος 1418 ?, 1419
Ὀβραωγελης 1148 ?
Ὀβριμότης 1113
Ὀγέμαχος 986 ?
Ὀδατις 865
Οηγορας 1155
ΟΗΔΕΑ 501 ?
Οἰκούμενος 1524 ?
Οἰνιάδας 1449
Οἰνιάδης 1449
Οἰνόβιος 67
Οἰνοκλῆς 67 ?
Ὀκταουία cf. s.v. Ἀγίς
Ὀκτάουιος cf. s.v. Λογγῖνος
Ολ-- 134
Ὀλβία 450.13
Ὀλβι(άδης ?) 657
Ὀλβι(ανός ?) 657
Ὄλβι(ος ?) 657
Ὄλβ(ιος ?) 657
Ολιατος 868
Ὀλυμπία 1357
Ὀλυμπιάς 1509 ?; Αἰλίας 527, Φλαβία 1556 ?
Ὀλυμπιόδωρος 203, 260
Ὅμηρος 1138
Ομψαλακος 660, 662
Ὀνάσιν 1270, 1272, 1277 ?
Ὀνασυλίς 1715
Ὀνησᾶς 1256
Ὀνησιμείων, Αὐρ. 1184 B
Ὀνησίμη 952
Ὀνησιμίων 1184 A
Ὀνήσιμος 450.27 ?; 952, 972 ?, 1051, 1053, 1069, 1137
Ὀνησίτειμος 1020
Ὀνησιφόρος 1183 A; Αὐρ. 1197 A, B, M.Αὐρ. 1199 B, M.Αὐρ. Ὀ. Ἑρμαῖος 1183 B
Ὀνησύλος 1146
Ὀνόμαστος 409 A ?
Ορ-- 1149 II
Ὀρεινή 542
Ὀρεινός 542
Ορενοβας (or -βος) 1219 A.1
Ὀρέστας 1770
Ὀρέστης 996 ?, 1136; Αὐρ. 1118
Ὀρθαγόρας 1186 B.9; 1200 ?
Ὀρθαγοριανός, M.Αὐρ. 1197 B, 1198 ?
Ὀρθόλαος 450.15
Ὀρνύμυθος 1156
Ὀρτόριος 540
Ὁσία 640
Οσσυμμας 1147
Οὐαδέα 501 ?
Οὐαλεριανός, Γ.Δομίτ. 1001
Οὐαλέριος 532, 1035; cf. s.v. Ἑρμαῖος, Μάξιμος, Σενεκίων, Ὑγεῖνος Κα-

λοπόδιος
Οὐάληνς, Ἰ(ούλ.) 1774 ?
Οὐαληριανός 306 ?
Οὐαλήριος 306 ?
Οὐάλης 561, 562; Τ.Φλ. Οὐ.Βηλιανός 952
Οὐαλλέριος cf. s.v. Λούκιος
Ουαμψαλαγος 660
Οὐᾶρος 1418
Ουαυα 1157, 1159
Οὐδαῖος 996
Ουδεπειμις 1156
Οὐεργίλιος cf. s.v. Καπίτων
Οὐεττήιος cf. s.v. Βοῦς
Οὐΐβιος cf. s.v. Σεμπρώνιος Οὐισέλλιος
Ουιδεπειμις 1149 II, 1156
Ου(ι)δεπειμις 1147
Οὔιος 470
Οὐισέλλιος, Γ.Οὐΐβ. (or Οὔλπ.) Σεμπρώνιος Οὐ. 1110 ?
Οὐλιάδης 1219 B.28
Οὐλίας 893 B
Ουλκος 587
Οὔλπιος cf. s.v. Ἀμμιανός, Σεμπρώνιος Οὐισέλλιος, Ὑπάφλωρος
Οὐρίας 58 ?
Οὐρσίων, Μ.Αὐρ. 1147 ?
Οὐω 1069
Ὀφελλιανός, Αὐρ. 1489 ?
Ὀφέλλιος cf. s.v. Ἰοῦστος
Ὀφίλλιος cf. s.v. Αἰμιλιανός
Ὀφολωνίδης 31 ?

Π-- 100, 450.4
Πάγκαλος 1219 B.45 ?
Πάγκρις 892
Παι-- 107
Παιβης 517
Παιτιανός, Φλ.Αὐρ. Ἡφαιστίων Π. 961.21
Πακία cf. s.v. Πομπτία
Πάκκιος 749
Παλαμνεύς 996 ?
Παλλάδιος 498
Παμφιλεάνιος, Αὐρ. 1189
Παμφίλιπος 1761
Πάμφιλος 142
Παναίσχης 85
Πανδέρως 1332
Πανηγυρικός 1188, 1190
Πάνθια 819bis
Πανθῦς 701
Πανοῦθις 1501
Παντακ-- 49 B.II 16
Παοσανίας 1012
Πάπας 527
Παπᾶς 1003, 1004
Παπας 1041
Παπης, Π.Πιγωλλεος 952
Παπιανή, Αὐρηλία 1704
Παπίνιος cf. s.v. Ῥᾶος
Παπνούθιος 1501 ?
Πάππος 1321
Παράμονος 450.8, 10; 508, 532
Παραμυθία 1147, 1157
Πάρεδρος 579
Παρησία 952
Παρησιαστικός 1157
Παρθένιος 1674 ?
Παρθενοπαῖος 1384 ?
Παρμενίσκος 450.30 ?, 31; 1156 ?, 1219 B.18; 1542
Παρμενίων 509, 521 A
Παρμονίς 450.26
Πασ-- 365
Πασαγάθη, Αὐρ(ηλία) 1159
Πασικράτης 1233
Πασινείκη 1238
Πάσιος 668 ?
Πασίφιλος 450.26 ?
Πασιφῶν 1285 ?
Πασίων 398
Πατερμοῦθις 1501
Πατρίκιος 1336
Πάτροκλος 1108.4; 1219 B.22; 1770
Πατροφίλη 871
Πάττης 1718 ?
Παυα 1147, 1154, 1156
Παυλάκιος 1506
Παυλεῖνος 943
Παυλῖνος 1756
Παῦλος 612 ?, 761, 1267 ?, 1315, 1404, 1463, 1586 ?, 1604, 1635 ?, 1677
Παυσανίας 504
Παυσᾶς 579
Παύσιλλα 579
Παυσίστρατος 226
Πάχης 921 ?
Πεδώνειους 818
Πεδώνιος 818
Πειθαγόρας 1540 ?
Πείθανδρος 905
Πείλιος cf. s.v. Εὐάρεστος
Πείραος 440
Πεισικλείδας 350
Πεισικλῆς 183
Πεισίστρατος 808
Πεισονίδας 343 ?
Πελάγιος 1596 ?, 1621 ?, 1660 ?
Πέλεφος 1529
Πελλαυρυις 1143
Πελ(λ)εκως 1529
Πελώρας 1143
Πελωρεύς 996 ?
Περίπικρος 952
Περπενδυβερις 1147, 1155
Περπεννυνεμις 1147, 1156
Πέρσης 1291 ?

Πεταλίδας 719
*Πετειβίων 1426
Πετραῖος 714
Πέτρος 585, 781.13, 22; 1366, 1637, 1638, 1722
Πετρωνιανός, Κ.Τινή.Σευῆρος Π. 1008 B
Πετρώνιος 1039
Πήγασος, Τ.Φλ. 911 ?
Πηλάμυδος 1293
Πηνηλόπη 1738 ?
Πι--, Νών. 748
Πια 1154
Πίγρης 1150, 1158
Πιγωλλεος, Παπης Π. 952
Πιθάνη 1445 ?
Πιθήκη 258
Πικῆς, 'Αγαθὲ Π. 1462
Πιλανης ? 1467
Πιλλακοας 1124, 1152
Πίμφων 426
Πιναρᾶς 1425
Πίνδαρος 912
Πινταυσις 1147, 1152
Πίρειθος 244
Πισδης 1108.22, 24
Πισίδιος 1199 A
Πισίστρατος 1219 B.27
Πίστη 1073
Πλάνκιος Μαγνιανός 1780
Πλάντας, Κλ. 1133
Πλάτων 1152, 1604 ?; Αἴλ. 1114
Πλαυτιανός, Γ.Φούλου. 998 ?
Πλείσταινος 47
Πλείσταρχος 1218.11
Πλείστη 881
Πλεῖστις 881
Πλεῖστος 881
Πλειστώ 881
Πλῆνις 1516
Πλῆς 1516
Πλιστίας 1081
Πλουτογένης 890.81
Πλούτων 1494 ?
Πλωτεῖνα, Μαρκία 993
Πλῶτις 1069
Πνυτάριν 1242 ?
Πο-- 1251
Πόησις 681
Ποίμνη 952
Πολέμαρχος 414.12; 459
Πολέμων 380
Πολιάνθης 1537 ?
Πόλος 1348 ?
Πολυ--ος 259 ?
Πολυάρητος 949 III.88
Πολυδεύκης 1219 A.30, B.42
Πολύζηλος 206
Πολύκλεια, Μαρκία Αὐρηλία 1187.5
Πολύκλειτος 438 ?
Πολυκράτης 420 ?, 504 ?
Πολυκρατίδης 420 ?
Πολύκριτος 1219 B.16, 42
Πολύμμη (gen.) 901 ?
Πόλυμνις 901
Πολύνικος 495, 496 ?
Πολύξενος 259 ?, 1219 B.37
Πολυπάτωρ 186
Πολυπέρχων 1219 B.30 ?
Πολύχαρμος 870 ?
Πολυχρόνιος 1313
Πομπεῖος cf. s.v. 'Αριστοκράτης
Πομπήιος 608 ?; cf. s.v. Στρατηγός; Σ.Π. 706
Πομπτία, Πακία 773
Πονπειανός 1704
Πονπήϊος 1012
Πονπώνιος cf. s.v. Μᾶρκος
Ποντιανός, Αὐρ. 1043 ?
Ποντικός 1012
Ποπέλι (= Ποπελί(η)) 1349
Ποπλία 1717
Πόπλιος 979, 1140; Π.Αἴλ. Μάξιμος 531 ?, Π.Αἴλ. Μαρκελεῖνος 541, Π. Αἴλ.Νικόλαος 531 ?, Π. Γέσσ. 422, Π.Λικίν. 309, Π.Μέμμ. 355, Π.Σερουίλ. 979, Π.Σθέν.Λικιννιανός 1165 B, Π.Σθέν. Φρόντων 1165 A, B
Πόρκιος cf. s.v. Σάνκτος
Πορτῖνος 450.22
Πορφυρίων 996
Ποσείδιππος 1712
Ποσείδ(ιππος) 1449 ?
Ποσειδώνιος 867 B.27 ?, 39; 1537
Ποσειδ(ώνιος) 1449 ?
Ποσιδώνιος 867 C.57 ?
Ποτάμων 890.18; 1432
Ποτας 926bis
Ποττεις 1149 II
Πουβλειλία cf. s.v. 'Αγάθιν
Πούβλιος 1424 ?; Π.Κλώδ. Κορνηλιανός 791
Πούβλις, Π.Κορνήλ. -- 1424
Πούδης, Μάρ. 1774
Πουθόνικος 414.26
Πουσῆος 909.7; Φλ."Ιλλους Π.Διονύσιος 909. 1 ?
Πούφιος cf. s.v. Κλαυδιανός, Σεκοῦνδος
Πραίσιος 714
Πραξιάδας 1540
Πρατόνικος 353
Πραΰλιος 952
Πράϋλος 691, 695, 914
Πρειεις 561

Πρειις 561
Πρεῖμος 649, 766
Πρεῖσκος, Π.Σαβεῖνος 1019
Πριεις 561
Πριμιγένης 707 ?
Πριμιγενία 640
Πρῖμος 127 ?
Πρόκλα 1012
Προκλῆς 422
Προκωνᾶς 657
Προμαθίων 579
Προμηθεύς 1395 ?
Προνάπης 181 ?
Προξενίδης 176
Πρόξενος 890.13, 14
Πρόσαιβις 467
Πρυτανεία 450.7 ?
Πρωτᾶς 1290
Πρωτέας 259, 450.22 ?
Πρωτογένης 890.115; 893 A, C
Πρωτόμαχος 956, 957
Πτεββίων 1426
Πτολεμαῖος 323, 353, 1218.1; 1219 B.34; 1234 ?
Πτόλεμος 1234 ?
Πυθέας 259; Φλάβ.Ἀντών. 866
Πυθιάς, Ὠλία 1012
Πυθίππη 82
Πυθίων 890.75; 1180 ?
Πυθο-- 126
Πυθόδοτος 934.7, 10, 24
Πυθοδωρίς 658 ?
Πυθόδωρος 890.130
Πυθόνικος 414.23, 25
Πύργων 890.13, 24
Πυριλάμπης 525; Μ.Δομίτ. 525
Πύρος 510 ?, 543
Πυρρίας 515, 892, 1770
Πύρριχος 527, 1218.6
Πύρρος 610; Αὐρ. 610
Πύρων 890.36
Πυρωνίδης 1770
Πῶλλα 1717
Πωλλίων 1011 ?

Ῥ-- 802; Λ.Μαμίλ. 511
Ῥαμφίας 1012
Ῥάππων, Ἑρμογένης Ῥ. 952
Ῥήγεινα 954 ?
Ῥηγῖνος 751 ?
Ῥητορικός, Μέμ(μ.) 357
Ρίγιμερ 1527
Ρικομμας 1147
Ῥοδόπη 1128
Ῥουφεῖνα, Κλαυδία 694 ?
Ῥουφεῖνος, Λ.Ἀντών. 1224
Ῥουφῖνα 585
Ῥοῦφος 993; Κ.-- Ῥ. 978 ?, Ἀσίνν. 977 F
Ῥύνδαξ 653 ?, 665
Ῥώμη 526
Ῥωμύλος 526
Ρωνδας 1762
Ρωνδερβεμις 1762
Ρωνδινασις 1762
Ῥωσκία cf. s.v. Ἀντωνία

Σ-- 104, 111
Σαβαθῆος 1349
Σαβ(β)άθιος 1716
Σαβεῖνος, Πρεῖσκος Σ. 1019
Σαβετ ? 1463
Σαβῖνα 771
Σαιτα 1039 ?
Σαιττα 1022
Σαλαμάνιος 1378
Σαλαμανις 1434 ?
Σαλαμανος (or -ης) 1434
Σαλής 1502
Σαλομών 772.7
Σαλουτάριος, Αὐρ. 553
Σαλώνα ? 1349
Σαμανδρίδας 1012
Σάμιος 943
Σαμοήλ 1033
Σᾶμος 527
Σαμουήλ 1426
Σαμούηλος 1418 ?
Σαμυς 1554 A
Σαμως 1554 A
Σανδων 1762
Σάνκτος, Πόρκ. 1049
Σάξας 1118; Αὐρ. 1118
Σάουλος 1349
Σαπλας 926bis
Σαραπίων 1219 A.16, 21
Σαρπηδονίς, Μ.Αὐρ(ηλία) 1198 ?
Σαρπηδών 1219 B.13
Σαρρα 833
Σαταρας 1134
Σατηρας 1134 ?
Σατοκος 952
Σατορνεῖλος 1077
Σατρία cf. s.v. Ἀκμάζουσα
Σάτυρος 85, 890.5; 1218.12
Σεβαστιανός, Μ.Αὐρ. 635 ?
Σεβῆρος 744
Σεβούλλος 952
Σεία 952
Σειληνός 1219 B.9
Σειμήδης 357 ?
Σεκόνδα/Σεκοῦνδα 1717
Σεκουνδεῖνος, Ἰουβέντ.Σ. Γαῦρος 1008 B
Σεκουνδῖνος, Σ.Γαῦρος 1008 A
Σεκοῦνδος, Πούφ. 930 ?
Σελαμανος 1434
Σελασίων 1349
Σέλευκος 308, 338
Σεμέλη 531 ?, 542

Σεμπρώνιος, Γ.Οὐΐβ. (or Οὔλπ.) Σ.Οὐισέλλιος 1110 ?
Σενεκίων, Γ.Οὐαλέρ. 637
Σέξτος, Σ.Πομπή. 706
Σεουῆρα 1045
Σεουῆρος, Τ. ΙΟΥΚΛΑΤΙ -- 810
Σεπτίκις cf. s.v. Ὡραίς
Σεπτιμία cf. s.v. Σιλβανὴ Κελερείνη
Σεπτίμιος cf. s.v. Ἀλέξανδρος, Σιλβανὸς Κέλερ, Φλαβιανὸς Φλαβιλλιανός, Φλαουιανὸς Φλαβιλλιανός
Σερβείλιος cf. s.v. Λειβερᾶλις
Σέργειος 1374
Σέργιος 531, 804, 1586, 1639 ?, 1640
Σέργις 1334
Σευῆρος, Κλ. 1000, Κ.Τινή. Σ.Πετρωνιανός 1008 B
Σεύθης 527
Σευθουσ-- 890.91
Σθένιος cf. s.v. Λικιννιανός, Φρόντων
Σι-- 49 B.II 15
Σιλανός 579
Σιλβανή, Σεπτιμία Σ.Κελερείνη 522
Σιλβανός 907 ?; Σεπτίμ.Σ. Κέλερ 522
Σιληνός 579, 1219 A.5
Σίλων 579
Σιμ-- 877
Σίμακος 495, 496, 902
Σιμίας 471, 479
Σίμμαχος 450.25 ?, 26
Σῖμον 199
Σῖμος 424, 1432
Σιμυλίς 261, 1715
Σιμύλος 85
Σίμων 508, 579, 1349, 1403
Σιμωνίδης 1191, 1194 B
Σίρρας 534
Σισίνις 1366
Σισίννιος 1563, 1570, 1661 ?
Σισσυφῶν 467
Σκαβλᾶς ? 1256
Σκειπᾶς 952
Σκορδεις 952
Σκυροκλῆς 702
Σοζομένιν 1272
Σολομῶν 1563-1566
Σολομών 1738
Σόλων 1131
Σομνίων 819bis ?
Σούκεσ(σ)ος 467
Σουλπίκιος cf. s.v. Μάρκελλος
Σουροῦς 1505 I
Σοφία 613 ?
Σπάργης 503
Σπένδων 1138
Σπόρος 323
Σπούδιππος 129
Στασι-- 1425
Στασίθεμις 1219 B.20
Στέφανος 353, 666, 1173 ?, 1195 ?, 1196, 1313, 1357, 1418, 1619
Στίλπων 475
Στλάκκιος, Κλ. 971, Τιβ. Κλ. 971 ?
Στράτε(ι)α 844 ?
Στρατη(γός), Πομπή. 943
Στράτιος 357, 508
Στράτιππος 890.26
Στρατοκ(--) 114
Στρατόλαος 371
Στρατονείκη 1003
Στρατόνεικος 1021, 1069 ?
Στρατονίκα 478 ?
Στρατονίκη 450.7, 32; Αὐρ(ηλία) 952
Στρατόνικος 353, 438 ?, 1046; Σ.Βοῦς 780
Στραττώ 535
Στράτων 1219 A.20 ?, B.33, 45 ?
Στρούθιον 579
Στύφελος 996 ?
Συβρίτα 714
Συμαδιπυλις 1151
Συμμασις 1151
Σύμμαχος 754 ?, 799, 890. 55; 1218.3
Συμφέρουσα 186
Συνέρως 533
Σύνθημα 1012
Σύντροφος, Αὐρ. 1158
Σύρα 450.22
Συρικανός 1574
Σύριος (or -ίης) 1151
Συρίσκος 30
Σύρος 1135
Συρτίων 1147
Σφοδρίας 579
Σφυρίδων 1287
Σωακλῆς 1126 ?
Σώγενες 799
Σωγένης 96
Σώδαμος 949 III.77
Σωζομένης 1598
Σωιζούσα 799
Σωκλῆς 188, 259, 495, 496
Σῶκος 1128
Σωκράτε(ι)α 844 ?
Σωκράτης 104 ?, 949 III.70; 1069, 1125, 1222
Σωκρατία 835 ?
Σωλομών 741 ?
Σώξενος 333
Σώπατρος 450.19, 23; 890. 128
Σωσάδης 890.87
Σώσανδρος 476, 479, 494 ?,

495, 496
Σωσίας 1704
Σωσίβιος 416, 1388
Σωσιγένης 50
Σωσικλῆς 808, 890.129; 129 B.20
Σωσικρατ-- 355
Σωσικράτε(ι)α 844 ?
Σωσικράτης 685 ?
Σωσίπατρος 479
Σωσίπολις 450.32 ?
Σώσιππος 45, 259
Σωσίφιλος 1370
Σῶσος 286 ?
Σωστράτη 450.37
Σώταιρος 207
Σωτᾶς 127 ?, 666 ?, 1108. 4 ?, 27
Σώτειρα 799
Σωτηρίς 198, 969
Σωτηρίχα 450.24
Σωτηρώ, Νοβία 467
Σωτίδιος 1115
Σωτίων 496, 1219 B.28 ?
Σωχάρης 149, 897 ?

Τ-- 104, 305
Τ.μ.κ-- 1352
Ταβῶ 1484
Ταμασις 926bis
Τάμμαρος 754
Τανδασις 1218.12
Τάρκων 1762
Ταρουλας 527
Τάρταρος 996 ?
Τάρχων 1762
Τατ-- 1095
Τατα 1003; Ἰουλία 1211
Τατας 1045, 1069
Τατεις 956; Αὐ(ρ.) 1059 ?
Τατία 957 ?, 977 E
Τατιάς 952, 957 ?
Ταυρίσκος 478, 479
Ταῶς 1447 B
Τεδιμονις 1151
Τειμαῖος 1047
Τειμάνθης 1152
Τειμόθεος, Αὐρ. 1043, Αὐρ.Τ.Φίλιππος 1042 ?
Τείμων 1275 ?
Τεισίας 759
Τεισικράτης 703 ?, 1219 B.45
Τεισιστράτη 203
Τείσων 503
Τειφάνιος 551
Τεκοῦσα 848 ?
Τελεσ-- 710 II.19
Τελέσανδρος 679.24
Τελέσαρχος 386 ?
Τεπαῆσις 1486 ?
Τεπλῆνις 1486 ?
Τερτία 1349, 1717
Τερτιανός, Αὐρ. 1053
Τέττευος 650
Τεύθρας 1048
Τεύφιλι 1426
Τηλ-- 949 III.95
Τηλέμαχος 414.12 ?
Τηλέμνηστος 679.27 ?
Τηλέσκοπος 133
Τήλεφος 1507
Τηλο-- ? 396
Τηλομένης ? 188 ?, 259
Τιβερία 1717
Τιβερῖνος, Μ.Αὐρ.Τ.Ζῶκος 1128; Τ.Ἰούλ.Μάγνος 1568
Τιβέριος, Τιβ.Ἰούλ.Μηνογένης 952, Τι.Κλ.Αἰλιανὸς Ἀλέξανδρος 521 A ?, Τιβ.Κλ.Ἀλέξανδρος 1210, Τι.Κλ.Ἀριστίων 930 ?, Τιβ.Κλ.Ἄτταλος Πατερκλιανός 1008 B, Τιβ.Κλ.Ἐπαφρόδειτος 1212.24 ?, Τιβ.Κλ.Ἐπίκτητος 911 ?, Τιβ.Κλ.Εὔδημος 1212.6, Τιβ.Κλ.Ἰούλ.Κάνδιδος Ἡγεμονεύς 863, Τιβ.Κλ. Κλήμενς 891, Τι.Κλ. Μολιανός 1133, Τιβ.Κλ. Νικαγόρας 694 ?, Τιβ. Κλ.Στλάκκιος 971 ?
Τιγράρις, Ἰούλ. 1333
Τιθωνός 1219 A.15, B.25, 26, 29, 32 ?
Τιμαγόρας 856
Τιμαρέτη 208
Τίμαρχος 1219 B.33
Τιμησ-- 185
Τιμοδ-- 49 B.I 8 ?
Τιμόθεος 949 III.76, 85; 1526, 1600 ?, 1605 ?
Τιμοκλείδας 1352 ?
Τιμοκλῆς 657, 1242, 1352 ?
Τιμοκράτης 337, 682 ?, 1240, 1352 ?
Τιμοκρατίς 337
Τιμόλας 354
Τιμομένη 734 ?
Τιμόξενος 702
Τιμοσ-- ? 396
Τιμοσθένης 702
Τιμόστρατος 226
Τιμόφιλος 710 I.18 ?, II.46
Τιμώ 1279
Τίμων 416
Τινήιος cf. s.v. Σευῆρος Πετρωνιανός
Τιος ? 587
Τιτία 1717
Τίτος 469; Τ.Αἴλ.Φῆστος 631 ?, Τ.Αὐρ.Φούλβος Βοιώνιος Ἀντωνεῖνος 977 D, Τ.Δομίτ.Οὐαλεριανός 1001, Τ. ΙΟΥΚΛΑΤΙ-- Σεουῆρος

810, Τ.Μάρκ."Ανθος 999, Τ.Φλάβ.Λέων 168, Τ.Φλ. 1422, Τ.Φλ.Οὐάλης Βηλιανός 952, Τ. Φλ.Πήγασος 911 ?, Τ. Φ(λ.) Ὑγεῖνος 551
Τιττας 1219 B.14
Τληπόλεμος 1191, 1194 B, 1219 B.30
Τοαλιος, Μ.Αὐρ. 1171 A
Τοαλις, Αὐρ. 1171 B, Μ. Αὐρ. 1171
Τοαλλις 1153 ?
Τρεβωνία, Λ.Αὐρ.Τ.Νικομάχα 522
Τριακαδίων 527
Τριάκας 527
Τρίγων 848 ?
Τρίτος 754
Τροκόνδας 1113 ?, 1159
Τροκονδας 1141, 1146
Τρ(οκονδας) 1142
Τροκ(ονδας) 1120
Τρόκων 1762
Τροφίμη 1121
Τρόφιμος 1141
Τρύφαινα 1426
Τρύφει 1327
Τρύφων 1012, 1244, 1580
Τρυφωνιανή 1031
Τρωϊλιανός, Αὐρ. 1103 ?
Τρωΐλος 1140
Τρωξαλλίς, Ἰουλία 1349
Τυαίης 650
Τυκύνι 796
Τύραννος 579
Τύτυννος 1012
Τυχα-- 353
Τυχαῖος 353 ?
Τυχάρετος 353 ?
Τυχάσιος 952
Τω-- 949 III.99
Ὑ-- 112
Ὑάκεινθος 1007
Ὑάκῖθος, Λικ(ίνν.) 1204
Ὑάκινθος 611, 1007
Ὕβριμος 478
Ὑβρίστας 438
Ὑβρίστης 259
Ὑγεῖνος, Τ.Φ(λ.) 551
Ὑγεῖος, Οὐαλέρ.Ὑ.Καλοπόδιος 831 ?
Ὑγιαίνων 259
Ὑγιεινάκη 799
Υλιατος 868
Ὑμῆς (or Ὑμήν) 1027; Ἀσίν. 1027
Ὑπάσιος 668 ?
Ὑπάτης 1718
Ὑπάτιος 1348 ?
Ὑπατόδωρος 1718
Ὕπατος 1718
Ὑπάφλωρος, Μ.Οὔλπ. 619 ?
Ὑρτακίνας 714

Φαβία cf. s.v. Κυδιμάχα
Φαβιανή 295 ?
Φάβιος cf. s.v. Φίλιππος
Φαῖ(αξ ?) 736
Φαί(διμος ?) 736
Φαικύλος 579
Φαίκων 579, 776
Φαινέας 459
Φαινοκλῆς 890.111, 112
Φα(ι)νυλίς 1715
Φαινώ 478
Φαιστιόννας 714
Φαίστιος 714
Φαῖστος 714
Φάλακος 49 B.II 22 ?
Φαλακρίων 491, 492 ?
Φάλερος, Αὐρ. 1545
Φανίας 478
Φανοκράτης 1550
Φανόμαχος 58 ?
Φανοστράτη 65
Φάος 1535
Φαρνάκης 1219 B.35
Φασικράτη 1 ?
Φατνιάδας 440
Φαύλλης 650
Φάϋλλος 650
Φαῦστος 1017
Φειδοκράτης 85
Φειλουμενός, Γ."Αντ. 830
Φέλυς 679.32 ?
Φελφελας 1364
Φερεκράτη 1 ?
Φερενίκα 492
Φερμίνα 584
Φημ-- 182 ?
Φῆστος, Τ.Αἴλ. 631 ?
Φῖβ 1432
Φιλ-- 95, 104, 348
Φίλα 477
Φίλαιος 1286 ?
Φιλάρετος 1585
Φιλέας 1146
Φιλεία 657
Φιλέρως 1189
Φιλέταιρος 1221
Φιλημάτιον, Καρμινία 866
Φιλήμων 261
Φιλήρατος 904 ?
Φίλητος 1096
Φιλι-- 113, 386, 679
Φιλῖνος 450.4; 870 ?, 902
Φίλιος 754
Φιλιππικός 1616
Φιλιππίς 488 ?
Φίλιππος 386 ?, 450.30; 478, 480, 481, 483, 484-487 ?, 488, 489 ?, 490 ?, 493, 1042 ?; Αὐρ.Τειμόθεος Φ. 1042 ?, Φάβ. 1535
Φίλις (or Φιλίς) 479, 882

Φιλίσκος 1486
Φιλιστίδης 260
Φιλιτίς 949 III.86
Φίλλα 541
Φιλλῆς 1062
Φιλο-- 902
Φιλογήθης 669
Φιλόδημος 890.77 ?
Φιλοκλε-- 85 ?
Φιλοκλῆς 989 ?
Φιλοκράτη 1 ?, 85, 240
Φιλοκράτης 414.23, 25, 27; 427, 431, 460, 890.61; 1255
Φιλοκύδη 85
Φιλοκύρι(ο)ς, Αὐρ. 1127
Φιλόμουσος 885, 943
Φιλόνικος 49 B.II20 ?
Φιλοξενίδης 47
Φιλόξενος 450.36 ?; 491, 492 ?, 551
Φιλοπάτωρ 1219 A.28
Φιλοσέραπις 138
Φιλόστρατος 475, 476, 477 ?
Φιλοτιμίδης 1770
Φιλουμένη 136
Φιλουμενός 903
Φιλόφρων 902
Φιλόχορος, Φ.'Ασκλᾶς 1040 ?
Φιλτῆς 1071
Φίλων 139, 521 B, 754, 1038 ?, 1250, 1540
Φιλώνα (or Φιλωνᾶς) 1738
Φιλωνᾶς 1308
Φιλωνίδης 878
Φιλώτας 450.25; 491, 1200 ?
Φιλωτέρα 450.15; 479
Φιρμινιανός 1222
Φλαβία cf. s.v. 'Ολυμπιάς
Φλαβιανός, Λ.Σεπτίμ.Φ. Φλαβιλλιανός 1194 B ?, 1196 ?
Φλ(αβιανός), Λ.Σε(πτίμ.) Φ.Φλαβιλλιανός 1169
Φλαβιλλιανός, Λ.Σεπτίμ. Φλαβιανὸς Φ. 1169 ?, 1194 B, 1196 ?, Λ.Σεπτίμ. Φλαουιανὸς Φ. 1195 ?
Φλάβιος cf. s.v. 'Αβάσκαντος, Βοήθιος, Διογένης, Ἴλλους Πουσῆος Διονύσιος, 'Ιωάννης, 'Ιωάννης Θωμᾶς, Λέων, Πυθέας
Φλαουιανός, Λ.Σεπτίμ.Φ. Φλαβιλλιανός 1195 ?
Φλάουιος cf. s.v. 'Αρίθας, 'Αρτεμίδωρος, 'Αρτεμίσιος, 'Αφροδείσιος, 'Ηφαιστίων Παιτιανός, Λονγῖνος, Οὐάλης Βηλιανός, 'Υγεῖνος; Τ.Φ. 1422; Φλ.'Ιούλ. 1488
Φλάυιος cf. s.v. Πήγασος
Φοιβάμμων 1505 I
Φοῖβος 295
Φόξιος 508
Φοτίνις 1357
Φορμίσιος 101 ?
Φούλβος, Τ.Αὐρ.Φ.Βοιώνιος 'Αντωνεῖνος 977 D
Φούλουιος cf. s.v. Πλαυτιανός
Φουσκιανός 1407
Φούφιος, Κ.Φ.-- 963
Φραμαριχ 1576
Φρασικλείδης 523
Φρασικλῆς 1 ?
Φρασίλας 870 ?
Φρήτωρ 934.1 ?
Φρόντων 1182 B; 'Ιούλ. 1211, Γ.'Ιούλ. 1147, Λ. Κρεπερή. 1172, 1173, Π. Σπένθ. 1165 A, B
Φρῦνις 1770
Φρύνιχος 478
Φρυνίων 493
Φρύνων 670 ?
Φυλάκα 450.13
Φυλλίς 1254 ?
Φυσκίων 493, 495 ?, 496
Φωτεῖνος 1313 ?
Φωτινός 595 ?, 1634 ?
Φώτιος 1313, 1636 ?

Χαιρέστρατος 126 ?
Χαιρήμων 1569 ?
Χαῖριν 467 ?
Χαιρίππη 209
Χαιρυλίς 1715
Χάμμιος, Χ.Δαμάτριος 1012
Χάρα, Κλαυδία 1012
Χαρᾶς 1158
Χαρίανθος 710 I.5 ?, II.20, 27, 45, 50
Χαρίδημος 886 ?
Χάρις 1770
Χαρίσιος 934.7, 10 ?
Χαρῖτιν 467 ?
Χαρίτων 1238
Χαρμίδης 807 ?, 949 III.83, 84; 1092
Χάρμιν 467 ?
Χαρμυλίς 1715
Χαροπίς 460
Χῆμα 579
Χημάτα 579
Χηματῖνος 579
Χηματίων 579
Χιλιανός 656
Χιόνης 1400
Χίρων 1770
Χρῆμα 579
Χρηματίνη 579
Χρηματῖνος 579
*Χρημάτιον 579

*Χρηματίς 579
Χρήσιμος 799
Χρῆστος 810
Χρυσέα 1012
Χρύσιππος 491.?
Χρυσίς, Ἀσινία 1027
Χρυσογόνη 527
Χρυσόγονος 527, 1219 B.30
Χύρις 537

Ψαμαθή 1012
Ψύλλας 1426
Ψῶς 1451
Ψωσατμεύς 1451

Ὠλία cf. s.v. Πυθιάς
Ὠνεδᾶς 1366
Ὡραία, Κλαυδία 971
Ὡραίς, Σεπτίκ. 762
Ὧρως 1526
Ὠφελίμα 381
Ὠφελίων 492, 1000

--α 485
--αγόρας 890.4
--αγρος 103
--αίων 484 ?
--ακίδης 116
--αλείδικος 890.139
--ανδρος 116, 890.127
--ανός 1087
--άνωρ 426
--αππος 121
--αρος ? 1148
--άρχης 890.30
--ας 113, 127, 890.73, 111, 145
--ασίμαχος 464
--άτηρ 112
--άτης 890.144; 996
--ατος ? 479
--γένης 104
--δάμας 110, 1509
--δης 34, 89, 123, 890.27, 33
--δος 1146
--δοτος 890.66, 120
--δρης 97.5
--δρονεικ-- 1146 ?
--δρος 890.104
--δωρος 97.7; 890.5, 17, 106 ?, 107 ?
--είδης 92, 104
--εις 110
--ελης 464
--ένης 876 ?
--εος ? 890.44
--ερις 450.18
--ευς 113, 765
--η 144
--η.δης 97.112
--ηνιος 107
--ηξ 890.115
--ης 90, 97.4; 116, 161, 759, 890.90; 996
--ητος 97.6
--θαρχος 106
--θος 1149 II
--ιας 34
--ίγενος 1098
--ίδης 116, 1234
--ίδωρος 949 III.100
--ικράτης 890.67
--ιλος 121
--ινας 151
--ινης 1219 B.12
--ιωνίδας 343
--ιος 97.1; 1219 B.20
--ιππος 890.114
--ις 121, 1219 B.17
--ίφιλος 450.17
--ιχας 1382 ?
--κέας, - Θράσυς 758
--κης 34
--κιππος 97.27
--κλῆς 126
--κος 1069
--κράτης 902
--λαος 116
--λευς 31
--λης 92, 99
--λητος 126
--λιος 126
--λκάδης 97.11
--λόδωρος 902
--λος 127, 890.93
--μάρχος 106
--μάχος 106
--μήδης 890.74
--μίων 107
--μος 181
--ν 89, 110, 116, 123, 1219 B.27
--ναιος 890.88
--νδρος 103, 890.123
--νης 34
--νια 150
--νιδας 683
--νικος 182
--νιος 117
--νις 1219 A.16, B.21 ?
--νναία 450.14
--νόδοτος 890.135
--νος 97.3; 107, 890.63
--νοστος 890.85
--νόστρατος 97.25
--ντος 100, 127
--νων 1219 B.26 ?
--ογένης 890.26, 46
--όδοτος 97.15
--όδωρος 890.129, 131, 138
--οκράτης 890.36
--ολις 890.122
--όντης 1219 B.22
--ος 34, 89, 102, 113, 210, 487, 890.9, 22, 37, 65, 81, 97, 98 ?; 996, 1149 II,

1219 B.9, 10, 13
--οσ--ος 353
--ουλος 890.147
--πας 890.146
--πειμις 1149 II
--πωλονίδης 31
--πων 97.13
--πωνος 414.42
--ρας 890.7
--ρία 613
--ρίδης 99 ?
--ριος 117
--ρος 1219 B.19
--ς 31, 89, 97.2; 100, 104, 114, 117, 152, 890.21, 61, 84; 1219 B.15
--σθένης 949 III.78
--σιος 117
--σοκλῆς 106
--στοκλης 229
--στρατος 92, 97.9
--τ--ς 127
--ταγόρας 890.75
--τεις 409 B
--της 890.29
--τιάδης 178
--τίδας 890.87
--τογένης 890.8, 14
--τος 114, 890.11, 40, 143
--τρος 890.148
--τωρ 1219 A.17
--υς 117
--ύσιος 117
--φάνης 890.48
--φαντος 97.8
--φατης 210
--φην 1149 II
--φιλος 890.102
--φος 97.10
--χος 112, 123
--ων 100, 116, 121, 890.64, 80, 124, 132, 133, 134, 1219 B.18, 25
--ωνεύς ? 679 ?
--ώνης 1312
--ωνίδης 890.19
--ωνος 100
--ωπίδης 94 ?
--ωρος 34, 890.95

NAMES OF HORSES

Ἀσπρόφος 1317 ?
Δολυκοτράμιος 1317 ?
Νυφικός 1317
Ξάθος 1317
Ὁμελίσκος 1317
Ὀφάλιος 1317
Φλοπάρθενος 1317
Φωσφόρος 1317

NAMES OF DOGS

Δράκων 1305
Θεία 1692
Ἱέραξ 1305
Λέων 1305
Οὐνίων 1692
Παρηγορίς 1692
Πέλοψ 1305 ?

NAME OF A SHIP ?

Ἔνδησα 701

PATRONYMIC ADJECTIVES

Ἀλεξιππεία 453
Αὐτοβούλειος 450
Ἐπιγενεία 457
Εὐμέλειος 1552
Ἐχεφρόνειος 451
Κλōθōνεία 454
Ὀγεμάχειος 986 ?
Σίμειος 458

LATIN NAMES

Abascantus, F(l.) 640
Aelianus 1400
Annius Pollio 889

Antoninus, T.Aur.Fulvus Boeonius A. 977B
Atinius cf. s.v. Leonas
Aurelius cf. s.v. Fulvus Boeonius Antoninus

Boeonius, T.Aur.Fulvus B. Antoninus 977 B

Caltius 889
Catellius 889
Cervius 889
Chrematis 579
Claudia cf. s.v. Mac--
Claudius 889
Clodius 889
Cornelius 889; P.C.-- 1424 ?
Crematium 579
Cyme, Terentina C. 834

Dasumius 802
Domitius cf. s.v. Pyrilampes

Epulo, M.Roman. 1538
Euplus 824

Flavius cf. s.v. Abascantus, Pudens
Forbeius 889
Fufia cf. s.v. Semprulla
Fufius, Q.F.-- 963; cf. s.v. Scaevola
Fulvus, T.Aur.F.Boeonius Antoninus 977 B

Gaius, C.Atin. Leonas 830
Gall--, Septimia 963
Ges(s)ius 889
Granius 889

Helvius 889
Hippolochus 851bis ?
Hosia 640

Ιοhαννης 1624
Isidorus 977 B
Iulius 889

Laelius 889
Leonas, C.Atin. 830
Livius 889
Lorentius 889

Mac--, Claudia 606
Marcus, M.Domit.Pyrilampes 525, M.Roman.Epulo 1538
Metras 977 B
Metrodorus 977 B
Munatius 889
Mussius 889

Novius 889

Parthas 832
Petrus 1722
Pompeius 889
Primigenia 640
Publius 1424 ?; P.Cornel. -- 1424 ?
Pudens, T.Fl. 1422
Pyrilampes, M.Domit. 525

Quintus 963; Q.Fuf.-- 963, Q.Fuf.Scaevola 963

Romanius cf. s.v. Epulo

Samiarius 889
Scaevola 963; Q.Fuf. 963
Semprulla, Fufia 963
Septumia cf. s.v. Gall--
Ser(vius) 1538
Surianus 1574

Tampius 889
Terentina, T.Cyme 834
Titus, T.Aur.Fulvus Boeonius Antoninus 977 B, T. Fl.Pudens 1422
Tydides 851bis ?

Vedius 889
Veturius 889

II. KINGS, DYNASTS AND THEIR FAMILIES

(Cf. also Index VIII for references to kings etc. without Greek titles)

Arsinoe Philadelphos, wife of Ptolemy II: Ἀρσινόη Φιλάδελφος 895
Amyntas, king of Macedonia: Ἀμύντας Περδίκκα Μακεδόνων βασιλεύς 414.7/8
Amyntas, tetrach of Galatia: βασιλεὺς Ἀμύντας Δυιτάλου υἱὸς καὶ Γαλατῶν τετράρχης 1113
Antigonos Doson (?), king of Macedonia: βασιλεὺς Ἀντίγονος 710.21
Antigonos Gonatas (?), king of Macedonia: βασιλεὺς Ἀντίγονος 710.21
Artheouazes (= Artabasdes), king of Armenia: βασιλεὺς Ἀρθεουαζης 660
Attalos II, king of Pergamon:

βασιλεὺς Ἄτταλος 1108.23
Chodarzos, king of the Scythians: βασιλεὺς Χωδαρζος υἱὸς (or ὁ ἐκ) βασιλέως Ομψαλακου 662
Mithras, king of Armawir: ὁ βασιλεὺς Ἀρμαδοείρων Μίθρας
Mithridates VIII, king of Bosporos: βασιλεὺς Μιθραδάτης 983 ?
Orontes IV, king of Armenia: Ἐβρόντης βασιλεύς 1294
Pairi ?, wife of Mithridates VIII, king of Bosporos: βασίλισσα Παι[--] 983
Perdikkas, king of Macedonia: Περδίκκας Μακεδόνων βασιλεύς 414
Philip II, king of Macedonia: ὁ βασιλεύς ? 38
Ptolemy I Soter (?): βασιλεὺς Πτολεμαῖος 1507
Pythodoris, queen of Bosporos: βασίλισσα Βοσπόρου Πυθοδωρίς 658

III. ROMAN EMPERORS AND THEIR FAMILIES

(Cf. the remark in the heading of Index II)

Augustus: Θ[εοῦ υἱὸς] ? Καῖσαρ Αὔγουστος 743bis; Αὐτοκράτωρ Καῖσαρ Θεοῦ Ἰουλίου υἱός 786; Αὐτοκράτωρ Καῖσαρ Θεοῦ υἱὸς Σεβαστός 938; Αὐτοκράτωρ Καῖσαρ Σεβαστός 939; ὁ Σεβαστός 940.19
Livia: Λειουία ἡ τοῦ Σεβαστοῦ γυνή 658; Ἰουλία Σεβαστή 814
Tiberius: Τιβέριος Καῖσαρ 873
Claudius: Τιβέριος Κλαύδιος Καῖσαρ Αὐτοκράτωρ Σεβαστὸς Γερμανικός 983; Αὐτοκράτωρ Κλαύδιος Γερμανικὸς Καῖσαρ Σεβαστός 1099; Τιβέριος Κλαύδιος Δρούσου υἱὸς Καῖσαρ Σεβαστὸς Γερμανικός 1205; cf. 1207 ?
Nero: Νέρων Καῖσαρ Νέος Ἀπόλλων 165
Vespasian: Αὐτοκράτωρ Καῖσαρ Οὐεσπασιανὸς Σεβαστός 1224; cf. also 1147
Hadrian: εὐεργέτης Ἁδριανὸς Ὀλύμπιος 167; σωτὴρ καὶ κτίστης Αὐτοκράτωρ Ἁδριανὸς Ὀλύμπιος 166; Αὐτοκράτωρ Καῖσαρ Θεοῦ Τραιανοῦ Παρθικοῦ υἱός, Θεοῦ Νέρουα υἱωνός, Τραιανὸς Ἁδριανὸς Σεβαστός 629; Θεὸς Ἁδριανός 823; Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστὸς σωτὴρ καὶ εὐεργέτης τοῦ κόσμου καὶ κώμης 1361; cf. also 320, 929
Antoninus Pius: Ζεὺς Ἐλευθέριος Ἀντωνεῖνος σωτήρ 359; Αὐτοκράτωρ 977 F; Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἁδριανὸς Ἀντωνεῖνος Εὐσεβὴς Σεβαστός 1107
Lucius Verus: ὁ κύριος Αὐτοκράτωρ Λούκιος Αὐρήλιος Οὐῆρος 1415
Marcus Aurelius: ὁ κύριος Αὐτοκράτωρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος 1415; cf. also 869 and 1441 (?)
Septimius Severus: Αὐτοκράτωρ Καῖσαρ Λ.Σεπτίμιος Σεοῆρος Εὐσεβὴς Περτίναξ Σεβαστὸς Ἀραβικός, Ἀδιαβηνικός, Παρθικὸς μέγιστος 1011
Geta: Π.Σεπτίμιος Γέτα Καῖσαρ υἱὸς τῶν Σεβαστῶν 1011
Caracalla: Αὐτοκράτωρ Καῖσαρ Μ.Αὐρήλιος Ἀντωνῖνος Εὐσεβὴς Σεβαστὸς Βρυτανικὸς (sic) μέγιστος 1001; Αὐτοκράτωρ Καῖσαρ Μ.Αὐρήλιος Ἀντωνεῖνος Αὔγουστος Σεβαστός 1011; cf. 1112
Severus Alexander: Μᾶρκος Αὐρήλιος Σευῆρος Ἀλέξανδρος --- Θεοῦ Σευήρου 633
Gordian III: Αὐτοκράτωρ Καῖσαρ Μ.Ἀντώνιος Γορδιανὸς Εὐσεβὴς

Εὐτυχὴς Σεβαστός 1008
Valerianus: Αὐτοκράτωρ Καῖσαρ Πόπλιος Λικίννιος Οὐαλαιριανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 1280 A
Gallienus: Αὐτοκράτωρ Καῖσαρ Πόπλιος Λικίννιος Γαλλιῆνος Σεβαστός 1280 A
Diocletian: Αὐτοκράτωρ Καῖσαρ Γάϊος Αὐρήλιος Οὐαλέριος Διοκλητιανὸς Σεβαστός 1280 B
Maximianus: Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Οὐαλέριος Μαξιμιανὸς Σεβαστός 1280 B
Galerius: Γαλέριος Οὐαλέριος Μαξιμιανὸς Καῖσαρ 1280 B
Constantius: Φλάυιος Οὐαλέριος Κωνστάντιος Καῖσαρ 1280 B
Maximinus: Καῖσαρ Γαλέριος Οὐαλέριος Μαξιμῖνος 1280 C
Maxentius: Καῖσαρ Γαλέριος Οὐαλέριος Μαξέντιος 1280 C
Licinnius: Καῖσαρ Λικίννιος Λικιννίου 1280 C
Constantine: Καῖσαρ Φλάβειος Οὐαλέριος Κωνσταντεῖνος 1280 C
Julian the Apostate: εἷς Ἰουλιανὸς ὁ Αὔγουστος 1399
Arcadius: ὁ μέγιστος καὶ θεοφιλέστατος δεσπότης ἡμῶν Φλ.Ἀρκάδιος ὁ ἐώνιος Σεβαστός 908
Theodosius II: Θευδόσιος 580/581; φιλόσκηπτρος βασιλεύς 582
Placidia the Younger, daughter of Valentinian III: Πλακιδία ἡ ἐπιφανεστάτη 909
Justinian: ὁ δεσπότης ἡμῶν Φλάβιος Ἰουστινιανὸς ὁ αἰώνιος Αὔγουστος καὶ Αὐτοκράτωρ 570; ὁ εὐσεβέστατος καὶ φιλόχριστος ἡμῶν βασιλεὺς Ἰουστινιανὸς ὁ αἰώνιος Αὔγουστος καὶ Αὐτοκράτωρ 1017; ὁ γαληνότατος ἡμῶν δεσπότης Φλάβιος Ἰουστινιανὸς ὁ αἰώνιος Αὔγουστος καὶ Αὐτοκράτωρ 1318/1319
Iustinus II: Ἰουστῖνος ὁ ἐνδοξότατος κουροπαλάτης 584; ὁ δεσπότης ἡμῶν Ἰουστῖνος 588
Tiberius Constantine, adopted by Iustinus II: Τιβέριος Κωνσταντῖνος εὐτυχέστατος Καῖσαρ 588
Unknown emperor: Αὐτοκράτωρ τῆς οἰκουμένης 303; Αὐτοκράτωρ Καῖσαρ -- Ἀντωνεῖνος -- Γερμανικός 874; Σεβαστοί 1099; οἱ Θεοὶ Σεβαστοί 1162.13/14; οἱ κύριοι Καῖσαρες 1289; Caesar, Sarmaticus 1441; οἱ Σεβαστοί 1442 and 1557

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

Ἀββαΐτις, Μυσία ἡ καλουμένη Ἀ. 867 A.15
Ἀγγειρεύς 1220
Ἀγκυρανός 191
Ἀγρινεύς 438
Ἀγχεροπαῖος 495, 496
Αδρία 952
Αἰγιναῖος 425 B ?
Αἰγινήτης 129
Αἴγυπτος 891
Αἰεριός 949 II.45
Αἰερός 949 II.45 ?
Αἰξώνιος 493
Αἰραῖοι (or-ες) 949 II
ʜαιραῖοι (or-ες) 949 II
Αἴστραιον see Ἀστραία
Αἰστρεάτης 521 A, B
Αἰστρεάτις 521 B
Αἰτωλία 438 ?
Αἰτωλός 438
Ἀκαρνάν 426
Ἄκις 738 ?
Ἀλεξανδρεύς 192, 1426 ?, 1507
Ἀλεξανδρία 1042
Ἀλεξανδρῖτις 193
Ἁλικαρνασσεύς 902 ?
Ἀμόργιος 495, 496
Ἄνδριος 699
Ἄνκυρα 608 (ἐπαρχία Ἀνκυρῶν Γαλατία)
Ἀντιόχειος 1309
Ἀντιοχεύς 934.6 ?, 36 ?
Ἀνχεροπαῖος 478
Ἀξιοττηνός 952
Ἀπειθεῖον 447 ?

Ἄπειρος 438
Ἀπιθήιος 447
Ἀπολλωνιάτης, Ἀ. πρὸς Ῥύνδακον 665 ?
Ἀργαῖος 1218.11
Ἀργεῖος 733
Ἄργος 1169, 1196
Ἀριάρτιος 409 A, B ?
Ἀριλλα (or -οι or -αι) 977 A, D
Ἀριλληνός 952
Ἀριλληνος 977 A, F
Ἀριλλων κώμη 952
Ἀρμαδοείρων βασιλεύς 1294
Ἀρμενίη 1297 ?
Ἀρσινοεύς 1448
Ἀρυκανδεύς 1148, 1149 I, 1154, 1158, 1171, 1171 A
Ἀρυ(κανδεύς) 1147, 1157, 1158
Ἀρυκανδίς 1147 ?, 1155
Ἀρυ(κανδίς) 1157
Ἀσεία 961.35
Ἀσία 823 ?, 863, 925, 938, 940 A, 976, 1186 B.27; 1187.20; 1747
Ἀστραία (or Ἀστρέα or Αἴστραιον) 521
Ἀχαιός 645, 1744
Ἀχραδίνα 786
Ἄψοδα 585

Βαλβουρεύς 1169 ?
Βαργυλιήτης 867 C.50 ?, 56 ?
Βερνικεύς 1349
Βορυσθένης 651
Βόσπορος 658 ?
Βουβωνεύς 1162.1, 4
Βούδεια 992
Βούδειον 992
Βουθρώτιος 478
Βυδρύντος 802
Βυζάντιος 724
Βυλίς 952

Γαργάτης 1176 A, B, 1184 B ?
Γαλάτης 1113
Γαλατία 608 ?; Γ.Δευτέρη 608, Γ.Πρώτη 608
Γελεος (or -ον) χωρίον 1570
Γεραιστός 710 I.14 ?, II.39, 43
Γηών 1410
Γιγιγις (χωρίον) 1002
Γόμμορα 858
Γορτύνιος 715 ?

Δακία 1042
Δαταλεῖς 720
Δαταλεύς 720
Δελφικός 917
Δελφοί 425 ?, 428 ?
Δελφός 425 A ?
Δήλιος 401
Δίδυμα 940 B.22
Διδυμεύς 940 B.19
Διέστης 528
Δόβηρος 521
Δορυλεύς 585
Δοστονέων τὸ κοινόν 542
Δουρηνός 952 ?
Δυμαῖος 438
Δωδεκάσχοινος 1495
Δωδωναῖος 466
Δωριεύς 428 ?; Δ. ἐκ Κυτενίου 414.12 ?
Δωριοῦς, Χερσόνησος καὶ Δ. (estate) 679.22, 26 ?

Ἑβραῖος 1751
Ἑβρῆος 1226
Ἔδεσσα 409 A
Ἐδεσσῆος 527
Εἰταλικός 1556
Ἐλαία 730 ?
Ἐλαιβάβης 1143
*Ἐλαίβαδα 1143
*Ἐλαίβαρ//α// 1143
Ἐλαιβάριος 1102, 1143
Ἑλλάς 303.22; 823
Ἕλλην 1296, 1732bis
Ἑλληνικός 823 ?
Ἑλλήσποντος 641 ?
Ἐμπορίτης 852
Ἔνδησα 701
Ἐπιδαύριος 331
Ἐρικινιεύς 450.16
Ἐρινεός 427
Ἑρμίατος 478 ?
Ἑρμιόνη 624 ?
Ἐρχομενῖες 406 ?
Ἐσσύριος 495, 496
Ἐσχατιός 478, 479
Εὔια 528
Εὐϊεστής 528
Εὐφράτης 1410
Ἐφέσιος 925
Ἔφεσος 1169, 1196

Ζηνωνοπολίτης 1222
Ζμυρναῖος 902, 978 ?

Ἡράκλειαι πηγαί 462
Ἡράκλειον 462
Ἡρακλέους λουτρά 462
Ἡρακλεώτης 890.38; 1112
Ἠτοκωμήτης 1067 ?

Θαμορείτης 952, 977 A
Θάσιος 549
Θεαγγελεύς 1509
Θεοδωρόπολις 659 ?
Θεόπολις 659 ?
Θεούπολις 1603, 1656 ?, 1665 ?

Θερσηνός 1147
Θεσπιεύς 410 ?
Θηβαγενῖες 406 ?
Θηβαῖος 901, 1505 I
Θηβαΐς 1488
Θρᾶιξ 890.32
Θυνός 1010

Ἰαίτας 754 ?
Ἱερακώμη 916
Ἱεροσόλυμα 1377
Ἰητοκωμήτης 1067 ?
Ἰλαρα (or -ος or -ον) 1050
Ἱμεραῖος 701 ?
Ἰουδαῖος 293, 1226
Ἰσινδα 1064
Ἰσινδεύς, Ἰ. Ἴων 1103
Ἴστρος, ἡ Ν(ε)ικοπολειτῶν πρὸς Ἴστρῳ πόλις 633 ?, Οὐλπία Νεικόπολις ἡ πρὸς Ἴστρῳ 629
Ἴων 938, 939; Ἰσινδεὺς Ἰ. 1103
Ἰωνία 938
Ἰωνίη 939 ?

Καίρατος 730bis
Καισαρεύς, Κ.Κιβυράτης 1177 ?, 1186 B.26; 1187.19; 1190
Καλληνεύς 687
Καμπανός 767
Καπαραναία 1361
Καπερκοραων κώμη 1322
Καπροκηρων κώμη 1322
Κάρτωνος 480, 481, 483, 484-486 ?, 487, 488 - 490 ?
Καρύστιος 710 II.20, 47
Κάσσιος 466
Κασωσσος 910
Καύνιος 500, 891, 896
Κεῖος 415 ?
Κεντοριπῖνος 776
Κερδανεττα 952
Κιβυράτης 823, 921; Καισαρεὺς Κ. 1177 ?, 1186 B.26; 1187.19; 1190
Κιμώλιος 710 I.11 ?, II.26 ?, 28
Κίμωλος 710 I.13 ?, II.21 ?, 31, 33, 38, 41
Κνίδιος 901 ?, 904, 1432
Κνίδος 901 ?
Κνώσιος 715
Κολαβησσός 1164 ?
Κολιοργα (or Κολιυργα) 916
Κολοηνός 952
Κολοφώνιος 194
Κορακίαι 679.31 ?
Κορακοηνός 952
Κορανζα 916
Κοραων ἐποίκιον 1322
Κορσική 891
Κορυδαλεύς 1170 ?
Κορυδαλλεύς 1167 A, B
Κουστιανός 952
Κρητώπολις 1101
Κύδεστος 479, 495, 496
Κυέστος 495, 496
Κυζικηνός 167
Κυμαῖος 834 ?
Κύπρις 777
Κυρρέστης 528
Κυτένιον, Δωριεὺς ἐκ Κυτενίου 414.12 ?

Λαγβεύς 1163
Λαγβηνός 1102
Λαδικεύς 1093 ?
Λακεδαιμόνιος 823 ?
Λάκων 411
Λαοδικεία 1169 ?, 1196
Λαοδικεύς 1073, 1080, 1370 ?
Λάρισσα 469
Λαρισσαῖος 453
Λεβαδειεύς 414.1 ?
Λέσβιος 687
Λίβυσα 1509
Λιγανά (or -οί) 1580
Λοιγύφιος 480, 481 ?, 483-485, 486 ?, 487 ?, 488, 489, 490 ?, 493 ?
Λοκρός 414.17 ?, 18, 21, 33 ?
Λυκία 1153 ?
Λυκίη 794
Λύκιος 1150, 1153 ?, 1165 B ?, C, 1166 B, 1167 B, 1168, 1169, 1171 B, 1174 B, 1175 B, 1176 B, 1178, 1179, 1181, 1185 ?, 1186 B.23; 1187.16; 1199 B, 1205, 1210, 1211, 1212.2

Μάγνης 446, 934.22, 34 ?
Μαγνησία 934.8
Μαίανδρος 938
Μακεδών 409 A, B ?, 414.8; 521 A
Μακηδονίη 525
Μάνθιος 822
Μαξιμιανόπολις 1488
Μεγαρικός 195
Μεσεμβρία 605
Μήδαβα 1410
Μιλήσιος 196, 197, 414.15 ?
Μοταλεύς 1087
Μοψεάτης 1227.10
Μύκονος 679.26 ?
Μυλασ(σ)εύς 331
Μύρα 1218.15
Μυρεύς 1218.8, 10, 14, 18, 19, 24, 33 ?, 44
Μυσία, Μ. ἡ καλουμένη Ἀββαΐτις 867 A.14

Μυτιληναῖος 687

Νέα Πόλις 1169 ?, 1196 ?
Νεικοπολείτης 468, 469 ?, 635 ?; ἡ Ν(ε)ικοπολειτῶν πρὸς Ἴστρῳ πόλις 633 ?
Νεικόπολις 468; Οὐλπία Ν. 630, Οὐλπία Ν. ἡ πρὸς Ἴστρῳ 629
Νεικοπολίτης 467
Νιφαρῶν (gen.) 1302 ?

Ξάνθιος 890.46; 1218.8, 14, 15, 26, 28, 32, 43
Ξάνθος 1218.25

Ογαρσα-- 1164
Οδηνός 952, 964
Οδηνῶν κάτοικοι 952
Οδου (οἱ ἐξ -) 964
Οἰανθέος 414
Οἰνόανδα, Τερμεσσεῖς οἱ πρὸς Οἰνοάνδοις 1172, 1177 ?, 1186 B ?, 1187. 1 ?; 1199 B, 1201
Οἰνοανδεύς 1165 B, 1166 B, 1167 B, 1168, 1169, 1172, 1176 B, 1178, 1179 ?, 1180 ?, 1189, 1190
Ὀκηνός 585
Ὀκοκλιεύς 585
Ὀκωνδιανός 585
Ὀλβασεύς 1108.23
Ὀλβι(ανός ?) 657
Ὀλγανός 500
Ὀλυμπηνός 1171, 1171 A
Ὀνοῦφις 1466
Ὀπάτας 479, 493, 495, 496 ?
Ὀπισθολεπρία 931
Ορβησσος (or Ορκ-, or Ορσ-) 1164 ?
Ὀφύλλιος 478

Παλαιστίνη 1409
Παμφυλία 1186 B.25
Πανεμοτειχείτης 1110
Πανφυλία, Τερμησσεὺς τῆς Πανφυλίας 1187.18
Παταρεύς 1180, 1210, 1211, 1212.1, 7
Παταρίς 1212.5
Πελλανεύς 414.13, 21 ?
Πελμάτιος 478, 493 ?, 495, 496
Πέπουζα 1756
Περγαμηνός 996 ?
Περπερήνιος 997
Περ(ρ)αιβός 463
Πέρσης 1770
Πεφλαγών 1002 ?
Πηγαμωρίων χωρίον 1579
Πισθῳω 1467
Πισιδικός 1108.6
Πιταναῖος 996 ?
Πόλλειος 495
Πόλληος 496
Πόρρωνος 495
Ποσειδανία 1735
Πρασαιβός 474-476, 477 ?, 478, 479 ?, 480, 481, 483, 484 ?, 485, 486 ?, 487 ?, 488, 489 ?, 490 ?, 493, 495, 496 ?
Πρυμνησσεύς 1222
Πυδν-- 502
Πύλαι 425 A
Πυραιβός 463

Ῥηναεύς 401
Ῥοδιαπολείτης 1167 B
Ῥόδιος 685 ?, 867 C.45, 48 ?
Ῥόδος 867 C.43 ?
Ῥύνδακος, Ἀπολλωνιᾶται πρὸς Ῥύνδακον 665 ?
Ῥωμαῖος 416, 823, 867 A.14, B.25 ?, C.49 ?; 896, 1732bis
Ῥώμη 868 ?, 1150 ?, 1441, 1558, 1664 ?

Σαγαλασσεύς 1029 ?
Σαιγάνθη 852 ?
Σανδαλιώτης 1113
Σάρδεις 1169, 1196
Σαρδιανός 977 F
Σελγεύς 890.30
Σελευκεῖος 1328, 1329 ?, 1330
Σιδώνιος 890.31
Σικανός 701 ?
Σικελία 1185 ?
Σικελιώτις 198
Σινωπεύς 709
Σιπυληνός 965
Σκύθης 1527
Σκυθίη 822
Σόδομα 858
Σολόη 679.31 ?
Σουρις 1300
Στρατονίκεια 867 C.52 ?
Στρατονικεύς 867 C.46 ?; 918
Στρυμών 500
Συκάμινος 1368 ?
Συρακόσιος 890.29
Συρία 1148
Σύρος 1207

Τ..ευδιάτης 909.4
Ταβακρηνείτης 952
Ταζις 1300 ?
Ταλάωνος 479
Ταναγρῆος 414.24, 25 ?, 26

Ταξις 1300 ?
Τάρσεαι 1010
Ταρσεανός 1010
Ταρσός 1010, 1677
Ταῦρος 671
Τελμεσσεύς 1216 ?
Τελμησσεύς 1177
Τέος 949 I.9 ?
Τερμησσεύς 1113 ?, 1175 A; T. τῆς Πανφυλίας 1187.18, Τερμησσεῖς οἱ πρὸς Οἰνοάνδοις 1172, 1177 ?, 1186 B ?, 1187. 1 ?; 1199 B, 1201
Τερμησσός 1186 B.24
Τήϊος 949 I.14
Τιανός 1021
Τίγρης 1410
Τίον ? 587
Τλωεύς 193, 1169
Τομείτης 1021
Τραγαλασσεύς 1148
Τριακοντάσχοινος 1495
Τρικκαῖος 709 ?
Τριχονεύς 438
Τύμιον 1756
Τυπάλλιον (or -ία) 1113
Τυπαλλιώτης 1113
Τυρανός 665 ?

Ὑαῖος 438
Ὕπανις 665
Ὕπιος 665
Ὑποππαῖος 480 ?, 481, 483, 484-488 ?, 489, 490 ?
Ὑπορρώνιος 478 ?, 493

Φάριος 1442
Φασηλίτη 890.44
Φᾶσις 1298
Φήσων 1410
Φονίδατος 479
Φωτική(ν)σιος 470

Χαλκιδεύς 199, 414.30
Χερσόνησος, Χ. καὶ Δωριοῦς (estate) 679.22, 26 ?
Χίλιος 478
Χωματεύς 1175 A ?
Χωρτάσω κώμη 1461 ?, 1463

Ωκοψοδον χωρ(ίον) 585

--ινος 802
--ρονενδους 1207
--ωνεύς ? 679 ?

Agerensis ager 1220 ?
Arhilla (or -oi or -ai) 977 B

Budruntus 802

Costaninupolis 909.20 ?
Cyrenencis 1538

Isaurensis ager 1220 ?
Iudaeus 846

V-- 963
Voltinia 1538

IV. B. ATTIC TRIBES, DEMES, ETC.

Ἀγκυλῆθεν 259
Ἀγρυλῆθεν 259
Ἀθῆναι 1169 ?; 1196
Ἀθηναῖος 9, 42.30; 163, 410 ?, 675, 823, 871, 996 ?
Ἀθμονεύς 67, 93
Αἰαντίς 109
Αἰξωνεύς 49.18; 93, 181
Ἀκαμαντίς 102
Ἀλαιεύς 54, 82
Ἀλιμούσιος 182, 260
Ἀλωπεκῆθεν 137
Ἀμαξαντεύς 675
Ἀμφιτροπῆθεν 85
Ἀναφλύστιος 86, 183
Ἀντιοχίς 238
Ἄρειος Πάγος 168
Ἀφιδναῖος 85
Ἀχαρνεύς 50, 85, 259

Βερενικίδης 122

Γαργήττιος 161, 184

Δειραδιώτης 48
Διομειεύς 130

Εἰτεαῖος 259, 675
Ἐλευσίνιος 85
Ἕρμειος 118
Ἐρχιεύς 182

Ζωστήρ 80

Θοραιεύς 120, 185
Θορίκιος 180
Θριάσιος 121

Ἰκαριεύς 111, 118
Ἰπποθωντίς 125.6

Κεκροπίς 125.22
Κεραμεικόν 40
Κεφαλῆθεν 136

Κηδῶν, ἐκ 45, 259
Κοθωκίδης 130
Κοίλης, ἐκ 130
Κολλυτεύς 42.25
Κονθυλῆθεν 118
Κρωπίδης 94
Κυδαθηναιεύς 260
Κυθήρριος 85
Κυχρεία 55

Λαμπτραί 91
Λαμπτρεύς 85
Λεωντίς 102, 129
Λύκειον 9

Μαραθώνιος 142, 161, 186
Μελιτεύς 93, 260
Μουσεῖον 42.6

Ξυπεταιών 49.10; 93, 188, 259

Οἰνηΐς 102, 125.2

Παιανιεύς 85, 259
Παμβωτάδαι 77
Πνύξ 13
Προσπάλτιος 102

Ῥαμνούσιος 47, 133

Σκαμβωνίδης 102
Στειριεύς 118
Συπαλήττιος 93
Σφήττιος 85, 190

Τρινεμεεύς 93

Φαληρεύς 109
Φιλαίδης 95
Φλυεύς 93

Χολαργεύς 119

Ὤαθεν 85

--δης 98
--νεύς 93
--νιεύς 122

IV. C. TRIBES, DEMES OUTSIDE ATTICA

Ἀγητορίδαι 683
Ἀθηναΐς 1073
Ἀλεξανδρίς 982
Ἀπολλωνείς 1073
Ἀρτουβεύς 890.143
Ἀσκληπιάδαι 691
ἀστικός 1147
Ἀτταλίς 1073

Βρυκούντιοι 683

Δαφνιεύς 1149 II
Δηιφο-- 982

Ἐμμενίδας 758
Εὐθαλίδαι 683
Εὐῶπίδας 753

Ἡρακλεῖδαι 691

Ἰάς 1073
Ἴμβριος 890.16, 34, 36, 43, 53 ?, 57, 59, 61, 63, 64, 67, 71, 75, 76, 78-80, 83, 84 ?, 86 ?, 87 ?, 106 ?, 107, 108, 114, 120, 129-131 ?, 132, 133, 138, 140, 141, 144, 145
Ἰοβάτειος 1218.3, 6

Καρπασυανδεύς 890.22 ?, 24, 27, 37 ?, 62, 104, 139, 146, 148; 892 ?
Καυνιάτης 890.77
Κολλείνα 891
Κυρείνα 814
Κυσηρεύς 890.26, 66, 102, 123; 892 ?

Λαδάρμιος 683
Λαοδικίς 1073
Λεβ..α.εύς 890.12

οἱ Μαρα 1336
Μυ..ηρεύς 890.125

Ναυρανδεύς 890.55

Ὀρσυβλιητής 890.17
Οὐ-- 963 ?

Π-- 890.5; 892
Πανδαξεύς 890.72 ?, 73 ?, 109, 115 ?
Πανθωΐς 982
Πανορμεύς 890.4 ?, 111
Πασανδεύς 890.10, 13 ?, 14, 15, 28, 40, 41, 49-51, 65, 89 ?, 90, 97, 98, 117 ?, 118 ?, 147
Πεδιεύς 1148, 1149 I
Περδικίαθεν 890.9 ?, 42, 48, 121 ?
Περφίδα 696 ?
Περφίδαι 696
Πλατανιστούσιος 890. 19 ?, 20, 21 ?
Πολυαρεύς 890.74, 81
Ποσειδωνιάς 934.2

Ποτιδαιεύς 683
Πρυονδρος 868
Πτολεμαιεύς 890.7 ?, 11 ?, 18, 33 ?, 69, 122 ?, 124 ?, 127 ?, 128 ?

Σαρπηδόνιος 1218.5

Φαβία 942 B ?

--βιος ? 982
--ρεύς 890.85

V. RELIGIOUS TERMS

A-- 308
Αβαιχωρμυιδφιμ 1568
ἄβατον 678
ἀβ(β)ᾶ 1226, 1409
'Αβιμήλ 761
Αβλαναθαναβα 1704
'Αβοζηνός 1038 (Ζεύς)
'Αβραάμ 1359, 1436, 1531
'Αβραάμιος 1409
'Αβραάς 559
'Αβρασαξ 741, 859, 1569, 1738
'Αγαθὴ Τύχη 42.29
ἀγαθός 1562; 1472 (῞Αγιος Θεὸς--), 911 (δαίμονες), 912 (δαίμων)
ἀγαθῷ, ἐπ' 1489
ἄγαλμα 4, 786 , 1219B 4; 1484, 1781
῞Αγγελοι 293; cf. s.v. ἄνγελος
῾Αγία 1012; 1427 (τοῦ Θεοῦ), 1410 and 1436 (Θεοτόκος)
ἅγιος 647, 752, 769, 772, 782, 804, 1160, 1222, 1313, 1315, 1335-1337, 1359, 1365, 1374, 1376, 1406, 1409, 1416, 1418-1419, 1426, 1444bis, 1466, 1470, 1475, 1501, 1563, 1570, 1575; 1427, 1453, 1579-1581 and 1603 (ἐκκλησία), 1648 (Θωμᾶς), 1436 (πάντες οἱ), 1756 (Παυλῖνος), 1604 and 1677 (Παῦλος), 1488 (τόπος)
ἁγιοφόρος 1377
ἁγιωτάτη 925 (῞Αρτεμις), 1427 (ἐκκλησία)
ἀγκών 1750
ἁγνός 1781; 904 (δόμος)
ἁγρεῖς 1203 app.cr. (θεοί)
ἅγριοι 1102 and 1203 (θεοί)
'Αγροικίς 1402
ἀγρότεροι 1203 app.cr. (θεοί)
῞Αδης 875; cf. s.v. 'Αΐδης
'Αδωναῖος 859
'Αδων(έ or -αί) 771
ἀέναος 952 (πηγή)
'Αθάνα 695 (Πολιάς)
'Αθαναία 710.13,38
ἀθανασία 1767
ἀθάνατος 893A, 904, 1182 B; 1379 and 1386(οὐδείς)
Αθερεβουν 1569
'Αθηνᾶ 136, 179, 290, 1762; 161 ('Αρχηγέτις), 992 (Βούδεια), 983 ('Ιλιάς), 1018 (Πολιάς)
ἀθλοφόρος 1222
Αθσελμα ? 308
'Αΐδης 865; cf. s.v. ῞Αδης
αιμογωμιχεντα 1738
αἰών 765, 1186.21; 1187.14; 1212.15
αἰώνιος 721
'Ακέρων 1279 (Χθόνιος)
'Ακραία 460 (῞Αρτεμις)
'Ακρεινηνός 1039/1040 (Ζεύς)
'Ακρῆος 412 (Ζεύς)
ἄκριτος 780 (Τύχα)
ἀκροβάτης 931 (τῆς θεοῦ)
'Ακτιωφι 1568
ἀλαβής 840
ἄλειπτος 952 (πῦρ)
ἀλεξίκακος 62
ἀληθινή 1427 and 1453 (ἐκκλησία)
῾Αλιάδαι 686
῾Αλιασταί 686
'Αλκείδης 1182B
'Αλσηνός 1056 app.cr. (Ζεύς)
ἁμαρτάνω 951/952
ἁμαρτία 564, 951/952, 1375, 1404, 1418, 1455; 1279 (ἁμα(ρ)τίαι χθόνιαι)
ἁμαρτωλός 1151, 1436, 1676
'Αμεγα 781/782
'Αμήλ 761
ἀμήν 768, 772, 781, 1340, 1366, 1409, 1455, 1460-1461, 1463, 1466-1468, 1481
'Αμιαήλ 761
῞Αμμων 1486
'Αμμώνι(ο)ς 1501
Αμοιρανοι 1279 (χθόνιοι)
ἀναγκάζω 1279
'Αναεῖτις 952 (῞Αρτεμις), 951 (ἡ ἐγ Μητρῷ), 1070

app.cr. (ἡ συνγενικὴ θεός)
ἀνάθεσις 710.41-42
ἀνάθημα 701, 938, 940B, 1212.11-12
ἀνακτίζω 1410
ἄνακες 318; cf. s.v. Ἄναξ
αναλβαβλανα 1738
ἀνανεόω 1416, 1488
Ἀνανέωσις 1310
Ἀνανίας 782
Ἀνάνκη 1279 (χθονία)
Ἄναξ 1540; cf. s.v. ἄνακες
ἀναξύω 697
ἀνάπαψις (= ἀνάπαυσις) 1012
ἀναπέμπω 1377
Ἀναργύριοι, οἱ 768
ἀνατίθημι 32, 60, 86, 139, 141, 143/144, 146, 148, 151-155, 161, 276, 318, 320, 340, 380, 414 passim, 438, 473-496 passim, 520, 637, 640, 668, 695, 710.49; 776, 823, 867A, 934, 940B, 977A, 985/986, 1006, 1019, 1059, 1092, 1099, 1105, 1289, 1333, 1441, 1447B, 1451, 1489, 1541, 1552, 1684
ἀναχωρίτης 1501
ἄνγελος 1563, 1566; 781 (τοῦ Θεοῦ); cf. s.v. Ἄγγελοι
Ἀνδίσει (dative) 951
ἀνδριάς 986
Ἀνδρικεπαιδόθυρσος ?? 443
ἀνεγείρω 1315
ἀν(ε)ίκητος 647bis; 1340 (Ζεύς), 1757bis (Νέμεσις)
ἄνεμος 768
ἄνθεμα 425
Ἄνιος 682
ἀνίστημι 1484
ἄνομος 840
ἀνπίπολις 1279 (χθονία)
ἀντήλημψις 1404
Ἀντιγόνειος 952 (Ζεύς)
ἀντιγραφεύς 931
ἀντιόνειρος 1278
Ἀξιοττηνός 952 (Μήν)
ἄπα 1473, 1501
ἀπάτη 772
ἀπάωνες, οἱ 1279 (χθόνιοι)
ἀποδιώκω 1564
Ἀπόλλων 333, 414.42-43; 867A, 934, 938, 979, 986, 1034/1035, 1218.1; 1219 B 5; 1221, 1299, 1541, 1555, 1741; 1298 (Ἀρχηγέτης, Ἀρχηγός), 949 I app.cr. (Δεκατηφόρος), 651 (Δελφίνιος), 940B (Διδυμεύς), 1552 (Ἑκαβόλος), 1102 and 1143 (Ἐλαιβάριος), 1298 (Ἡγεμών), 659 (Θαργήλιος ?), 1103 (Θεός), 651 (Ἰητρός), 1298 (Καθηγεμών), 952 (Κισαυλοδδηνός), 1541 (Κόραξ), 165 (Νέος), 952 (Νισυρίτης), 442 (Ξάνθος), 1172 (ὁ πάτριος μέγας θεὸς Φοῖβος), 1210 (πατρῷος), 1298 (Προηγέτης), 442 and 1172 (Φοῖβος)
ἀποστρέφω 859
ἀποστροφή 578 (πάντων τῶν κακῶν)
ἀποφορά, οὐ 1760
ἀρά 906, 951, 1750; 1075 (γεγραμμέναι ἐν τῷ Δευτερονομίῳ), 1129 app.cr. (ἀραὶ εἰς/ἐπὶ τοὺς κατοιχομένους)
Ἀραάφ 1563, 1566
Ἀργεία 733 (Ἥρα)
Ἄρης 580; 638 (Θεός), 1762 (Κιδδευδας)
Ἄριος 952 (Ζεύς)
Ἀρίσται (= -η) 1279 (χθονία)
Ἀρκεσιμας 1762
ἄρκται 1748
ἀρκτεύω 1748
Ἀρσινόη 1452 (Ἀφροδίτη -- Εὐπλοία)
Ἄρτεμις 668, 1218.44; 1219B 5; 1221, 1332, 1679, 1762; 925 (ἁγιωτάτη), 460 (Ἀκραία), 952 (Ἀναεῖτις), 1147 (Θαρσηνική, Θερσηνική), 453 (Θροσία), 868 (Κινδυάς), 1147 and 1213 (Κομβική), 1146 (Κυνηγέτις), 1102 and 1163(d-e) (Λαγβηνή), 456 (Παγασῖτις), 1210 (πατρῷος); cf. 563 for Artemis Digaia Blaganitis
ἀρχερανίζω 683bis
ἀρχερανιστής 683bis, 686
ἀρχηγέτης 877; 1298 (Ἀπόλλων), 78 (Ἥρως)
Ἀρχηγέτις 161 (Ἀθηνᾶ)
Ἀρχηγός 1298 (Ἀπόλλων)
ἀρχιγερουσιάρχης 828
ἀρχιδιάκονος 804
ἀρχιεράομαι 1150
ἀρχιερατικός 631
ἀρχιέρεια 522, 1147; 1747

(τῆς Ἀσίας)
ἀρχιερεύς 320, 521, 863, 866, 938, 940, 942, 976, 1110, 1185; 1745 (τῆς Ἀσίας)
ἀρχιμανδρίτης 1334, 1409
ἀρχινεύω 535, 1748
ἀρχινεωκόρος 1210
ἀρχιπροστάτης 1426
ἀρχιπροφῆτις 1210
ἀρχισκηπτοῦχος 931
ἀρχισυνάγωγος 828, 1426, 1754
ἄρχων 828 (διὰ βίου; πάσης τιμῆς)
ἀσέβεια 1129app.cr. (εἰς τοὺς κατοιχομένους)
ἀσεβής 840, 866
ἀσιάρχης 1747
Ἀσκλαπιός 479-481, 483-490, 495/496; cf. s.v. Ἀσκληπιός
Ἀσκληπιαδαί 691
Ἀσκληπιός 79, 505, 691, 694/695, 711, 854, 1036, 1544; 952 (Θεός), 520 (Θεὸς Σωτήρ), 338 (Σωτήρ); cf. s.v. Ἀσκλαπιός
ἀστήρ 761
ἀσυλία 938, 1227.3
ἄσυλον, τό 710.40-41, 49
ἄσυλος 1227.7, 16
Ἀταρκνατ(ε)ῖς ?? 954
Ἄττις 1026
αὐλητής 1757
Ἀφαία 269
ἄφεσις 564, 1375, 1404, 1418
ἀφιερόω 1326
Ἀφροδ(ε)ίτη 466; 1452 (Ἀρσινόη Εὐπλοία), 866 (θεά), 1679 (Σώζουσα)
Ἄφφιαδος 1041 (Ζεύς)
Ἀχα(ι)ιά 1744 (Δημήτηρ; Δημήτηρ Κουροτρόφος)
Ἀχέρων 865
Ἀχιλλεύς 652, 661, 1395
ἄχρ(ε)ιος 1436

Β-- 308
Βα 308
Βαινχωωωχ 1738
Βᾶλος 30
βαρχα 1738
βασανίζομαι 906, 951
βάσανος 906
Βασίλαια 910 (Χθονία)
βασίλειον, τό 840
βασιλεύς 1737 (ὁ βασιλεύων τῶν --)
Βασιλεὺς Καύνιος 1762
βασιλεύω 1314; 1737 (βασιλεύων τῶν βασιλέων)
βασιλική 1306, 1336
βασίλισσα 1781
βα(σ)κανία 1563-1566; 1279 (χθονία)
βάσκανος 919, 1691
βαστάζω 772
Βατηνός 952 (Ζεύς)
Βάχχος 1402
Βεδδυτῶν 1062 (Μήτηρ)
Βενδίς 60
Βήλ 294, 308
Βιαδηριανός 1070 (Ζεύς)
βλα ? 803
βοηθέω 621, 647, 741, 782, 1365, 1423, 1465-1468, 1472-1475, 1561 app.cr., 1565-1567, 1571, 1590, 1627, 1633, 1648/1649, 1657; 1340 and 1351 (Εἷς Θεός, βοήθει or βοηθῶν)
βοηθός 628
βορέας 768
Βούδεια 992 (Ἀθηνᾶ)
βουθυσία ? 875
βουοθ-- 752
βοῦς 463; 1740 (ἕβδομοι βόες)
Βριμώ 443
Βροντῶν 1042-1048, 1069 (Ζεύς)
βωμός 412, 505, 525, 609, 912, 949.67/68; 1070, 1099, 1155, 1159, 1774

Γαβριαύλ 781
Γαβριήλ 294, 1565
γαλέη 768
Γαο 761
Γεβελειζις 1765
γενέθλιος ἡμέρα 923
γενέσιος, sc. ἡμέρα 923
Γένιος 1545
γένους, διά 977A (ἱερεύς)
Γεραίστιος 710.14, 40, 48 (Ποσειδάν)
γέρας 893B
γερουσιάρχης 828
Γῆ 1027, 1358, 1563; 1417 (Γῖ), 30 (Παντέλεια)
γηγενίς 1279 (χθονία)
γιάμεν σε 781
γιγάς 1292
Γόμμορα 858
Γονεῖς 865 (Ζεὺς Γονέων)
Γονεύς 915 (Ζεὺς Γονέως)
γραμματεύς 818, 828

Δαγουστης 1069 (Ζεύς)
δᾳδοῦχος 1204d
δαίμων 778, 1010, 1013, 1710; 911 (Ἀγαθοί), 912 (Ἀγαθός), 1691 (βάσ-

κανος), 1279 (κακοί)
δαίνυμι 1760
Δαμ(μ)άτηρ 457; 751bis (Θεσμοφόρος); cf. s.v. Δημήτηρ
Δαμιανός 578
Δανιήλ (Δανιίλ) 559, 1359
Δάρρων 546
Δεδαρισοι ? 1147 (Θεοί)
δειπνοκρίτης 829
δεκάτα 1541
Δεκατηφόρος 949 I app.cr. (Ἀπόλλων)
Δελφίνιος 1679; 651 (Ἀπόλλων)
δέομαι 1436
δεσπότης 1501 (παντοκράτωρ)
δευτερεύω 952
Δευτερονόμιον 1075 (ἀραὶ γεγραμμέναι ἐν τῷ --)
δέω 1317
Δημήτηρ 535; 1744 (Ἀχαι(ι)ά; Κουροτρόφος Ἀχαιά), 1279 (Χθονία); cf. also s.v. Δαμ(μ)άτηρ
Δῆμος 896
διάκονος 974, 1315, 1377, 1571, 1582, 1585, 1607
Διδυμεύς 940B (Ἀπόλλων)
Δίκαιον 952 (Θεῖον Ὅσιον καὶ --)
δίκαιον, τό 1745
Δίκαιος 952 (Θεὸς Ὅσιος καὶ --)
Δικαιοσύνη 1745 (Ἶσις)
δικαιοσύνη 1406, 1745
Δίκη 718
Δίκτυννα 343
Διοδότου, ἐγ 951/952 (Μήν)
Διονυσιασταί 686
Διονύσος 30, 170, 466, 508, 851bis ?, 1402, 1539; 1766 (Λύσειος)
Διόσκοροι 451, 777 ?, 1163d, 1543, 1762; 1204 α (Σωτῆρες); cf. 1202
διώκω 1563/1564, 1566
Διώνη 466
δόμος 904 (ἀγνὸς -- Πλούτωνος)
δόξα 752 ?, 1336, 1409, 1563
δοξάζω 1227.13
δοξολογία 1377
δούλη 752, 782, 1366; 613 (τοῦ Θεοῦ); 1525 (σου)
δοῦλος 1438; 574 and 772 (τοῦ Θεοῦ); 782, 1365-1366, 1405, 1419, 1434, 1436, 1455, 1466-1468 and 1513 (σου), 1376 (ὑμῶν ?)
δραμελ 781
Δρικτης 952 and 977A (Ζεύς)
δρόμος 1748 (ἱερός)
Δύναμις 1310
δύναμις 923, 1317, 1767; 1467 (ὁ Θεὸς τῶν δυναμέων)
δώδεκα 768 (ἄνεμοι)
Δ(υ)ώδεκα 695 and 1146 (Θεοί)
δωδεκάθι(ο)ν 1750
δωδεκόμφαλος 1740 (πόπανον)
Δωδωναῖος 466 (Ζεύς)
δῶρον 517, 519

ἕβδομοι 1740 (βόες)
Ἑβρῆος 1226
ἐγδικέω 1059
ἐγδύομαι 1314
ἐγκαθεύδω 505
ἔγκλ(ε)ιστος 1410, 1570
Εδανεμουήλ 781
ἕδρα 772 (ἁγία)
εἰδότων, ἐξ(μή) 951
εἰκών 893B, D; 1442 (εἰκόνες τῶν Σεβαστῶν)
Εἰλειθυία 711
εἴλλαος 652
(ε)ἰρήνη 831, 833, 836, 1447B, 1466/1467, 1481, 1526
εἰσέρχομαι 1160, 1447A
Εἷς Θεός 1367, 1399, 1510, 1521; 1351 and 1474 (ὁ βοηθῶν), 1340 (Ζεὺς Σάραπις), 1350 (ὁ ζῶν), 1423 (Κύριος ὁ μόνος ὁ τ' οὐράνιος), 1340 (μόνος; βοήθει; βοηθῶν; ὁ νικῶν τὰ κακά; ὁ ζῶν; καὶ ὁ Χριστὸς αὐτοῦ), 1437 (μόνος Χριστός), 1569 (Σάραπις)
Ε(Ἶ)σις 821, 1021, 1484; cf. also s.v. Ἶσις
εἴσοδος 1357
Εἰσσινδηνή 1064 (Μήτηρ)
Ἑκαβόλος 1552 (Ἀπόλλων)
Ἑκάτη 910 (Σ[.]σσίς), 1279.1 (Χθονία); cf. 670 app.cr.
ἑκατηβόλος 1552 app.cr.
ἐκ(κ)λησία 804, 1315, 1374 (ἐκλησύα !); 1579-1581 and 1603 (ἁγία), 1453 (ἁγία -- ἀληθινή), 1488 (καθολικὴ -- Μελιτίου), 588 (μεγάλη), 1427 (ἁγία;

καθολική; ὀρθόδοξος; τοῦ Θεοῦ; ἁγιωτάτη; μεγάλη; ἀληθινή; εὐαγεστάτη)
ἐκτίνω ? 951
Ἕκτωρ 1395
ἐκχωρέω 952
Ἐλαιβάριος 1102 and 1143 (Ἀπόλλων)
ἐλατήρ 1740
ἔλατρον 1740
ἐλάχιστος 612 (πρεσβύτερος)
ἐλεέω 782, 1366, 1418, 1434, 1436
ἔλεος, τό 1160
Ἐλευθέρα 1762
Ἐλευθέριος 359 (Ζεύς)
Ἔλιων 308
ἔμβολος 1336
Ἐμμανουήλ 1474
ἐνδίδημι 844
ἔνδοξος 1227.12; 1570
ἐνεύχομαι 1052
ἐνι(ι)ογενῖτα ?? 1366
ἐνίκησεν 1761 (ὁ Χριστός; ὁ σταυρός); cf. s.v. νικᾷ
ἐνκαταβαίνω 414.5
Ἐν(ν)οδία 442; cf. 443
ἐνποδίζω 951
ἐντεμένιος 505
Ἐνυώ 1762
ἐξαμύνω 1355
ἐξάρχων 828
ἐξέδρα 1683
ἐπάρατος 525, 866
Ἔπαφος 30
ἐπήκοος 546; 1057 and 1762 (Θεοί; Θεός), 1147 (Θεὸς Σομενδής), 952 (Ζεὺς Ὀλύμπιος καὶ --; Τύχη)
Ἐπήνωρ 577 (ἥρως Μεσοπολίτης --)
Ἐπιδήμιος 1000 (Ζεύς)
ἐπιζητέω 952
ἐπίθεμα 978
Ἐπικόσμησις 1310
Ἐπίλυκοι, οἱ 729
ἐπιμέλεια 1227.23
ἐπινεβεύω 444, 1748
ἐπιορκοσύνη 951/952
ἐπίπεμμα 1740
ἐπίσκοπος 1222, 1313, 1315, 1410, 1416, 1488, 1505 II, 1580, 1606
ἐπισπλαγχνίδιος 676
ἐπιταγά/ἐπιταγή 729, 1046, 1146
ἐπιτάσσω 840
ἐπιτυγχάνω 977A
Ἐπιφανής 1232 (θεοί)
ἐπιφανής 702
ἐποίησεν 421; cf. s.v. ποιέω
ἔρημος, ἡ 1409
ἔρμα 1569
Ἑρμῆς 844, 1146, 1163d, 1448, 1762; 1355 (Θεῶν καὶ ἀνθρώπων ὁδηγὸς ἐξαμύνων), 1204c (Προηγέτης), 1279.1 (Χθόνιος)
ἑρμητής 1740
Ἔρως 1305; 952 (οἱ Ἔρωτες), 296 (ἰατρός)
ἔσται αὐτῷ κὲ πρὸς τοὺς κατοιχομένους 1129
εὐαγεστάτη 1427 (ἐκκλησία)
Εὐανδρία 1310
εὐαρεστέω 1455
Εὐεργέτις 1781
εὐθυσίη 652
εὐλαβής 1222, 1306
εὐλογέω 1337, 1357
εὐλογία 1359, 1444bis, 1352 (πᾶσιν)
εὔμοιρος ? 1384
Εὐπλοία 1452 (Ἶσις; Ἀφροδίτη Ἀρσινόη)
εὐπρεπία 1314
Εὖρος 851bis
εὐσέβεια 303.18; 1227.5; 1486; cf. also s.v. εὐσεβίη
εὐσεβής 640, 791, 961.17-18; 1017, 1099, 1219 A1, B3; 1227.21; 1318/1319, 1704
εὐσεβίη 779, 831, 904; cf. also s.v. εὐσέβεια
Εὐτύχης 1049 (Ζεύς)
εὐχαριστέω 520, 1488, 1501/1502
εὐχαριστία 1489, 1501
εὐχή 509/510, 512-516, 518, 564, 637, 788, 915, 951, 999/1000, 1019-1020, 1028, 1034-1068passim, 1146, 1169-1170, 1221, 1228, 1290, 1333, 1335, 1337, 1374-1375, 1409, 1451, 1475, 1481, 1582
εὔχομαι 17, 139, 141, 144, 156-158, 546, 701, 766, 793 ?, 977A, 1021, 1037, 1067, 1182B, 1222, 1306
ἐών ? 1279 (χθόνιος)

Ζαλμοξις 1765
ζεῦγος, τό 1293
Ζεύς 517, 637, 787, 988, 999, 1027, 1037, 1068, 1292, 1762; 1038 (Ἀβοζηνός), 1039/1040 (Ἀκρεινηνός), 412 (Ἀκρῆος), 1056 app. cr.(Ἀλσηνός), 1340 (ἀνίκητος), 952 (Ἀντι-

γόνειος, Ἄριος), 1041 (Αφφιαδος), 952 (Βατηνός), 1070 (Βιαδηριανός), 1042-1048 and 1069 (Βροντῶν), 865 (Γονέων), 915(Γονέως), 1069 (Δαγουστης), 952 and 977A (Δρικτης), 466 (Δωδωναῖος), 1340 (Εἷς -- Σάραπις), 359 (Ἐλευθέριος), 952 (ἐπήκοος), 1000 (Ἐπιδήμιος), 1049 (Εὐτύχης), 1021 (Ἥλιος Σάραπις), 442 (Θαύλιος), 1050 (Ιλαρηνός), 1051 (Καπετώλιος) 1056 (Καρνανδηός) 1679 (Κάσιος; Κάσιος Σώζων), 466 (Κάσσιος), 1056 app.cr. (Κορηνός), 513 (Κύριος), 1052 (Λαγινος), 407 and 442 (Μ(ε)ιλίχιος), 864 (Νινεύδιος), 1053 app.cr. (Ὀλεμεανός), 1053 (Ὀλοιμετης), 389 and 952 (Ὀλύμπιος), 1070 (Πατρικός), 1054/1055 (Πεταρηνός), 695 (Πολιεύς), 951/952 (Σαβάζιος), 1021 and 1340 (Σάραπις), 1056 (Σαρνενδηνός, Σαρνενδός); 1118, 1121, 1123, 1128, 1130-1133 and 1135 (Σολυμεύς), 1070 (Συνγενικός), 1679 (Κάσιος Σώζων); 359, 466, 475-478, 493, 823, 897 and 1204d (Σωτήρ), 952 (Ταιλληνός), 1679 (Ὕπατος), 501(Ὕψιστος)
Ζῆθος 1279 (Χθόνιος)
Ζο Δ-- 308
ζωή 1583, 1625, 1767
ζῶν, ὁ 1340 and 1350 (Εἷς Θεός), 1563 (Θεός)

Ἡγεμών 1298 (Ἀπόλλων)
ἡγούμενος, ὁ 1409
Ἡεισοῦς 559
Ἡεριμίας 1376
ἥκοι ? 1279 (χθόνιοι)
Ἥλιος 1027, 1059, 1554; 1021 (Ζεὺς -- Σάραπις), 1147 (Θεός), 338 (κτίστης), 1204b and 1290 (Μίθρας)
Ἠλύσιον πεδίον 1762
Ἠπιόνη 695
Ἥρα 320, 1679; 733 (Ἀργεία), 843 (ἐν πεδίῳ; ἐν ἀγρῷ), 701 (Θέσπις ?)
Ἡρακλεῖδαι 691
Ἡράκλειον 462
Ἡράκλειος 462
Ἡρακλεωταί ? 952
Ἡρακλῆς 290, 338, 361, 691, 694, 719, 743, 949.68; 1182B, 1679, 1762; 139 (Παγκρατής), 466 (Σωτήρ)
Ἡροξείνια 1763
ἥρωες 42.22, 26; 1279 (χθόνιοι)
Ἥρων 509 (Θεός), 1450 (Θεὸς μεγάλος)
Ἥρως 78 (Ἀρχηγέτης), 509 (Θεός), 510 (Μεστηνός)
ἥρως 422; 577 (Μεσοπολίτης Ἐπήνωρ ?)
Θαργήλιος 659 (Ἀπόλλων ?)
θάρσει 1379, 1386
Θαρσηνική 1147 (Ἄρτεμις)
Θάσιος 1279 (Χθόνιος)
θαυβαρραβαυ 1755
Θαύλιος 442 (Ζεύς)
θαυμαστός 1406
θεά 823, 1227.5; 1761, 1781; 866 (Ἀφροδείτη), 536 (Καλά), 1326 (Λευκοθέα), 923 (μεγίστη), 952 (Ὀλεινή), 1199 (Ῥώμη)
θεαρός 425
θεήλατος 1292
Θεῖον 1042 ?; 952 (Μέγιστον; Ὅσιον καὶ Δίκαιον)
θεῖον, τό 867A, 868
θεῖος 909; 1205 and 1505 II (πρόνοια)
θέλημα 1501
Θέμις 30
Θεοδαίσια, τά 1763
Θεόδωρος (or -δορος) 769, 1394
θεοί 60, 303.18; 421, 505, 768, 821, 829, 867A, B, 952, 1219B 3; 1227.19, 22; 1102 (Ἀγρεῖς; Ἄγριοι; Ἀγρότεροι), 904 (ἀθάνατοι), 1147 (Δεδαρισοι ?), 695 and 1146 (Δ(υ)ώδεκα), 1057 (ἐπήκοοι), 1232 (Ἐπιφανεῖς), 640 and 1774 (καταχθόνιοι), 859 (κύριοι), 1147 (Μενδεδαρισοι ?), 965, 1019 and 1067 (Μήτηρ Θεῶν), 840 (νέρτεροι), 1361

('Ολύμπιοι), 893B (Οὐρανίδαι), 42.21, 26; 609, 776, 1059 and 1502 (πάντες), 1151 (πάντες καὶ πᾶσαι), 161 (Σεβαστοί), 1102 (Σκληροί), 1204d and 1486 (σύνναοι)
Θεοξένια, τά 1763
θεός 145, 361, 384, 419, 504/505, 565, 574, 702, 766, 772, 781/782, 867A, 934, 940B, 954, 1073, 1292, 1318/1319, 1334, 1409/1410, 1426, 1436, 1438, 1501, 1531, 1569, 1738; 1427 (ἁγία τοῦ Θεοῦ), 1470 (Ἅγιος -- ἀγαθός), 1070 app.cr. ('Αναεῖτις ἡ συνγενικὴ --), 1103 ('Απόλλων), 638 (Ἄρης), 520 and 952 ('Ασκληπιός), 1340 (Εἷς), 1423 (Εἷς -- Κύριος ὁ μόνος), 1437 (Εἷς -- μόνος Χριστός), 1147 and 1762 (ἐπήκοος), 1563 (ὁ ζῶν), 1147 (Ἥλιος), 509 and 1450 (Ἥρων or Ἥρως(509)), 295 ('Ιησοῦς), 1767 (καρποὶ Θεοῦ), 1289 (Θεὸς μέγιστος Κρόνος), 1357 and 1365 (Κύριε ὁ --); 1455, 1466-1468 and 1525 (Κύριος ὁ --), 1418/1419 (Κύριος ὁ -- τοῦ ἁγίου 'Οάρου), 1377 (Θεοῦ Λόγος), 1333 (Μαγδαληνός), 1450 (μεγάλος), 1451 (μεγάλος μεγάλος), 294 and 1172 (μέγας), 1147 and 1289 (μέγιστος), 510 (Μεστηνός), 1758 (ὁ -- μου Νεῖλος), 952 (Ὅσιος καὶ Δίκαιος), 1172 (ὁ πάτριος μέγας -- Φοῖβος 'Απόλλων), 1762 (πατρῷος), 1228 (Ποταμὸς Καλύκαδνος), 294 (μέγας -- Σαβαώθ), 1147 (-- Σομενδής), 1070 app.cr. ('Αναεῖτις ἡ συνγενικὴ --), 520 and 625 (Σωτὴρ 'Ασκληπιός; Σωτὴρ Χριστός), 1020, 1058 and 1233 (Ὕψιστος), 1172 (ὁ πάτριος μέγας -- Φοῖβος 'Απόλλων), 1767 (φορὰ Θεοῦ)
Θεοτόκος 1561app.cr., 1590, 1627, 1633, 1649, 1657; 1410 and 1436 ('Αγία), 574 (Παναγήα)
θεοφιλής 1315, 1409
θεραπεία 1227.20
Θερσηνική 1147 (Ἄρτεμις)
θεσμός 1745
Θεσμοφόρος 751bis (Δαμάτηρ)
Θέσπις ? 701 (Ἥρα)
θεωρέω 725
θημιατίρι(ο)ν 1374
θησαυρός 414.3, 13
θίασος 952
θιασώτης 58, 60
θιοί 414.54
Θιός 414.1
θρησκώδης 1227.18-19
θρόνος 772, 1763
Θροσία 453 (Ἄρτεμις)
θῦμα 829
θυμιατήρι(ο)ν 978, 1375; cf. 1374
θυσία 42.23, 28; 60, 62, 303.2; 559, 867 A, B, 904, 923
θύω 42.25; 62, 505, 1758
θωβαρραβαυ 1755
θωβαρριμαυω 1755
Θωμᾶς 1648 (ἅγιος)

'Ιακόβ 1436
Ιαλους ? 1566
ἰαρός 743, 751bis
ἴασις 564
ἰατρός 296 (Ἔρως)
'Ιαω 294, 308, 741, 761 ?, 772, 795 ?, 1401, 1566, 1704, 1738
ἱεράομαι 867A, 1162.13
ἱεραπολέω 338
(ε)ἱερατεύω 1153
ἱέρ(ε)ια 521, 535, 695, 1022, 1034, 1115, 1770; 977E (διὰ γένου(ς))
ἱερεῖον 505
ἱερ(ε)ιτεύω 485, 490
ἱερεύς 42.25; 385/386, 478, 493, 504/505, 541, 828, 865, 870, 892, 897, 1117, 1140, 1218.1; 1219A1, B1; 1227.17; 1232 ?, 1486; 1103 (διὰ βίου), 977 A and C (διὰ γένου(ς)), 1037 (κωμητικός), 1051 (πρῶτος)
ἱερεύω 478, 480/481, 483/484, 486-488, 493, 495/496, 1086app.cr. ?, 1377
ἱερόδουλος 1163d ?
ἱεροί, οἱ 931, 952
ἱεροκῆρυξ 949.10
ἱερομνάμων 425, 749

ἱερόν, τό 425, 505, 710.13-14, 38, 40, 48; 730, 867B, 868, 934, 949.67-68; 1218.43-44; 1219A 2, 4; 1227.7, 11; 1415
ἱεροπρεπής 1227.21
ἱερός 60, 78, 303.20; 386, 473-496passim, 505, 674, 751, 859, 909, 925, 952, 961.29-30; 991, 1227.4; 1688, 1781; 1115 (βουλή), 1141 (ἱερωτάτη βουλή), 1182B (ἱεραὶ ταγαί), 1748 (δρόμος)
ἱεροσαλπιγκτής 1757
Ἱεροσολύμων 1377
ἱεροσύνη 1199
ἱερώσυνος ? 1147
Ἰησοῦς 1344, 1348/1349; 295 (Θεός), 1366, 1434, 1436 and 1475 (Κύριος -- Χριστός), 613, 620, 628, 761, 775, 781, 801, 1394, 1456, 1464, 1476-1477 and 1505 I (Χριστός), 1767 (Χριστὸς νικᾷ)
Ἰητρόον 651
Ἰητρός 651 (Ἀπόλλων)
ἱκετεύω 524
ἱκέτης 700
Ἱλαρηνός 1050 (Ζεύς)
Ἰλιάς 983 (Ἀθηνᾶ)
ἰοδάμασσα 1490
Ἰοθη 308
Ἰουδαῖος 1226
ἰοχέαιρα 1490
ιπποχθων 1317
Ἰπτα 951 (Μήτηρ)
Ἰσαάκ 1436
Ἶσις 392, 1227.3, 8, 11, 18; 1745 (Δικαιοσύνη), 1452 (Εὐπλοία; Πελαγία), 1746 (Μήτηρ Θεῶν); cf. also s.v. Εἶσις
ἰχθύς ἀλαβής 840
Ἰω 308
Ἰωάννης 1409
Ἰωβηλ 308

καθαρός 952
κάθαρσις 1505 II
Καθηγεμών 1298 (Ἀπόλλων)
καθήμενος 1750
καθιερόω 942, 1147, 1355
καθολική 1427 (ἐκκλησία), 1488 (ἐκκλησία Μελιτίου)
καθωσιωμένος 1505
καίω 803, 904
κακά, τά 1340 (Εἷς Θεὸς ὁ νικῶν)
Κακασβος 1762
κακόν, πᾶν 1564
Καλὰ Θεά 536
Καλλίτεκνος 1781
Καλύκαδνος 1228 (Θεὸς Ποταμός)
Καμαρίτης 952 (Μήν)
Καπετώλιος 1051 (Ζεύς)
Καρνανδηός 1056 app.cr. (Ζεύς)
καρπός 1583; 1767 (Θεοῦ)
καρποφορέω 1410
καρφιουθ 1738
καρφιρκορρα ? 1738
Κά(σ)σιος 466 and 1679 (Ζεύς)
καταβαίνω 414 passim
καταδέω 1770
κατάθεμα 1279 app.cr. (φιμωτικόν)
καταστερισμός 1698
καταφρονέω 952
καταχθόνιος 640 and 1774 (θεοί)
κατεξουσία 840
κατέχω 858
κατήκω 1475
κατηραμένος 1027
κατοικ(ε)ία 570
κατοιχόμενοι 1129 app.cr. (ἀραὶ εἰς/ἐπὶ τοὺς --; ἀσεβείᾳ εἰς τοὺς --; ὑπόκεισθαι καὶ τοῖς --), 1129 (ἔσται αὐτῷ κὲ πρὸς τοὺς --)
κατυκιτίριον 573
Καύνιος 1762 (Βασιλεύς)
κεχολωμένος 954
Κιδδευδας 1762 (Ἄρης)
Κινδυάς 868 (Ἄρτεμις)
Κισαυλοδδηνός 952 (Ἀπόλλων)
κλῆρος 1455, 1580
κλίνη 1763
κοινωνός 1756
κόλασις 951
Κόλλουθος 1501
κόλποις, ἐν 1531 (Ἀβραάμ)
Κομβική 1147 and 1213 (Ἄρτεμις)
κόνχη 1306
Κο(ν)σταντῖνος 1575
Κόρα/Κόρη 457, 952, 1711, 1738
Κό(ρ)ρα 1711, 1738
Κοράκιον (or κοράκιον) 1541
Κόραξ 1541 (Ἀπόλλων)
Κορηνός 1056 app.cr. (Ζεύς)
κοριαυχη 859
Κοσμᾶς 578, 974
Κόσμησις 1310
Κουροτρόφος 1744 (Δημήτηρ -- Ἀχαιά)

κρατήρ 1006
Κραυίλ 781
Κρεφι(ήλ) 781
Κρόνος 1289 (Θεὸς μέγιστος --)
κρωρη ? 752
κτίζω 1318/1319, 1375
κτῖμα (= κτῆμα) ? 1357
Κτίσις 1310
κτίσμα, τό 1340, 1357
κτίστης 338 (Ἥλιος)
Κυβέλη 1762
Κυβήβη 1762
κυμητήρι(ο)ν 1033
Κυνηγέτις 1146 (Ἄρτεμις)
Κύπρις 777, 1402
κυριακόν 775
Κυριακός 617
Κύρικος 1376
Κύριος 573, 628, 781/782, 1314, 1337, 1342/1343, 1404, 1409, 1436, 1438, 1465, 1472/1473, 1481, 1513, 1561 app.cr., 1563, 1567, 1571; 513 (Ζεύς), 1357, 1365, 1455, 1466-1468 and 1525 (ὁ Θεός), 1418/1419 (ὁ Θεὸς τοῦ ἁγίου Ὀάρου), 1366, 1434, 1436 and 1475 (Ἰησοῦς Χριστός), 1767 (καρποὶ Κυρίου), 859 (Κύριοι Θεοί), 1501 (παντοκράτωρ), 1366 (Χριστός)
κύρος 1409
κωλέα 505
κωμητικός 1037 (ἱερεύς)

Λαβανας (or -ης) 951
Λαγβηνή 1102 and 1163d-e (Ἄρτεμις)
Λαγινος 1052 (Ζεύς)
λακέω 1457
Λασθήν 761
λείβομαι 865
Λεοφ[--]τος ? 772
Λεύκασπις 701
Λευκοθέα 1326 (Θεά)
λευκοφορέω 923
Λέων 1478
Λητοΐδης 1182B (Φοῖβος)
λητουργέω 772
Λητώ 952, 1218.43; 1219A 2, 4; B 6; 1221, 1762; 1210 (πατρῷος)
λίβος 777
Λίνος 332A
Λογγῖνος 1394, 1409
Λόγος 1377 (Θεοῦ)
λόγος 1568
λορσαχθη 859
Λουιλ 781
Λύκειον 9
Λυκοῦργος 361
Λύσειος 1766 (Διόνυσος)
λύτρον 446, 451, 453, 460, 1748
λυτρωτής 628
λυχνία 1326
λύχνος 1326
λύω 951/952

Μᾶ 1762
Μαγδαληνός 1333 (Θεός)
μαγεία 923
μαγικός 768
μακάριος 588, 724, 1226, 1453, 1455, 1459-1463, 1517, 1531
Μαμιλανφιναλ(λ) 781
μανία 772
μαντεῖον 411, 414.8; 678
Μαρία 1632; 1570 (ἁγία καὶ ἔνδοξος), 1436 (ἡ ἁγία Θεοτόκος)
μαρτύριον 1439
μαρτύρ(ε)ομαι 1059
μάρτυς 1222
μασκελλι (or -ω) 1317
Μάτηρ 731bis (Μεγάλα)
μαχαρ 859
Μεγάλα 731bis (Μάτηρ)
μεγάλη 1427 (ἐκκλησία)
μεγάλος 1450 (Ἥρων θεὸς --), 1451 (θεὸς μεγάλος μεγάλος), 1377 (μεγάλος νεώς)
Μεγαλοψυχία 1310
μέγας 294 (Θεὸς Σαβαώθ), 1172 (ὁ πάτριος -- θεὸς Φοῖβος Ἀπόλλων), 840 (Ὄσειρις))
μεγίστη θεά 923
Μέγιστον 952 (Θεῖον)
μέγιστος 1147 (-- ἐπήκοος Θεὸς Σομενδής), 1289 (Θεὸς -- Κρόνος)
μεδέων 651
Μ(ε)ιλίχιος 407 and 442 (Ζεύς)
Μελάνθιος 1286 (Ὀπάων)
Μελίτιος 1488 (ἐκκλησία Μελιτίου)
Μενδεδαρισοι ? 1147 (Θεοί)
μερίς 1455
Μεσοπολίτης 577 (ἥρως)
Μεστηνός 510 (ἥρως or θεός)
Μήν 647bis, 1060; 952 (Ἀξιοττηνός), 951/952 (ἐγ Διοδότου), 952 (Καμαρίτης), 1037 (Μητρὶ Μηνός), 1061 (Ναννος), 952 (Τιαμου)

Μηνᾶς 1444bis
μηρίον 904
Μήτηρ 1066; 1062 (Βεδδυτῶν), 1064 (Εἰσσινδηνή), 965, 1019, 1067 and 1746 (Θεῶν), 951 (Ἰπτα), 1746 (Ἶσις -- Θεῶν), 1037 (Μηνός), 965 (Νοτηνή), 1063 (Νουννου), 1554 (Ὀρέα), 935 (Ὀρεινή), 1028 (Ὀρηνή, Ὀρι(η)νή), 1064 (Παιταηνή), 959 (Ταλμ.ρδηνή), 951 (Φιλείς)
μήτηρ τῆς συναγωγῆς 828
μητροπολίτης 1604/1605, 1677
Μητρῶ 951 (Ἀναεῖτις ἡ ἐγ - -)
Μίθρας 1204b and 1290 (Ἥλιος)
μισέω 1563/1564, 1566
μισθός 1409
Μισχουτος 781
Μιχαήλ 294, 616, 647, 752, 772, 781, 1565
Μιχαιλῖται, οἱ 1111
Μνημοσύνη 750, 809
μνησθῇ 1391, 1422, 1559
μνήσθητι 573, 1419
μοῖρα 505, 748, 794 ?, 904, 1691; 1279 (καρτέρα)
μονάζω 1512
μοναχός 1007; 1519 (μονοχός)
μονή 1410, 1570
μονόμφαλος 1740 (πόπανον)
μόνος 1340 (Εἷς Θεός), 1423 (Εἷς Θεὸς Κύριος ὁ μόνος), 1437 (Εἷς Θεὸς -- Χριστός)
μουκαθαλλουιχανδα 781
Μοῦσα(ι) 332C, 919, 1182B
Μουσεῖον 42.6
μουσοχαρής 1182B
μυριώνυμος 1021 and 1745 (Εἶσις/Ἶσις)
μύστης 1712

Ναννος 1061 (Μήν)
ναποιός 413
ναός 1147, 1160, 1406, 1482, 1539 app.cr.
νεβεύω 444, 453, 456, 1748
Νειλαῖον 1758 ?
Νεῖλος 1758 (ὁ θεός μου - -)
νεκοίηα ? 1279 (χθόνιος)
Νέμεσις 1757bis (ἀνείκητος)
νενομισμέναι χοαί 1155; cf. s.v. νομιζόμενα
Νέος 165 (Ἀπόλλων)
νέρτεροι 840 (θεοί)
νεύω 536
νεωκορία 1747
νεωκόρος 1210 (δίς)
νεώς 4, 940B, 1377, 1423
νικᾷ 620, 801, 1111, 1394, 1399, 1456, 1464, 1476-1477, 1767; cf. s.v. ἐνίκησεν, νικῶν (ὁ)
Νίκη 786, 1557
νικηφόρος 1006
νικῶν, ὁ 1340 (Εἷς Θεὸς -- τὰ κακά)
Νινεύδιος 864 (Ζεύς)
Νισυρίτης 952 (Ἀπόλλων)
Νόερ 559
νομιζόμενα, τά 505; cf. s.v. νενομισμέναι
Νοτηνή 965 (Μήτηρ)
Νουννου 1063 (Μήτηρ)
Νύμφαι 711, 1221, 1762
νυμφεῖον 1367B
νύπτρον ? 1334 (κοινόν)
Νύσσα ? 1770
Νων ? 752

Ξανδικά 442
Ξάνθος 442 (Ἀπόλλων)
ξένισμος 1763
ξόανον 1165C

Οβριηλουχ 308
ὁδηγός 1355 (Ἑρμῆς θεῶν καὶ ἀνθρώπων -- ἐξαμύνων)
οἶδεν (οὗ ὁ θεὸς -- τὸ ὄνομα) 564
οἶκος 1160, 1314, 1416, 1419, 1466
Ὠκεανός 30
Ὀλεινή 952 (Θεά)
Ὀλεμεανός 1053 app.cr. (Ζεύς)
Ὀλοιμετης 1053 (Ζεύς)
Ὀλυμπιάς 389
Ὀλύμπιος 166/167; 389 and 952 (Ζεύς), 1361 (Θεοί)
Ὁμόνοια 1704/1705, 1781
ὁμοούσιος 1377
ὄναρ, κατ' 1332
ὄν(ε)ιρος 1544 (κατ' ὄνειρον), 1279 (χθόνιος)
ὄνομα 841; 1505 I (ἐν ὀνόματι), 859 (ἱερὰ ὀνόματα), 564 (οὗ ὁ θεὸς οἶδεν τὸ --), 1404 (ὧν Κύριος γηνόσκει τὰ - -)
Ὀπάων 1286 (Μελάνθιος)
Ὀρέα 1554 (Μήτηρ)
Ὀρεινή 935 (Μήτηρ)
Ορεοβαζαγρα 859, 1317
Ὀρηνή 1028 (Μήτηρ)

ὀρθόδοξος 1427 (ἐκκλησία)
Ὀρι(η)νή 1028 app.cr. (Μήτηρ)
ορκαθμωνχα 1738
ὀρκίζω 752, 765, 772, 1349
ορχαμθωνχαιτα 1738
Ὅσιον καὶ Δίκαιον 952 (Θεῖον)
Ὅσιος 1068; 952 (-- καὶ Δίκαιος Θεός)
ὅσιος 303.20; 678, 1416, 1580
Ὄσιρις 1484 app.cr.; cf. also 840
Ο(ὔ)αρος 1418/1419 (ἅγιος)
Οὐδαῖος 996
οὐδεὶς ἀθάνατος 1379, 1386
οὐρανίδης 893B
οὐράνιος 1423 (Εἷς Θεὸς Κύριος ὁ μόνος ὁ τ' --)
οὐρανός 761, 768, 772, 1563
Οὐριήλ 781, 1565

Παγασῖτις 456 (Ἄρτεμις)
Παγκράτης 139 (Ἡρακλῆς)
Παιάν 1279
Παιταηνή 1064 (Μήτηρ)
Παλαίμων 140
Παλαμνεύς 996
Πάν 1402
Παναγία 574 (Θεοτόκος)
πανβασιλεύς 1377 (Χριστός)
πανηγυριαρχέω 952, 961. 32-33
πανηγυρικός 1174
πανήγυρις 952, 977A, D, F, 1150, 1165-1201 passim
Πανιασταί 686
Πανκράτης 141-143
Παντέλεια 30 (Γῆ)
πάντες θεοί 42.21, 26; 609, 776, 1059, 1502; 1151 (πάντες καὶ πᾶσαι)
Παντοκράτωρ 765; 1501 (Κύριος; δεσπότης)
Παξ 308
παπυρών 840
παρακαλέω 1501
παραμαρτάνω 954
παράπτομα, τό 1581
παράσιτος 1763
παρατίθημι 505
παρεδρεύω 1227.20
πάρειμι 1377 (Χριστοῦ παρόντος)
Παρθένος 822
παρθένος 1007, 1365 (παρθένα (sic))
παρθενών 868, 1219B. 5-6; 1539 app.cr.
παρκάθεμα 844
παστάς 728, 868
πατέρες, οἱ 1436 (Θεὸς τῶν -- ἡμῶν)
Πατερμοῦθι 1501
πατήρ 772, 1146; 846 (πατέρων), 828 (τῆς συναγωγῆς)
πατρήαρχος 772
Πατρικός 1070 (Ζεύς)
πάτριος 702; 1172 (ὁ -- μέγας θεὸς Φοῖβος Ἀπόλλων)
πάτρων 846 (τῆς πόλεως)
Πατρῷος 376 (σύνβωμος)
πατρῷος 1210 (Λητώ, Ἀπόλλων, Ἄρτεμις), 1762 (θεός)
Παυλῖνος 1756 (ἅγιος)
Παῦλος 1604 and 1677 (ὁ ἅγιος)
Πελαγία 1452 (Ἶσις)
πελανός 42.27
Πελωρεύς 996
πέμμα 1740
πεπρημένος 906
περιοδευτής 1315
περισκυλακισμός 442
Περσεφόνη 1279 (Χθονία)
Πέρτιξ 1476
Πεταρηνός 1054/1055 (Ζεύς)
πηγή 462; 952 (ἀέναος)
πικρός 1013 (δαίμων)
ΠΙΠΙ 1565
πίστις 952, 1428
πιστός 1528
πιττάκιον 906, 951
πλακοῦς 1740
Πλάσμα 1395
πλῆθος 1160
πλήρης 1563
πλοιθύνω 761, 781
Πλούτων 144, 904, 952; 1408 (ἄναξ θαλάμου), 1279 (Χθόνιος)
Πνεῦμα 772 (ἅγιον)
πνεύματα, τά 1279 (χθόνια)
πνευματικός 1501
Ποβρουχιηλ 308
ποιέω 421; cf. s.v. ἐποίησεν
ποιμνιάρχης 1007
Ποινά 1770
Πολιάς 695 and 1018 (Ἀθάνα; Ἀθηνᾶ)
Πολιεύς 695 (Ζεύς)
πομπά 425
πομπαῖος 943 app.cr. (στρατηγός)
πόνηρος 1475
πόπανον 42.27; 1740 (δωδεκόμφαλον;

μονόμφαλον)
Πορφυρίων 996
Ποσειδάν 710.14, 40 (Γεραίστιος)
Ποσειδών 301, 303.3; 710.48 (Γεραίστιος)
Ποταμός 1228 (Θεὸς -- Καλύκαδνος)
Π"Π 1488
πρεσβεία 1222
πρέσβυτερ 839bis
πρεσβυτέρα 818
πρεσβύτερος 588, 612, 1315, 1357, 1366, 1416, 1418/1419
Πρίαπος 987
Προηγέτης 1298 (Ἀπόλλων), 1204c (Ἑρμῆς)
προμάντεια 425
Προμηθεύς 1395
πρόνοια 1205, 1410, 1505 II
πρὸ πόλεως 1218.2
προπρεσβεύω 1705
προσαμαρτάνω 954
προσδέχομαι 1376, 1581
προσευχή 1754
προσκυνέω 1160, 1429
προσκύνημα 1429
προσκύνησις 1429
πρόσταγμα 729, 910
προστατέω 1426
προστάτης 828
προσφέρω 1575
προσφορά 1364, 1376, 1378
προφήτης 766, 1723
πρωτοδιάκονος 1756
πρωτοπρεσβύτερος 1404
πρῶτος 1051 (ἱερεύς)
πρωτοστάτης 1489
Πτιρευς 1723
πῦρ 768; 952 (ἄλειπτον)
πυραί, βῶν ? 463
πυριπηγανυξ 1317
πυροτός 768
πύρωμα 768

Ῥαφαήλ 781, 1565
Ῥέα 695
ρηζιχθων 1317
Ῥώμη 1218.2; 1199 (θεά)

Σαβάζιος 951 and 952 (Ζεύς)
Σαβαώθ 308, 1563; 294 (μέγας θεός)
Σαλαμωνας 771
Σαλομών 772; cf. s.v. Σολομών, Σωλομών
σαλπιγκτής 1757
Σαρ 308
Σαραπιεῖον 917
Σάραπις 1227.11, 17; 1758; 1340 and 1569 (Εἷς Ζεύς), 1021 (Ζεὺς Ἥλιος --)
Σαρνενδηνός 1056 app.cr. (Ζεύς)
Σαρνενδός 1056 (Ζεύς)
σάρος σιδαροῦς 1750
Σάτυρος 1402
Σεβαστοί 161 (Θεοί)
σεβαστοφόρος 1187.27-28
σέβω 893C
Σεμεσειλαμ 859
σεμνός 1781
σεπτός 1377, 1410
Σεραφίν 752
Σέργειος 1374
Σινουρι 1762
Σιπυληνή, ἡ 965
Σισίννιος 1564, 1570, 1661?
Σισιννάριος 1564
σκανά 751bis
σκέλος 505
σκεπάζω 1466, 1475
σκήνωμα 1314
σκῆπτρον 951
Σκληροί, Θεοί 1102
Σόδομα 858
Σολομών 1563-1566, 1738; cf. s.v. Σαλομών, Σωλομών
Σολυμεύς 1118, 1121, 1123, 1128, 1130-1133 and 1135 (Ζεύς)
Σομενδής 1147 (μέγιστος ἐπήκοος θεὸς --)
Σοῦθις 1738
σοφία 1428
σπονδαυλητής 1757
σταυά 1336
Σταυρός 1479; 1761 (ἐνίκησεν)
στεναχτα 859
στεφάνωμα 923
στηλλογραφέω 952
στοά 1336
στόρνυμι 1763
στρωμνή 1763
στυλήτης 1409
Στύφελος 996
συγχωρέω 1455
συμπράσσω 1466/1467
συναγωγή 556, 828, 1426, 1754
συναιρέω 1505 II
συναρχιεράομαι 1147
σύνβωμος 376 (Πατρῷος)
Συνγενικός 1170 app.cr. (Ἀναεῖτις ἡ συνγενικὴ θεός), 1070 (Ζεύς)
σύνναος 729; 1204d and 1486(θεοί)
συντηρέω 859
συνχώρησις 1581
σφραγίς 741, 1563-1566, 1569, 1738

Σωθ/Σῶθις 1738
Σωιζούσα ? 799; 1679 (Ἀφροδίτη)
σῴζω 979, 1332, 1365, 1434, 1481, 1738 ?
Σῴζων 1679 (Ζεὺς Κάσιος - -)
Σωκράτης (μάρτυς) 1222
Σωλομών 741; cf. s.v. Σαλομών, Σολομών
σωσίστολος 1442 (Φαρία)
Σώτ(ε)ιρα 799, 1018, 1679
Σωτήρ 1012; 338 and 520 (Ἀσκληπιός), 1204a (Διόσκοροι), 359, 466, 475-478, 493, 823, 897 and 1204d (Ζεύς), 466 (Ἡρακλῆς), 520 (Θεὸς -- Ἀσκληπιός), 625 (Θεὸς -- Χριστός), 621 (Χριστός ?)
σωτήρ 100i, 1113, 1479 ?; 1361 (τοῦ κόσμου), 1205 (τοῦ Λυκίων ἔθνους), 1107 (τῆς οἰκουμένης)
Σωτηρία 1310
σωτηρία 1037, 1070, 1289, 1361, 1364, 1368, 1375, 1410, 1423; 578 (βεβαία)
Σώτρα 1679
Σ[.]σσίς 910 (Ἑκάτη)

ταγή 1182B
Ταιλληνός 952 (Ζεύς)
Ταλμ[.]ρδηνή 959 (Μήτηρ)
Τάρταρος 996
Τα(ρ)ταρούχη 1279 (χθονία)
ταῦρος 904
Τεδχιήλ ? 752
τ(ε)ιμή 1227.13-14
τείμιον, τό 1227.22
Τεισιφόνη 1770
τέκνα τέκνων, εἰς 1750
τελέ(ι)ουμα 452, 457, 1748
τελε(ι)όω 1416
τελέω 253, 951
τέμενος 79, 988
Τιαμου 952 (Μήν)
τιμάω 725
Τοβαλοας 1762
τοκετός 1007
τόπος 725, 1227.22; 1314, 1335, 1357, 1416, 1426, 1450, 1502; 1488 (ἅγιος), 1475 (τέπος (= τόπος))
τράπεζα 1377, 1763
τρεμο-- 752
Τρεφώνιος 414.2, 13
Τριάς 782 ?, 1336, 1377; 1436 (ἡ ἁγία)
τρίοδος 1010
Τριτοπάτορες, οἱ 1763
Τρωσοβιός 1762
τύπος 725
Τύφων 840
Τύχη/Τύχα 787, 965, 1679; 42.29 (Ἀγαθή), 780 (ἄκριτος), 952 (ἐπήκοος), 1147 (imperial)
τύχη 1013, 1111; 1279 (τύχαι ἀνθρώπων πάντων)

Ὑγί(ει)α 79, 695, 761, 773 bis, 1287, 1301, 1544, 1767
ὑγί(ει)α 1583
Ὑγίη 965
Υἱός 772
ὕμνος 1377
Ὕπατος 1679 (Ζεύς)
ὑπηρέτης 828
ὑποιερεύς 907
ὑπόκειμαι 1129 app.cr. (τοῖς κατοιχομένοις)
ὗς 803
Ὕψιστος 295; 501 (Ζεύς), 1020, 1058 and 1233(Θεός)
ὕψου (imperative) 1340

Φαέθων 583
φαιδρύνω 1007
Φακτω 781
Φαρία 1442 (σωσίστολος)
Φερσεφόνεια 865
φεύγω 772, 1563/1564, 1566
φθόϊς 1740
φθονέω 1457
Φθόνος 1564
φιέλη 867A
φιλάνθεος 1402
φιλαπόστολος ? 1348
Φιλείς 951 (Μήτηρ)
φιλόθεος 1099
φιλοτιμία 1318/1319
φιλόχριστος 1017
φιμόω 1279
φιμωτικόν, τό 1279
φιμωτικός 1279 app.cr. (κατάθεμα)
φλάμεν 743bis
φνουκενταβαωθ 1317
φόβος 1160
Φοίβη 1490
Φοῖβος 442 (Ἀπόλλων), 1172 (ὁ πάτριος μέγας θεὸς -- Ἀπόλλων), 1182B (Λητοΐδης)
φορά 1767 (θεοῦ), 1760 (οὐ)
φροντίζω 1357
φροντιστής 828
φυλακή 951

φυλακτήριον 781
φυλάττω 1423, 1562/1563, 1565
φωνή 559
φῶς 1341-1348, 1405, 1625, 1767
φωτισμός 1342/1343

χάλασις 1488
χαρά 1767
χαρίζομαι 1415, 1501
χάρις 781, 1428
χαριστήριον 979, 1018, 1391
Χαρίτες 755
Χερουβίν 752
Χθονία 910 (Βασίλαια); cf. 1279
Χθόνιος 1279 passim
Χίρων 1770
ΧΜΓ 620/621, 1439
Χνοῦβις 1569
χοαί 1155 (αἱ νενομισμέναι)
Χριστιανός 1088
Χριστός 1341, 1345-1347, 1405; 1377 (διάκονος Χριστοῦ), 1340 (Εἷς Θεὸς καὶ ὁ -- αὐτοῦ), 1437 (Εἷς Θεὸς μόνος --), 1761 (ἐνίκησεν), 625 (Θεὸς Σωτήρ), 1377 (Θεὸς ὢν -- πανβασιλεὺς ὁμοούσιος τριὰς σεπτή), 613, 620, 628, 761, 775, 781, 801, 1394, 1456, 1464, 1476/1477 and 1505 I ('Ιησοῦς), 1767 ('Ιησοῦς -- νικᾷ), 1366, 1434, 1436 and 1475 (Κύριος 'Ιησοῦς --; Κύριος --), 1377 (παρών), 621 ? and 625 (Σωτήρ)
χρυσοφορέω 1153
χρυσοφόρος 925
Χύριος (= Κύριος) 741

ψαιστόν 1740
ψαλμῳδός 828
Ψητακός 1477
Ψυχή 1395
ψυχή 1455, 1513, 1525

Ω-- 308
'Ωκεανός 1412
ὠμοθανόν 1279 (χθόνιον)
ὤν, ὁ 622
"Ωσειρις 840; cf. also 1484 app.cr.

LATIN WORDS

Amimone 851bis
Apollo 1721 (Gangare(n)sis)
Arethusa 851bis
baptismus 801
Bellona 1762
Boreas 851bis
Ceres Augusta 1538
Dis Manibus 640
Eurus 851bis
expecto 801
Gangare(n)sis 1721 (Apollo)
Iesus Christus 801
Notus 851bis
peccatum 801
remissio 801
resurrectio 801
votum 1538 (ex voto)
Zephyrus 851bis

VI. MILITARY (AND PARA-MILITARY) TERMS

A. GREEK WORLD

ἀκίς 758
ἀκόντιον 902
ἀνασῴζω 1108.8
ἄορ 1010
ἄπεργος 700
ἀριστεῖα, τά 1113

γοργός 888

διατείχισμα 439
δορύ 758
δρόμος 523, 537

ἐκπίπτω 1108.10
ἐπίσημον 917
ἐπιστάτης 685
ἐπιστρατεύω 425
ἐπὶ τῆς πόλεως, ὁ 1108.27
εὐταξία 902
ἐφηβαρχέω 961.16-17
ἐφηβοφύλαξ 467
ἔχθρος 1010
'Ηρακλεωταί, οἱ ? 952

ἱππαρχέω 1543
ἵππος 537

καταφεύγω 1108.7-8
κρυπτός 59

λοχαγός 753
λόχος 1533

μάρναμαι 1010

ὅπλον 425
ὁπλοφορέω 1297

παλαίστρα 919
παλαιστρ(ε)ίτης 501
πανοπλία 1153.22
παραστρατεύομαι 700
παραστρατιώτης 700
πεζός 523, 537
πειράτης 949 II 65, III 1
περιπόλιον 1218.37
πολέμιος 1108.9; 1148
πόλεμος 1113, 1297; 1108.6-7 (Πισιδικός)
πρόμαχος 1010
πύλη 917
πύργος 917, 990.3-6; 1702

στρατεία 438
στρατηγός 1486
στρατιώτης 699.14; 700, 867B, 1148, 1297
στρατόπεδον 59
συμμαχία 1113
σύμμαχος 1148
συνστρατεύομαι 685 app.cr.
σφαιρίστρα 677

τάγμα 430 ?
τεῖχος 1702
τετραπυργία 1702
τόξον 902

ὑσμίνη 1010

φρούραρχος 1495
φρούριον 462, 1218 app.cr., 1702
φυλακτήριον 990.2

χάραξ 1702
χωρίον 1702

B. ROMAN WORLD

ἀναζεύγνυμι 867A
ἀντιστράτηγος 867A
ἀπολύσιμος 1424 (ἱππεύς)
ἀποτάσσω 867A
αὐτοκράτωρ 1227.15-16
αὐτόμολος 1686

βενεφικιάριος 1110

δυνάμεις, αἱ 867A
δυσάλωιτος 867A

εἴλη 606, 891
ἑκατόνταρχος 1223 (ἐκ Βαταόνων)
ἔπαρχος - εἴλης 606, 891
- σπείρης τρίς 891
- στρατοπέδων 998

ἠβοκᾶτος 541
ἡγεμών 430 ?

ἱππεύς 1424 (ἀπολύσιμος)
Ἰταλιχή 641 (λεγιών)

κορνικλάριος 1289

λεγεών/λεγιών 891
- Ἰταλίχη 641
- ι΄ Φρετηνσία 1422

Μαμερτινουμ 1685

ναυαρχίς 1773

οὐετρανός 1147
- ἀπὸ βενεφικιαρίων 1110
- λεγεῶνος ι΄ Φρετηνσία 1422
ὀχύρωμα 867A

πόλεμος 867B
πραιτωριανός 610
- ἀπὸ πραιτωριανῶν 1147
- στρατιώτης 1070, 1545
πριμιπιλάριος 641

Σκύθος 1527 (στρατιώτης)
σπεῖρα 891
στρατεύομαι 1207, 1686
στρατηγός 867A, B
στρατηλάτης 1318/1319
στρατιώτης 610, 952, 1505A;
- πραιτωριανός 1070, 1545
- Σκύθος 1527
στρατόπεδον 998
συμμαχία 664, 867A
σύμμαχος 867A
συστρατεύω 867B

τείρων 1686

τειρωνολογέω 1686
Φρετηνσία - λεγεὼν ι′-- 1422
χειλίαρχος -λεγεῶνος δίς 891

LATIN TERMS

auxilia 664
centurio ex singularibus 1223
eques 1424 (missicius)
equites singulares 1223
imperator 529
legio - I Italica 664
- II Adiutrix 854
- VII Claudia 1686
missicius 1424 (eques)
praefectus alae 606
tribunus - laticlavius 854
- legionis 606
veteranus 1422

VII. IMPORTANT GREEK WORDS

ἀγαθῷ, ἐπ' 1561
ἀγακλήεις 580
ἀγαλλιάω 1505 I
ἀγάλλομαι 875
ἄγαλμα 1155 app.cr.
ἀγάπη 1444 ?
ἀγκών 1750
ἀγλαΐζω 886
ἁγνός 506, 863, 904
ἁγνώς 506
ἀγορά 60, 699, 949 II 55; 961.37; 1732
ἀγοραῖος 1011
ἀγορανομέω 810, 961.12; 1008, 1011
ἀγορανόμος 1164
ἀγριέλαιος 679
ἀγρός 410, 843, 909
ἀγώγιμος 425
ἀγών 352, 710.34; 934.25, 27; 949 II 31; 961.30, 35; 1496; 1153.11 (ἐν τῷ γυμνασίῳ καὶ τῷ δρόμῳ); 1183/1184, 1186.21-22 and 1187.15-16 (γυμνικός); 1186.21-22 and 1187.15-16 (θυμελικὸς (καὶ γυμνικός)); 1103 (Κλάριος πενταετηρικός), 1174B (κοινὸς Λυκίων), 408 (μουσικός), 699 (τραγωιδῶν)
ἀγωνίζομαι 1179, 1191, 1200
ἀγωνοθετέω 1103, 1150, 1165-1201
ἀγωνοθέτης 320, 521, 1110, 1182A, 1185, 1186.31; 1188, 1191-1198; 938 and 976 (διὰ βίου); cf. 1727
ἀδελφιδοῦς 1210
ἀδελφός 709, 853, 1148, 1689
ἀδιάλειπτος 940B
ἀδιάλυτος 1444
ἀδίκαστος 710.22
ἀδικέω 1151, 1207, 1377
ἀέθλιον 1182B
ἄεθλος 1182B
ἀείμνηστος 831
ἀ(ε)ίρω 1165C, 1349
ἀθαραπείας (acc.plur.) 840
ἄθυρος 679
ἆθλον 1187.23
ἆθλος 1688
ἀθρύω 1182B
αἰδώς 303.19
ἀϊκέλιος 886
αἴσιος 1505 I
αἰτέομαι 710.46-47; 938, 977A, D
αἴτησις 683, 977D
αἰών 1178, 1182A, 1186.21; 1187.14; 1212.15
ἀκάματος 893D
ἀκατάγνωστος 765
ἀκρόπολις 42.16
ἀκίς 758
ἀκόντιον 902
ἀκρίς 859
ἄκριτος 780
Ἄκτια, τά 1171; 468 (μεγάλα)
Ἀκτιάς 468
Ἄλεια 961.30-31 (Δεῖα)
ἀλειτούργητος 1174B, 1178/1179, 1182A, 1694
Ἀλεξάνδρεια, τά 1167B-1171 (Σεύήρια -- Εὐαρέστεια)
Ἀλεξάνδρειος 867A (δραχμή)
Ἀλεξάνδρειον 949 III passim (νόμισμα)
ἀλέτης 1772 (ὄνος)

ἁλία 749
ἁλίασμα 737
ἄλκαρ 580
ἀλκινόεις (= ἀλγινόεις) 463
ἀλλοπολία 1735
ἀλλοπολιάτης 714
ἄλογον 1570/1571
ἄλυσις 949 II app.cr.
ἄλφιτον 676
ἄμβροτος 332C
ἀμείβομαι 1187.32-33
ἀμέλεια 909
ἀμεμφής 793
ἄμενπτος 744, 762, 765, 792
ἀμεριμνία 1505 I
ἀμεσολάβητος 1147
ἄμπελος 679, 761, 781, 859
ἀμπελών 775, 781
ἀμφιβάλλω 1010
ἀμφιθαλής 893E
Ἀμφικτίονες, οἱ 425
ἀμφιλέγω 867C
ἀμφιτίθημι 764
ἀναγι(γ)νώσκω 1422
ἀνάγκη 1731 (ἑκούσιος)
ἀνάγνωσις 902
ἀναγραφή 42.17
ἀναδίδωμι 1108.25
ἀναζεύγνυμι 867A
ἀναίρεσις 909, 1491
ἀνακομιδή 1736
ἀνακομίζω 1736
ἀναλαμβάνομαι 867B
ἀνάλογος 1162.7-8
ἀνανεόω 1017, 1505 II, 1505
ἀνανέωσις 1505 II
ἀναξύω 697
ἀναπόδοτος 940B, 1219A 3, B 4
ἀνασῴζω 1108.8; 1736
ἀνατολικός 80
ἀνατρέφω 1157
ἀναφέρω 909
ἀναφορά 909
ἀνγεῖον 1154
ἀνδοκίαρχος 810
ἀνδραγαθία 994
ἀνδραποδική 1302
ἀνδρεία 1691
ἀνδριάς 641, 694, 938, 961.21; 986, 1113, 1174 B, 1178, 1183/1184, 1186.5; 1187.22; 1188, 1199B, 1200/1201, 1212.18 ?
ἀνδροληψία 994
ἀνδρώνιον 679, 1772
ἀνδρωνῖτις 1772
ἀνεγείρω 592, 1315
ἀνέκαθεν 1186.25; 1187.17
ἄνεμος 859
ἀνέφαπτος 475-496 passim
ἀνεψιά 1015
ἀνθύπατος 863, 977D, 979, 1112
ἀνίημι 1182B
ἀνίστημι 303.17; 630, 635, 641
ἀνοικοδομέω 1482
ἀνομία 1205
ἄνομος 840
ἀντιβάλλω 1568
ἀντιγραφεύς 931
ἀντιλέγω 977D
ἀντιόνειρος 1278
ἀντιστράτηγος 1286; 1415 (πρεσβευτὴς καὶ --), 1227.9 (ταμίας καὶ --)
ἀντιταμίας 1227 app.cr.
Ἀντωνεῖα Εὐαρέστεια, τά 1165-1182
ἀνυψιός 1060
ἀνύω 1182B
ἄνωθεν 731
ἀξιόλογος 961.23-24; 1173, 1179, 1183/1184, 1186.6; 1187.5, 8; 1198-1199, 1211
ἀξιομνημόνευτος 1147
ἀξίωμα 1198, 1207
ἀξίωσις 610
ἀπαγγελία 1496
ἀπαγορεύω 949 II 56, 59
ἀπαίτησις 909
ἀπαλλάττομαι 1205
ἀπαντητήριον 1505 I
ἀπαραίτητος 1128
ἀπαράκλητος 1731
ἀπαρτίζω 606
ἀπάτη 772
ἀπ(ε)ιλέω 909
ἀπελευθέρα 1134, 1136
ἀπελεύθερος 972, 1136-1137, 1139; 553 (Σεβαστῶν)
ἀπελευθερόω 1159
ἄπεργος 700
ἀπέχθεια 867C
ἀπήμαντος 1182B
ἁπλοῦς 1772
ἀπόβασις 416
ἀποβίωσις 1121, 1155
ἀπογαιόω 938
ἀπογόνη 1147
ἀπόγονος 691, 694
ἀπογράφω 949 II 41
ἀποδέχομαι 867C, 1227.23
ἀποδημέω 867B-C, 952, 1108.7
ἀποδίδωμι 1080
ἀποδοχή 867B
ἄποικος 709, 823
ἀποκαθίστημι 710.24; 934.13; 938
ἀποκνέω 1291
ἀποκόπτω 1561 app.cr.

ἀπολαύω 1222
ἀπολιμπάνω 610
ἀπολυτρόω 1736
ἀπολύω 867B, 1736
ἀποπνείω 779
ἄπορος 1732 quater
ἀποστρέφω 859
ἀποτάσσω 867A
ἀποτίθημι 866, 1080, 1131
ἀποτιμάω 82
ἀποτίμημα 84
ἀποτίνω 949 II 51
ἀπροφάσιστος 1731
ἀργαλέος 780
ἀργυρικός 1153.5
ἀργύριον 60, 257, 949 II 39; 1219A3, B3; 949 II 36 (ἄσημον; ἐπίσημον)
ἄργυρος 425, 928
ἀργυροῦς 949 II 35, 46
ἀργύρωμα, τό 949 III 83
ἀρεστός 990.25
ἀριστεῖον, τό 1113
ἀριστεῖος 1113 and 1149 (στέφανος)
ἀριστίζω 1147
ἀριστονείκης 1169 app.cr.
ἄρμενα, τά 1772
ἁρμόζω 580, 867A, C, 919
ἁρπάζω 525, 875, 1691
ἀρραγής 1222
ἀ(ρ)ρώστημα 1497
ἀρτιτόκος 1724
ἀρτοκόπος 676
ἀρτοποιός 952
ἀρτοπώλης 952 (πολειτικός)
ἄρτος 761
ἄρτυμα, τό 676
ἀρχαῖος 4, 55; 1110 (γένος)
ἀρχεῖον 877, 1080
ἀρχερανίζω 683bis
ἀρχερανιστής 255, 683bis, 686
ἀρχηγέτης 361
ἀρχιατρός 1713
ἀρχιμηχανικός 1681
ἀρχιπρύτανις 943 app.cr.
ἀρχιτέκτων 1681
ἀρχιφυλακία 1186.17
ἀρχιφύλαξ 1147, 1150, 1199
ἀρχός 1777
ἄρχω 129, 409, 1162.6; 1186.10; 1199
ἄρχων 42.9; 47, 58, 60, 82, 86, 508, 710.42, 50; 749, 909, 977F, 1164, 1216, 1218.17-18, 26-27; 1367bis; 863 (πρῶτος)
ἄσημος 949 II 36 (ἀργύριον)
ἀσθένεια ? 308
ἀσθενής 1732 quater
ἀσιάρχης 938 app.cr., 961.11-12; 1747; cf. 1706
ἀσινής 859
ἀσκέω 904, 1182B
Ἀσκλήπεια, τά 335
ἀσπάσιος 893A
ἄσπρος 556
ἀστικός 1147, 1218.4
ἀστός 1735
ἄστυ 173/174
ἀστυγείτων 1689
ἀσυλία 409, 715, 938, 1227.3; cf. 1446
ἄσυλος 1227.16
ἀσφάλ(ε)ια 409, 438
ἀτέκμαρτος 294
ἄτεκνος 480-496 passim
ἀτέλεια 438, 710.30; 938, 1694
ἀτέλειος 961.36
ἀτελής 610, 949 II 60
ἄτλητος 525
ἄτοκος 940B
ἄτοπος 909
αὐθαίρετος 1731
αὐλέω 129
αὐλή 78, 794, 1772
αὐλητής 331
αὐξάνω 940B
αὐτόκλητος 1731
αὐτοκράτωρ 1227.15-16
αὐτόμολος 1686
αὐτῶντα 737
ἀφαίρεσις 949 II 58
ἀφανίζω 1151
ἀφελπίζω 952
ἄφεσις 1796
ἄφθορος 859
ἀφίημι 438, 475-496 passim, 1736
ἀφόρητος 994 (κίνδυνος)
Ἀχαιοί 645 (Μενάνδρου)
ἀχύριον 1772
ἀχυρών 679, 1772
ἄωρος 840, 875, 1059, 1497

βαΐα 584
βαλανεῖον 1101, 1147
βάρβαρος 1207
βαρύφθονος 1027 (χείρ)
βασιλεία 588, 1294
βασιλεύς 38, 582, 660, 662, 710.21; 785, 1017, 1108.10-11, 18-19, 23; 1113, 1227.4; 1294, 1296, 1496, 1507, 1730 in fine, 1737; cf. 1728
βασιλικός 1210 (δωρεά; γνῶσις)
βασιλίς 1150 (Ῥώμη)
βασίλισσα 983; cf. 1729
βαφεύς 501
βεβαιωτής 504
βῆμα 886

βιβλίδιον ?? 977F
βικάριος 1505 I
βιολόγος 1340
βλέφαρον, τό 886
βοιώταρχος 413
βόρειος 80
βοτήρ 1770
Βούδ(ε)ια, τά 992
βουλαρχέω 961.25-26
βουλευτήριον 699, 909, 1732
βουλευτής 943, 961.8; 1694; cf. 1226
βουλή 86, 112, 168; 1115 (ἱερά), 1141 (ἱερωτάτη)
βοῦς 1000, 1044
βούστασις 679, 1772
βοών 1772
βρία 605
βωμίς 1772
βωμός 1155, 1159, 1774

γαιεών 938
γαληνός 1318
γαμητή, ἡ 800
γαννετή (= γαμετή) 613
γαῦρος 793
γεῖσον 1772
γειτνιάω 1108.4-5
γειτονεύω 504
γ(ε)ίτων 504, 865
γεναμένος (or -η) 588, 608, 724, 1455; cf. s.v. γενομένη
γενε(ι)ά/γενεή 441, 691, 790, 1012, 1198
γενέθλιος 923 (ἡμέρα)
γέν(ε)ιον 779
γενέσιος 923 (ἡμέρα)
γένεσις 685 (κατά)
γενέτης 779
γενικός 909
γεννάομαι 859, 1500
γενομένη 1121, 1141; cf. s.v. γεναμένος (or -η)
γένος 295, 303.7; 691, 949 II 62; 952, 1163.8; 1186.9; 1691; 1110 (ἀρχαῖον), 977A, C, E (διὰ γένους), 1212.8-9 (ἐκ τοῦ πρώτου --), 823 (Ἑλληνικόν), 1211 (λυκιαρχικόν)
γέρας 201, 893B
γερουσία 925, 952, 1080, 1153, 1186.3; 1187.3; 1199, 1201, 1212
γερουσιαστής 961.9
γέρρα (or γέρρον) 755
γέφυρα 786
γεωργός 779 (and ἰητήρ)
γῆ 928, 1151
γηθέω 1182B
γηραλέος 793
γλυκερός 1182B
γλυκύτατος 553, 555, 831, 952, 1115, 1147, 1155, 1231
γλῶ(σ)σα 844, 1292
γναφεύς 501
γνήσιος 1015, 1774
γνώριμος 303.12
γνῶσις 1210 (βασιλική)
γονία 775
γόνος 161
γοργός 888
γράμμα 303.9
γραμματεία 925
γραμματεύς 42.16; 57, 60, 699, 818, 925, 943, 1108.3; 1185
γραμματεύω 438, 868, 934.3; 961.28-29; 1086 ?, 1162.18
γραμματίζω 814
γραμματικός 925, 1174B, 1178/1179, 1182A, 1694
γραμματιστής 814
γραφή 1505 II
γραφίς 1182B
γρηγόρ(ε)ι/γρήγορε 646, 1325
γυμνάς 1182B
γυμνασιαρχέω 1147, 1153.9-10; 1162.20; 1448
γυμνασιαρχία 1212.14
γυμνασίαρχος 938, 1153.7; 1508 (γυμνοσίαρχος !)
γυμνάσιον 409, 938, 1153.11; 1162.22; 991 (ἱερόν)
γυμνικός 1183/1184 (ἀγών), 1186.22 and 1187.15-16 (ἀγῶνες θυμελικοὶ καὶ --), 1173 (πανήγυρις)
γυναικεῖος 949 II 47 (εἱματισμός)
γυναικονόμος 358
γυναικωνῖτις 1772
γῦραξ 774

δακρυχαρής 875
δάκτυλος 949 II 48
δαμόσιος 754 ?, 767
δανείζω 42.31; 949 I, II 24, 28, 30, 34, 66, III 69
δάπεδον 886
δάσκιος 1010
δάφνημα 679
Δεῖα 961.30-31 (Ἄλεια)
δειπνίζω 1153
δεκάλιτρον 760
δεκανός 1491
δεκάπηχυς 990.23
δεκάπρωτος 1110
δεκατευτής 402
δεκάτη 337, 402, 949 I app.cr.
δέκατος 949 I, II 24

(τόκος), 66; III 69
δέμω 580, 582
δένδρος, τό (sic) 1151
δεξαμένη, ἡ 1772
δέξιος 1553
δεόμενος 1732 quater
δευτερεῖον, τό 1164
δεύτερος 994 (κτίστης), 1150 (τιμαί)
δημάρχης ?? 1148
δήμαρχος 42.26
δημιουργός 1102
δημόσιος 1, 232, 386, 909, 977 F; 1713 (ἰατρός), 1108.15-16 (πρόσοδοι); 1505 II (τόπος; σύνοψις)
δημότης 42.28, 31; 57, 1187.27
διαβάλλω 977 F
διάγνωσις 610
διαγονία 683
διάγω 724
διαδέχομαι 867B
διαδικάζω 715
διάδοχος 977 D
διαθήκη 764, 971
διαιτητής 1708
διακομίζω 929
διακοσμέω 909
διαλείπω 990.26
διαλύω 696, 710.6, 23, 39
διαναίρεσις ? 1491
διανομή 1187.25; 971 (ἐτήσιος)
διαπέσσω 961.37
διαπομπή ? 425
διαπόντιος ? 425
διάπρασις 1227.27
διαπράσσομαι 1113
διαπρέπω 1186.10; 1187.11; 1198
διασημότατος 635
διασῴζω 1736
διαταγή 1182A
διάταγμα 909
διατάσσω 606, 1108.15
διατείχισμα 439
διατυπόω 909
δίαυλος 902
διαφέρω 1227.19; 1335, 1570; 696 (διαφέρομαι)
διαφημίζω 1207 ?
διαφορέω 938
διαφυλάττω 1222
διδάσκαλος 1694
διδάσκω 129, 909
Διδύμεια, τά 938.7-8
διεγγύησις 940B
διεξαγωγή 867C
διηνεκής 1187.28
δικάζω 425
δίκαια, τά 664, 934.21; 977F
δίκαιον, τό 760 (Εἰταλικόν)
δίκαιος 710.24; 863, 934.17
δικαιοσύνη 60, 635, 1691
δικαστήριον 9, 69, 909; 715 (κοινόν), 1708 (πολιτικόν)
δικαστής (or -άς) 710.50; 934.10, 19
δίκη 710.22; 934.11; 959 II 52 ?
δίλειτρον 1011 (ἀγοραῖον), 810 (Ἰταλικόν)
διοίκησις 249, 867C, 1505 I
Διονύσια, τά 699, 934.28; 949 I, II 32, 61
διορθόω 1218.38
διόρθωμα 934.9; 1218 app.cr.
διόρθωσις 1218 app.cr.
διπλοῦς 1772
δισκεύω 1688
δίστεγος 1772
δνόφος 581
δογματίζω 1700
δογματογραφέω 1072
δογματογράφος 727, 1700
δοκιμασία 249; 1693 (δωρεᾶς)
δόλιχος 902
δόμα 1013
δομοτέκτων 1681
δόξα 940A, 1207
δοξάζω 1227.13
δόσις 683, 764, 1165A, 1414
δουκηνάριος 1210; cf. 1226
δούλη 1155
δοῦλος 295, 700, 981, 1173 app.cr.; 1059 (ἄωρος)
δούξ 1505 I, 1506
δρέπτομαι 893E
δρομεύς 139
δρόμος 523, 537, 1153.12 ?; 1500
δρύπτομαι 779
δρύφακτος 4
δύναμις 844, 949 I
δύο ἄνδρες (= duumvir) 743bis
δυσάλωιτος 867A
δύσκολος 977F
δυσμενέη 1010
Δυσμενέη (= Δυσμένεια) 1010
δυτικός 1318
δωρεά 938, 1172, 1174B, 1182A, 1183/1184, 1188, 1190, 1212.16; 1210 (βασιλική), 1693 (δοκιμασία τῆς --)
δωρέομαι 1187.11-12
δωριαρχέω 427/428
δῶρον 392, 1182B

ἔγγεια, τά 949 II 25
ἐγγόνη 1350
ἐγγυητήριον 851
ἔγγυος 438, 447, 459, 679
ἐγδημέω (= ἐκδημέω) 1042
ἐγδικέω 866, 909, 1059
ἐγδικία 940B
ἔγδοσις 934.31
ἐγδοχ(ε)ῖον, τό 1082
ἐγείρω 886, 1007
ἐγκηδεύω 1751
ἔγκτασις 710.32
ἔγκτησις 1693
ἐγχειρίζω 867B
ἔδαφος 1772
ἔθειρα 779
ἐθνικός 1775 (ἀρχὴ πάνδημος ἐθνική), 1150 (πανήγυρις)
ἔθνος 1150, 1153.16; 1186.15; 1205; 1210-1212 (τῶν Λυκίων), 1207 (τῶν Σύρων)
εἰατήριον ? 1528
εἰκοστή 1441 (κληρονομιῶν)
εἰκών 893B, C, D; 1153.18 (ἐπίχρυσος); 685, 1149, 1182B and 1187.4 (χαλκέα; χαλκή); 1165 C (χαλκέλατος), 1442 (τῶν Σεβαστῶν)
Εἰλειθυίαια, τά 676
εἰλυτά 414 passim
εἶμα, τό 1279
(ε)ἱματισμός 949 II 47, 59
εἰσηγέομαι 814
εἰσπράττω 949 III 69
εἴσοδος 1772
εἰσφέρω 70, 867A, 949 II 37; 1218.7
εἰσφορά 781, 949 II 29
εἰσώστη 925bis
Εἰταλικόν 760 (δίκαιον); cf. s.v. Ἰταλικόν
ἔκγονος 361, 863
Ἐκδύσια, τά 731bis
ἐκκλησία 9
ἐκκλησιαστήριον 1732
ἐκκρίνω 304-307
ἐκλυτροῦμαι 1736
ἑκούσιος 1731 (ἀνάγκη)
ἐκπέμπω 610
ἐκπίπτω 1108.10
ἐκτίθημι 909, 949 II 55
ἐκτίνω 1115-1141 passim
ἐκχαράττω 1075
ἐκχωρέω 885, 952
ἔλαιον 781, 1147, 1162.21; 1212.22
ἐλαϊστήριον 1772
ἐλαιών 781, 859
ἐλασσόω 934.15
ἔλαττον 784 (πλεῖον)
ἐλαφρός 875 (γῆ)
ἐλαφροτοκία 994
ἐλεέω 506
ἔλεος 1060
Ἐλευθέρια, τά 469
ἐλευθερία 981
ἐλεύθερος 478-496 passim, 735; 949 II 26 (σώματα)
ἐλευθερόω 1154/1155
ἐληοχρίστιον, τό 414.45
ἐλλιμενίζω 425
ἐλπίς 1013
ἔμβασις 1772
ἐμπρησμός 938
ἐναντίοι, οἱ 669
ἔναρχος 981
ἔνβολος 973
ἐνγράφω 823
ἐνδιαφέρω ? 1227.19
ἐνδίδημι 844
ἔνδοξος 584, 823, 961.14, 31-32; 1017, 1147, 1165-1201 passim, 1210, 1227.12; 1318/1319, 1505.4; 1558
ἐνέχυρα, τά 949 II 41-42, III passim
ἐνέχω 1119
ἔνθεμα 1147
ἐνκαλέω 1279
ἔνκλημα 1119, 1131, 1158
ἐνλιμένιος 710.32
ἐνλιπής 872
ἐννόμιον 402
ἐνοχλέω 610
ἔνοχος 1131, 1158
ἔντευξις 610, 715
ἐντίθημι 909
ἐντυγχάνω 977D, F
ἐνώνα 1693
ἐνωρέω ? 701
ἐξάδελφος 1043, 1147, 1185
ἐξαίρετος 823
ἐξαιτέω 909
ἐξάμηνος 772bis
ἐξέδρα 786; cf. 1683/1684
ἐξεκγόνη 1147
ἐξέκγονος 1211
ἐξεύρεμα 1147
ἐξῆς 1186.13; 1187.29
ἐξόλλυμι 1010
ἔξοχος 580
ἐξυπηρετέω 909
ἐξώλης 949 II 62
ἐξώυδρον, τό 1222
ἐπαγγέλλομαι 952, 1219A 2-3, B 3
ἐπαγλαίζω 1182B
ἐπαινετός 1174B
ἐπακολουθέω 867B, C
ἐπάναγκες 1218.22-23, 31
ἐπανγελία 1153.5
ἔπανδρος 1147
ἐπάρατος 525

ἐπάρχ(ε)ια 608, 610, 909, 939, 1008, 1011, 1185; 641 (Ἑλλήσποντος)
ἐπαρχικός 1488
ἔπαρχος 1600/1601; 1584 (ἀπὸ ἐπάρχων), 909 (τῶν ἱερῶν πρετωρίων), 1558 (Ῥώμης), 998 (τῶν στρατοπέδων), 891 (τεκτόνων), 1318/1319 (ὕπατος); cf. Index VI B s.v. ἔπαρχος
ἐπαυξάνω 1227.22
ἔπ(ε)ιξις 1505 II
ἐπεισφέρω 1151
ἐπεκδικέω 1123
ἐπενθάπτω 1135
ἐπιβάλλων, ὁ 723
ἐπιδέρκομαι 1013
ἐπιδέω 794
ἐπιδημέω 949 II 51
ἐπίδοσις 1153.5; 1162.16, 19; 1174B, 1212.12-13
ἐπιείκεια 1505 II; cf. also s.v. ἔπ(ε)ιξις
ἐπιεικής 867C, 1291
ἐπίθεμα, τό 978
ἐπίστωρ 1694
ἐπικαλέω 294
ἐπικλήν 1426
ἐπίκριμα ? 430
ἐπικρίνω 1227.16
ἐπικυρόω 867B
ἐπιμελητάς 749
ἐπιμελητής 60, 163, 1505 I
ἐπινεύω 886
ἐπινομία 402
ἐπιξένωσις 610
ἐπιπροτίθημι 893C
ἐπίσημος 917, 1153.3, 15; 1191; 949 II 36-37 (ἀργύριον)
ἐπισκευάζω 938, 1222
ἐπισκευή 867A, 1219.3
ἐπισπλαγχνίδιοι, οἱ 676
ἐπιστάσιον, τό 528
ἐπιστατέω 934.5
ἐπιστάτης 4, 504, 528, 685, 940A, 985
ἐπίστατον, τό 985 app.cr.
ἐπίστεγος 1772
ἐπιστύλιον 864
ἐπισυνδεσμεύω 990.30
ἐπιτάσσω 505, 867A
ἐπιτάφιος 1691 (λόγος)
ἐπιτελέω 42.23; 1155
ἐπιτήδεια, τά 1186.14
ἐπὶ τῆς πόλεως, ὁ 1108.27
ἐπιτίθημι 904
ἐπιτίμιον, τό 909
ἐπίτιμος 940B
ἐπίτροπος 1185; 1441 (εἰκοστῆς κληρονομιῶν), 891 (τῶν Σεβαστῶν), 1224 (of Vespasian)
ἐπιτυγχάνω 977A
ἐπιφανής 303.10; 909, 961.18; 1186.11
ἐπιχειρέω 1079
ἐπιχορηγέω 938
ἐπιχράω 940B
ἐπίχρυσος 1113, 1153.18
ἐπιχώριος 949 III 79, 91, 101 (νόμισμα)
ἐπιψηφίζω 9
ἐποίει 644, 1086, 1559; cf. s.v. ἐποίησε(ν), ἐποίουν, ποιέω
ἐποίησε(ν) 424, 660, 779, 830, 996, 1082, 1559-1560, 1580, 1684; cf. s.v. ἐποίει, ἐποίουν, ποιέω
ἐποίκιον 1308, 1322, 1772
ἐποίουν 1699; cf. s.v. ἐποίει, ἐποίησε(ν), ποιέω
ἐπόρνυμι 23
ἔπος 23, 175
ἔππασις (ἔμπασις) 409, 1693
ἐπτάκλινος 1772
ἐπωφελής 1162.18-19
ἐρανιστής 255
ἔρανος 83
ἔραμαι 865
ἐρατός 1013, 1165C
ἐργάζομαι 790, 1222, 1681
ἐργαστήριον 1772
ἐργάτης 676
ἐργοδιώκτης 1681
ἐργοδοτέω 1319
ἐργοδότης 934.32-33; 1681
ἐργολαβέω 1319 app.cr.
ἐργολάβος 1681
ἔργον 1, 914, 938, 990.31; 1219.4; 1367bis, 1416, 1681
ἐργώνης 1681
ἐρευθερικός (= ἐλευθερικός) 1505 I
ἔρκος 865
Ἑρμαεῖα, τά 1153.14
ἐρυσείβη 859
ἔρως 1444
Ἐρωτίδεια, τά 420 (Καισάρεια)
ἐσμός 859
ἐστιάω 1162.14-15
ἑτα(ῖ)ρος 534, 893A
ἐτήσιος 971 (διανομή)
εὐαγγέλια 416 (τῆς Ῥωμαίων νίκης)
Εὐαρέστεια, τά 1165-1182
εὐαρεστέω 1455
εὐγέν(ε)ια 872, 940A
εὐγώνιος 990.29
εὐδοκιμέω 409
εὐεπίγνωτος 1147
εὐεργεσία 705, 896,

934.24-25; 940B, 994, 1212.11
εὐεργετέω 710.26
εὐεργέτης 167, 303.13; 352, 409, 658, 699, 938, 949 II 32; 1001, 1113, 1147, 1185, 1208, 1210, 1361; 1732bis (κοινοί; τῶν Ἑλλήνων)
εὐεργέτις 1159
εὐετηρία 1186.15
εὐημέρημα, τό 867A
εὐκαρπία 781
εὐκατάλλακτος 295
εὐλογία 506
εὐμαρής 699
εὔξενος ? 610
εὐποία 940B
εὖ ποιέω 1186.18
εὐπρέπια 1314
εὐσχήμων 1190
εὐταξία 902
εὐτύχ(ε)ι 646, 853, 1502, 1561 app.cr., 1704
εὐτυχ(ε)ία 1704
εὐτυχέω 296
εὐτυχής 548 ?
εὐτυχῶς 635, 1179, 1194, 1561 app.cr.
εὐφορία 863
εὐφραίνου 798bis and 1559 (κατάχαιρε καὶ --)
εὐχαριστία 1147
εὔχρηστος 438, 1108.5
εὐψύχ(ε)ι 1492, 1494, 1500
ἐφέλκομαι 868
ἐφεξῆς 977D
ἐφηβαρχέω 961.16-17
ἔφηβος 409
ἐφηβοφύλαξ 467
ἐφημέριος 1182B
ἐφημοσύνη 580
ἐφόριον 687
ζάω 323, 384
ζεῦγος 1293
ζῆλος 940A
ζήσαις 646
ζήσῃ 1583
ζμηνών 1772
ζυγοκέφαλον 909
ζωγραφέω 1482
ζωγραφία 902
ζωγράφος 612
ζωή 1583, 1767
ζώνη 909

ἡγεμών 610
ἡγούμενοι, οἱ 909, 940B
ἡδονή 315
ἦθος 1174B
ἠΐθεος 525
ἡλικία 902 app.cr. (νεωτέρα, μέση), 940A (πρώτη)
ἡλοκόπος 501
ἡμερήσιος 1187.31
ἡμικεράτια, τά 1316
ἡμίλιτρον 760
ἡμιμναῖον, τό 1329
ἡμιστάτηρον 504
ἡμίχρυσον 949 III 81, 86, 102
ἡνιοχέω 1377
Ἡραῖα, τά 320
Ἡράκλεια, τά 497, 1153.13
Ἡρακλεωταί, οἱ ? 952
ἠρῖον 1010
ἡρῷον 925bis, 1153, 1155

θάλαμος 865, 1408, 1772
θάλλινος 1153 ?
θαλλός 60, 1153 ?
θάνατος 201; 1691 (κοινός)
θαν(ε)ῖν, τό 953 (οὐ τὸ -- λυπηρόν)
θαυμάσιος ? 1227.22
θεαρός 425
θέατρον 754, 1732
θεήλατος 1292
Θειλούθια, τά 404
θέμα 1174B, 1183/1184, 1186.28; 1187.22
θεμε(ί)λιος 990.14; 1318, 1367bis, 1482, 1505 II
θεμε(ι)λιόω 990.13, 15; 1334
θέμις 1147, 1174B, 1182B, 1191-1193, 1195/1196, 1200
θέσις 594-600, 1015, 1141, 1147, 1162.21; 1212.22
θεσμοθετέω 132
θεσμός 1745
Θεσμοφόρια, τά 949 II 61
θεωρέω 725
θήκη 1117, 1134, 1136, 1139
θήρ 1010
θήρα 525
θησαυρός 414.3, 13
θλίβω 867B
θλίψις 1491
θράνος 990.11
θρασύς 1010
θρέμμα 885
θρεπτή 1116, 1147
θρεπτός 1069
θρησκώδης ? 1227.18-19
θριγκός 413
θρόνος 909
θυμέλη 1182B
θυμελικός 1186.22 and 1187.15-16 (ἀγῶνες -- καὶ γυμνικοί); 1173 (πανήγυρις γυμνικὴ --), 1183/1184 (πανήγυρις)
θύρα 990.3; 1772

θυρίς 990.7; 1772
θύρωμα 1772
θυρών 1772

ἰάλλω 753
ἰατρός 952; 1713 (δημόσιος)
ἴδιος λόγος 891
ἱεροκῆρυξ 949 I
ἱερομνάμων 425, 749
ἱερον(ε)ίκης 1175A, 1177, 1195/1196, 1200
ἱητήρ 779 (ἥδε γεωργός)
ἱκετεύω 524
ἱκέτης 700
ἱλλούστριος 1017, 1318-1319, 1587
ἱμαντοτόμος 501
ἵμπασις 1693
ἰνδικοπλεύστης 1435
ἰνδικτιών 570, 584/585, 607/608, 641, 724, 1222, 1312, 1315, 1318/1319, 1364, 1410, 1435, 1455, 1505 I and II, 1506, 1512-1513, 1517/1518, 1520, 1522, 1525
ἰπνών 679, 1772
ἱππαρχέω 438, 961.27-28
ἵππος 537
ἰσοδαμιοργός 441
ἰσολύμπιος 1185
ἰσοπαχής 990.16
ἰσοπολιτεία 749, 1218.8, 13-14
ἰσοπρόξενος 441
ἴσος 934.14; 990.20
ἰσοτέλ(ε)ια 409
ἵστημι 42.16
ἰσχύς 844
ἰσχύω 308
Ἰταλικόν 810 (δίλειτρον); cf. s.v. Εἰταλικόν

καγγελλάριος 1505 I
καδεστάς 723
κάδος 550
καθάπτω 1278
κάθαρσις 1505 II
καθίστημι 59, 1155, 1157/1158
καινός 69
καιρός 1112 (κατὰ καιρόν), 961.13-14 (μεγάλος); 1108.6 (οἱ περίσταντες καιροί)
Καισάρεια, τά 469; 420 (Ἐρωτίδεια)
καίω 803, 840, 1577
κακοποιός 859
κακοτεχνία 909
καλανδάριον/καλενδάριον 553 (Καισιανόν; Οὐηλιανόν)
καλλιγραφία 902
κάλλος, τό 865, 1500
καλός 23, 28, 163, 241, 642, 772bis; 294 (καλῶς)
κάλυμμα 4
κάλχη 4
καμάρα 925bis
κάματος 886
κάμβδιον 952
καμιλάριος 1397
κανδιδᾶτος 1585 ?
κανθός 865
κανών 1688
καπηλεία 1772
καρπός 775, 781, 859, 885, 1151, 1583, 1767
καρύα 679
κάσις 1182B
καταβάλλω 909; 1736 (τὰ λύτρα)
καταβολή 909
κατάγειος 1772
κατάγνυμι 1073

καταδέω 1770
καταδίδημι 844 app.cr.
κατάθεσις 765
καταλαμβάνω 1227.18
καταλείπω 971, 1147, 1186.28-29; 1212.12
καταλογή 1227.26
καταξιόω 1227.14
καταπλέκτειρα ? 1408
κατάρχω 62
κατασκευάζω 1681
κατασκευή 1681
κατάστασις 867A
καταστερισμός 1698
κατατίθημι 556, 867C, 909
καταφεύγω 1108.7-8
καταφθείρω 885
καταφρονέω 911, 952
κατάχαιρε 798bis and 1559 (καὶ εὐφραίνου)
καταχράομαι 940B
κατέχω 308, 1444
κατοικέω 293; 952 (οἱ κατοικοῦντες)
κατοικία 964
κάτοικος 952, 964
κείρω 779
κεκτημένοι, οἱ 1112
κέλης 331
κέραμος 1772
κεφαλή 949 II 49; 1227.28
κηδεύω 1751
κηλώνειον 1772
κηπίδιον 1772
κηπίον 1772
κῆπος 1482, 1772
κηπουρός 501
κῆρυξ 331; 699 (τῆς βουλῆς)
κηρύττω 909
κίβδηλος 1292
κίνδυνος 909, 1322; 994 (ἀφόρητος)

κίνησις 909
κίων 748, 1106
κισσός 893E
κλαρίον 781
Κλάριος 1103 (ἀγὼν -- πενταετηρικός)
κλείσιον 679, 1772
κληρονομία 952; 1441 (εἰκοστὴ --)
κληρονόμος 533, 952, 1212.25
κλῆρος 1072, 1455, 1580
κλιμάκιον 1772
κλίμαξ 1772
κοιμάομαι 574, 800
κοιμητήριον 612
κοινοδικαστήριον ? 715
κοινοδίκιον, τό 715
κοινόν, τό 1775; 438 (τῶν Αἰτωλῶν), 938 app.cr. (Ἀσίας), 715 (δικαστήριον), 823 (τὸ -- τῆς Ἑλλάδος συνέδριον), 938 (τῶν Ἰώνων, τῆς Ἰωνίας), 687 ((τῶν) Λεσβίων), 1185 and 1199 (τῶν Λυκίων), 446 (τῶν Μαγνήτων), 521 (Μακεδόνων), 952 (τῶν νέων Ἡρακλεωτῶν ?), 938 (τῆς τρισκαιδεκαπόλιδος); cf. also 1232 (Dionysiac technitai)
κοινός 42.31; 303.5; 504, 940B; 961.34-35 (τῆς Ἀσείας ἀγῶνος ἀτελείου), 1732bis (εὐεργέται τῶν Ἑλλήνων), 1691 (θάνατος), 1165-1182 passim (κοινὸς or κοινὰ Λυκίων), 1334 (νύπτρον)
κοινωνία 1691 (τῆς λύπης)
κοιρανίη 794
κοῖτος 761
κολούω 952
κόμης 607, 909, 1506; 1367 bis (κόμις), 1338 (κύριος)
κομίζω 949 II 26; 1736
κόμπος 1292
κονσιλιάριος 804
κόπρος 1505 II
κοπρών 1772
κοράσιον 1155
κόρη 332B
κοσμέω 938, 940A, B; 1227.23
κόσμημα 949 II 35
κόσμιος 1191, 1774
κοσμιότης 1174B
κοσμίω 728
κόσμος 332B, 717, 720, 728, 735, 765, 1774; 863 (πάσης ἀρετῆς)
κουράτωρ 555; 909 (γενικὸς -- τῶν προσηκόντων πραγμάτων Πλακιδίᾳ)
κουρίδιος 779
κουρίζω 580
κουροπαλάτης 584
κράνος 332B
κράς ? 332B
κρατήρ 1006
κράτιστος 635, 961.3; 1147, 1210/1211
κρηπίς 785
κρίνω 710.23, 39; 934.17; 1108.29; 1227.14
κρίσις 710.39; 934.14-15, 17; 952, 1174B, 1182A, 1198
κριτής 844, 1708
κρόκη 1439
κροκύς 1439
κρυπτός 59
κτίζω 573; 1375 (κτίζομαι)
κτῖμα (= κτῆμα) 1357
κτίσμα 1357
κτίστης 166/167, 872; 994 (δεύτερος)
κτοίνα 683
κύαμος 676
κυδαίνω 1165C
κύλιξ 659
κύμεσις (= κοίμησις) 834 ?
κυμητήρι(ο)ν 1033
κυμινᾶς 608
Κυρ(ί)α 1445
κυρία 642 (καλή)
κυριεία 1218.9, 13
κύριος 60; 1338 (κόμης)
κυρόω 683, 934.9; 1108.21; 1212.19
κύρωσις 683
κώμη 610, 909, 952, 977D, F, 1037, 1148, 1322, 1361, 1461, 1463, 1777
κωμητικός 1037 (ἱερεύς)

λᾶας 580
λαβέ με 656 (μηδείς)
λαβὲ τὴν νίκην 798bis
λάϊνος 865
λακέω 1457 (ὁ φθονῶν λακήσῃ)
λαμπρός 556, 1186.24; 1210, 1222
λαμπρότατος 607, 863, 909, 961.4-5; 998, 1167 B, 1168, 1176/1777, 1180, 1187.21; 1222, 1505 I
λαμπρότης 909, 940A
λάμπω 332B
λανός 1772
λαός 893E

λατύπος 952
λαυκελάρχης 815
λάχανα, τά 676
λαχανᾶς 594
λέγουσιν ἃ θέλουσιν 1704
λεῖος 740
λειμών 75
λεῖξα 700
λειτουργία 938, 1186.11; 1199
λ(ε)ίτρα 760, 909, 1008, 1557, 1574; 1556 (Εἰταλική)
λεκάνιον 524
λεσβάρχης 687
λευκαὶ πᾶσαι 1775
λεύκωμα, τό 949 II 55
λέων 1774
λήγω 1505 I
ληνός 554, 1772
λῃστεία 1205
λῃστοδιώκτης 1455
λιθόξοος 952
λιθοξός 501, 724
λίθος 859, 886, 909, 990.1, 6, 16
λογιστεύω 1008
λογιστής 1147, 1210
λόγοι 1199; 1198 (ἀρετῇ λόγων)
λόγος 1568; 1691 (ἐπιτάφιος)
λυκιάρχης 1162.4; 1210/1211
λυκιαρχικός 1211
λυμαιωτικός 859
λύπη 1691 (κοινωνία τῆς - -)
λύτρον, τό 446, 451, 453, 460, 1736, 1748
λυτρόω 1736
λύτρωσις 1736
λύω 1736
μάγειρος 676
μαγιστριανός 1015
μάγιστρος 1597
μαίνομαι 411
μακεδονιάρχης 522
μανία 772
μαραίνω 919, 1500
μάρτυς 478-496 passim, 780
μαστιγοφόρος 1187.30-31
μαστός 893C
ματρῶνα 1211
μεγαλ(ε)ιότης 872
μεγαλομέρεια 994
μεγαλοπρεπής 909, 1318/1319, 1367bis, 1505 I, 1506
μεγαλοφροσύνη 1187.10-11; 1212.17-18 ?; 1686
μεγαλόφρων 1162.9-10, 24; 1182A, 1186.12; 1199, 1212.7
μέγας 961.13-14 (ἐν μεγάλῳ καιρῷ), 1174C (ὄνομα)
μέγιστος 1113 (τὰ ἀριστεῖα)
μέδιμνος 699
μ(ε)ιμέομαι 1212 ?
μειμηλός 1182B
μέλαθρον 1013
Μελεάγρεια, τά 1191-1201
μέλ(ε)ι μοι, οὐ 1704
μέλος 1491
μέμφομαι 909
μερίζω 60
μερίς 1455
μέρος 883, 1123, 1132
μέσος 69, 902
μετάδοσις 1108.9-10
μεταίρω 525
μεταλλάττω 1691
μεταπαραδίδωμι 814
μεταπέμπομαι 934.18
μετάπεμπτος 934.9-10
μεταφορά 1505 II
μετέωρον, τό 1772
μέτοικος 890.30-32, 38, 44; 1370 ?
μετριάζω 1497
μηδεὶς λαβέ με 656
μήκιστος 1222 (χρόνοι)
μηλέα 679
μημόριον 613
μητίζω 893E
μήτρα ? 752 B
μητρόπολις 909, 1210-1212
μηχανάριος 1681
μηχανικός 1318/1319, 1681
μηχανοποιός 1681
μικρόπλους 800
μινυνθάδιος 779
μισετός (= μισητός) 844
μισθόω 679, 700
μισθωτής 1163a, c
μιτάτων, τῶν 1505 I
μνᾶ 1309, 1328
μνῆμα 925bis, 1161
μνημ(ε)ῖον 925bis, 948, 963, 972, 1104, 1350
μνημόδουλος 1147
μνημονεύω 853, 1704
μνημόσυνον 831
μνῆς χάριν 1206
μογέω 580, 778
μόθος 1010
μοῖρα 201, 506
μόνανδρος 784
μόναρχος 691
μορφή 865
μουσικός 408 (ἀγών); cf. s.v. θυμελικός
μόχθος 1377 (βίου)
μύλη 1772

μυλών 1772
μυροπώλης 1441
μυρσίνη 679
μυσαρός 844
μυχός 1772
μῶμος 1182B

ναυαγέω 500
ναυαρχίς 1773
ναυτικά, τά 949 II 25
νεανίας 1191, 1198/1199
νεκροδόχος 1350
νέμω 425
νενομισμένος 1155 (χοή)
νεοθηλής 779
νέοι, οἱ 952
νεωρέω 701
νεώτερος 902, 921
νήπιος 779, 794
νησίαρχος 401
νῆσ(σ)ος 938, 1185
νήτη 756
νικάω 129, 383, 389
νίκη (νείκη) 611, 641, 798bis, 913
Νικηφόρια, τά 994
νόμαιος 934.4 (ἐκκλησία)
νομή 1174B, 1186.29
νόμισμα 414.3; 434
νομοθέτης 952
νόμος 60, 163, 480-496 passim, 872
νομός 1486
νομῶνας 402
νοτάριος 1654
νουμεράριος 1598
νοῦς 23, 1010, 1182B
νοῦσος 780, 1010 app.cr. ?
νύμφη 784, 1306
νυός 1408

Ξανδικά, τά 442
ξενία, ἡ 940B
ξένια, τά 710.49
ξενικός 674 and 699 (σῖτος)
ξενισμός 867A
ξένος 981, 1505 II, 1735
ξέστης 292
ξόανον, τό 1165C, 1182B (χαλκέλατον)
ξυστάρχης 952
ξύστικος 1150 (σύνοδος)

ὀδός (= οὐδός) 1772
ὀθονίτης 608
οἰκ(ε)ῖος 938 app.cr., 1165-1201 passim, 1305 ?, 1689
οἰκειότης 1689, 1727
οἰκέτης 1305 ?
οἰκέω 909, 1218.36
οἴκημα 1772
οἰκημάτιον 1772
οἴκησις 1505 I, 1772
οἰκητήριον, τό 1505 II
οἰκία 82, 504, 548, 909, 1772
οἰκοδεσποσύνη 952
οἰκοδομέω 1681
οἰκοδομή 1505.2
οἰκοδομημένα, τά 1772
οἰκοδόμος 1354, 1377
οἰκονόμος 1000, 1455
οἰκόπεδον 504, 1772
οἶκος 1772
οἰκουμένη 1107
οἰκουμενικός 952
οἶνος 781
οἰπέω 689
ὀλιγωρέω 867A
ὁλκά 425
ὁλκή 949 III passim
ὅλμος 1772
ὁλόκληρος 1222 (ἐξ --)
ὁλοφύρομαι 1697
Ὀλύμπια, τά 335, 389, 1171
ὄμνυμι 949 II 49, 53-54
ὁμολογέω 949 II 23
ὁμόνοια 710.24; 934.14; 1705, 1781
ὁμόφυλος 1689
ὄνειρος 1544
ὄνησις 1151
ὄνομα 1174C (μέγα, ἄφθιτον), 977D (ἐν ὀνόματι)
ὀνομαστός 886
ὄνος ἀλέτης 1772
ὀπισθοδόμος 931
ὀργή 859
ὀρθογώνιος 990.5
ὀρθός 1772
ὁρίζω 1187.23; 1292
ὁρκίζω 294
ὅρκος 934.12; 949 II 50, 54
ὅρος 76, 78, 80, 82, 585, 1002, 1017, 1308, 1711
ὀροφή 1772
ὄρυγμα 1772
ὅσιος 303.20
ὅσσα, τά 1182B
ὀστοθήκη 911, 948, 1774
οὐγγία 1574
Οὐεσπασιάνεια, τά 1185 (μεγάλα ἰσολύμπια)
ο(ὔ)ρος 1010
οὐσία 1192/1193, 1197, 1200
ὀφείλω 949 II 42; 1154, 1157/1158
ὀχυρός 3
ὀχύρωμα, τό 867A
ὄχλος 1505 II
ὄψον 676

πάγιος 504
παιδαγωγός 1770
παιδάρ(ι)ον 1366
παιδεία 1162.11; 1691

παιδεύω 409
παιδίον/πεδίον 542, 1050, 1151, 1338
παῖς 28, 201, 363, 468/469, 669, 738, 797, 875, 902, 1013, 1165-1201 passim, 1377, 1426
παλαιός 710.22 (ἐκ παλαιῶν χρόνων), 823 (ἐκ παλαιοῦ)
παλαιστής 1688
παλαίστρα 919
παλαιστρ(ε)ίτης 501
παλατῖνος 1599
πάλη 902, 1147, 1165C, 1176/1177, 1179, 1183, 1191, 1194, 1196/1197
πανγενεί 943
πανδημεί 867B; 1691 (πενθῆσαι)
πάνδημος 1775
Πανελλήνιον, τό 823
πανεύφημος 1318/1319, 1506
πανηγυριαρχέω 952, 961.32-33
πανηγυρικός 1174B
πανήγυρις 977A, D and F, 1165-1201 passim; 952 (ἱερὰ καὶ ἄσυλος οἰκουμενική), 1150 (πανηγύρεις πενταετηρικαὶ πολειτικὴ τε καὶ ἐθνική)
πανκράτιον 1165-1182 passim
πανοικεί 977F, 1704
πανοπλία 1153.22
πανουργία 903
πανώλης 1012
πάπ(π)ος 446, 542, 1155
παπυλιονάριος 588
παπυρών 840
παραβαίνω 909
παράβυστος 236/237
παραγραφή 934.11
παράγω 1158
παραδίδωμι 700, 909
παράδοξος 952, 1169, 1171A, 1175A, 1177, 1194-1196
παραίρεσις 1227.27-28
παραίτησις 867B
παρακαλέω 853, 1501
παρακαπηλεύω 700
παρακαταθήκη 844 app.cr., 949 II 43
παρακατατίθημι 844 app.cr.
παρακελεύομαι 909
παράκλησις 1227.6
παραλαμβάνω 840
παραμελέω 909
παραμένω 480-496 passim
παραμυθέομαι 1691
παραμυθητικός 1691
παραμυθία 814, 1198, 1691
παραοδοί (= πάροδοι) 1106
παραφυλάττω 909
παραχρῆμα 1218.23, 31
παραχωρέω 866
παρεπιδαμέω 409
παρέρχομαι 1505 II
παρεφεδρεύω 59
παρηγορέω 814
παρθένος 784
παρθενών 868
παρίστημι 867C
παρκαταθήκη 425
παρκάθεμα 844
πάροδος 875, 920, 1096
παροικέω 949 II 38, 44-45
πάροικος 1134, 1136/1137, 1139
παρόντος, ἐπὶ τοῦ 710.34-35
παστάς 868, 728, 1772
πατήρ 303.7, 15; 1689; 1486 (τοῦ νομοῦ), 1032 (τῆς πόλεως)
πατητήριον 1772
πάτον 761
πάτρα 683, 1010
πατριά 683
πάτρη 886, 1165C, 1182B, 1198
πατρίκιος 1588-1594
πατρικός 867B (φίλος)
πάτριος 60, 1172
πατρίς 605, 704, 865, 938-940A, 952, 1010, 1042, 1147, 1162.6; 1174B, 1178, 1182, 1191/1192, 1194-1197, 1200, 1212.10; 1691
πατρόθεν 949 II 66
πατρόθειος 1147
πατρῳοκος 723
πάτρων 1147; 706 (διὰ προγόνων)
πατρῷος 938 app.cr.
πάχος, τό 990.10, 21, 32
πέδιον 843
πεζός 523, 537
πείθω 1686
πεινάω 853
πειρατής 949 II 65, III 69; cf. 1726
πένης 1732quater
πενθέω 1691 (πανδημεί)
πενιχρός 1732quater
πενόμενος 1732quater
πενταετηρικός 1174B (θέμις), 1185 (ἰσολυμπίων Οὐεσπασιανείων), 1150 (πανήγυρις)
πένταθλον 1688

πεντακόσιοι, οἱ 1187.25-26
πεντάλειτρον 760
πεντάπολις 283
πεντάπρωτοι, οἱ 1312
πεντηκοστή, ἡ 710.31
πεπυρωμένος 1428
πέρας 909
περατικός 604
περίβλεπτος 1367bis
περίβολος 1151
περιέχω 938, 1151
περιίστημι 1108.6
περίκομμα 676
πέριξ 859, 977F
περιοδονείκης 952
περίοικος 1216, 1218 app.cr.
περιπόλιον 1218.37
περίστασις 1772
πέσημα ? 738
πέσσω 961 app.cr.
πέψις 961 app.cr.
πηλός 990.8, 18 ?
πήλωσις 990.28
πημαίνω 525
πήχιος ? 990.18
πῆχυς 949 II 48; 990.35
πίε 1559
πιθών 1772
πιλᾶς 501
πινάκιον 1293
πίναξ 1772
πισσοκοπέω 990.34
πιστεύω 814
πίστις 851, 867C, 940B, 952, 1428
πιστός 1205, 1528
πλανάω 1561 app.cr.
πλάτος 990.1, 20; 1073, 1091; 1100 (πλάτας)
πλατύς 449 II 48
πλεῖον ἔλαττον 784
πλειστονίκης 952, 1169
πλεονεξία 909
πλευρά 1318
πλέω 929
πλῆθος, τό 949 II 66; 1147, 1160
πληθύω 9
πληνάριος 909
πληρόω 765
πληρωτικός 909
πληρώτρια 83
πλινθεῖον 1772
πλίνθος 1772
πλούσιος 1162.15-16, 23
ποιέω 16, 42.23; 136, 224, 294, 323; cf. also s.v. ἐποίει, ἐποίησε(ν), ἐποίουν
ποιητής 1694
ποικίλος 332B, 919, 949 II 47; 1694 (ἐπιστήμη)
ποινικαστάς 720
πολιός 779
πολιτάρχης 499, 1775
πολιτ(ε)ία 438, 610, 934.24, 28
πολίτευμα 1218.16, 25, 33-34; 1775; cf. 1487
πολιτεύομαι 607, 909, 1147
πολιτεύω 438
πολιτικός (or πολειτικός) 952 (ἀρτοπώλης), 1708 (δικαστήριον), 1164 (ἱερεύς), 1150 (πανηγύρεις πενταετηρικαὶ πολιτικὴ τε καὶ ἐθνική)
πολλάκις 863, 1153.9
πολλοῖς χρόνοις, ἐν 1338 (καὶ καλοῖς)
πολυγράμματος 1694
πολυδαίδαλος 886
πολυδάπανος 940B
πολύμορφος 886
πολυστέφανος 1010
πομπαῖος 943 app.cr. (στρατηγός)
ποντάρχης 687
πορνοκόπος 753bis
πόρτα 1506
πορφύρα 949 II 47
πορών (part of *πόρω) 886
Ποσειδώνια, τά 469
Ποσίδεα, τά 676
ποσότης 909
ποτήριον 949 II 35, 46, III passim
πρᾶγμα, ᾧ μή 1447
πράγματα, τά 1108.10-11
πραγματευτής 952, 1155 app.cr., 1163a, 1659 app.cr.; 1173 app.cr. (δοῦλος)
πραιπόσιτος 1505 II
πρᾶξις 909, 1444
πρᾶσις 949 II 58
πράσσω 1132
πρ(ε)ιμιπιλάριος 641
πρεσβεία 867C, 940B
πρεσβεύς 303.8
πρεσβευτής 710.44, 47; 867B, C, 934.33; 1108.18, 25; 1415 (ἀντιστράτηγος), 635 (τοῦ Σεβαστοῦ); cf. 1727
πρεσβεύω 868, 1150, 1218.40
πρεσβύτεροι, οἱ 925
πρεσβύτερος, ὁ 1219B 7
πρεσβυτικόν, τό 952
πρετώριον 909
πριμικήριος 1505 II
πριούατα, τά 909
προαισιμνάω 627
προβατῶν 1772
προβουλεύω 409
πρόβουλος 627
προγόνη 1129

προγονικός 1183/1184; 1774 (τάφος)
προγόνοι, οἱ 706, 797, 872, 977F, 1149, 1162.5, 12-13; 1198, 1691
προδανείζω 940B
προδικία 425
πρόδομος 1772
προεδρεύω 934
προεδρία 685, 710.33; 934.25; 949 II 31
πρόεδρος 539, 934.4-5; 1700
προένειμι 1123, 1125/1126, 1128
προθάπτω 1158
πρόθυρον 1772
προῖκα 1150
προικαῖος 1155
προίξ 82
προίστημι 934.21
προκαλέω 1731
προκεῖμαι 909
προκόπτω 1561 app.cr.
πρόκορμος 717
προλέγω 1108.30
προμάμμη 1147
προμαντεία 425
προμοίρως 1191, 1198
προνοητής 1212.23
πρόνοια 1205, 1318/1319, 1505 II
προξενία 438, 459, 685
πρόξενος 224, 352, 409, 425, 438, 441, 710.27; 901, 1148
πρόπυλον 977 app.cr.
προσαγγέλλω 892, 909
προσάγω 1027
προσαποτίνω 866
προσγράφω 1218.16, 21-22, 24, 30, 33, 35
προσδέχομαι 363
προσελευσθέντες (participle) 909
προσήκω 977F
προσίημι 909
πρόσοδοι, οἱ 940B; 1108.15 (δημόσιοι), 699 (-- οἱ τῆς πόλεως)
προσονομάζω 55
προσπίπτω 1212.21
πρόσρειζος 952
πρόσταγμα 909
προστασία 867A
προστάσσω 60, 909, 990.22
προστάτας 478
προστατέω 473-496 passim, 1441
προστάτης 1210, 1716
πρόστειμον 1076, 1079, 1123, 1128, 1133, 1158
προστίθημι 1148
προστωῖον, τό 1772
προτίθημι 909, 977D
προτρέπομαι 1731
προτροπή 1731
προφαίνομαι 610
πρόφραγμα 1772
πρυτανεία 42.16
πρυτανεῖον 710.50; 867A, 1149, 1732
πρυτανεύω 1153.2
πρύτανις 1, 49.4; 86, 699, 893E, 949 I, III 70; 1218.21, 30
πρωκτός 178
πρωτεύω 940A, 1162.5-7
πρῶτος 1174B, 1607; 863 (ἄρχων), 1212.8-9 (γένος), 940A (ἡλικία), 1051 (ἱερεύς), 923 (στρατηγός), 872 (τιμή)
πρωτοστάτης 1489
πτωχός 1732 quater
πυγμή 1165-1182 passim
Πύθια, τά 1171
πύλη 917
πυργίον 1772
πύργος 990.3, 5-6; 1702, 1772
πυρία 925bis
πυρός 676
πυρόω 1428
πυρρίχη 677
πωλικός 389
πῶλος 331

ῥέω 1222
ῥητιάριος 611; 592 (ῥιτιάρι(ο)ς)
Ῥωμαῖα, τά 420; 938 app.cr. (Σεβαστά)
Ῥωμαϊκός 1694 (γραμματικός)
ῥωμαϊστής 680, 1769

σαίνομαι 1750
σαμέρον 479 (ἀ -- ἀμέρα)
σεβαστόγνωστος 664, 1210 app.cr.
σεβαστοφόρος 1187.27-28, 30
σέβω 893C
σ(ε)ίτησις 1149
σ(ε)ιτοδεία 1186.13
σ(ε)ιτομετρέω 1162.17
σ(ε)ιτομετρία 1732 quater
σεμνός 607, 961.26; 1150, 1162.9; 1227.11-12
Σευήρεια Ἀλεξάνδρεια Εὐαρέστεια, τά 1167B-1171
Σευήρια Ἀντών(ε)ια, τά 1192/1193
σῆμα 20

σθεναρός 1182B
σιγγουλάριος 1505 I
σιλινάριος 952
σίταρχος 1777
σιτοβολών 1772
σῖτος 781; 674 and 699 (ξενικός)
σιτωνία 674, 1732 quater
σιτωνικόν, τό 1732 quater
σκάμμα 1688
σκάπτω 1391
σκέπη 1164
σκεῦος 928; 1772 (τὰ σκεύη)
σκήνωμα 1292
σκοπιά 59
σκρινιάριος 804
σμῆνος 1772
σορός 866, 925bis, 1075
σοφία 215, 1182B, 1428, 1691
σπορητός 859
σπουδάζω 909
στάδιον 40, 468/469, 902, 1182B
σταθμός 4, 425, 990.19; 1772
στάσις 1205, 1772
στατήρ 414 passim, 504
στέγη 1772
στεγνός 1772
στερρότης 909
στεφαν-- 352
στεφανηφορέω 934.1
στεφανηφόρος 866, 867A, 940A, 971
στεφάνια, τά 1316
στέφανος 60; 1113 app.cr. (ἀριστεῖος)
στεφανόω 60, 86
στέφω 1165B, C, 1166B, 1178, 1194, 1200
στηλλογραφία 952
στίλβω 332B
στοά (σταυά) 1336, 1772
στόμα 500, 893C
στομφός 758
στοργή 1444
στόρνυμι 886
στραταγέω 438, 473-496 passim
στραταγός 478
στρατηγέω 952
στρατηγός 949I, II; 1108.1, 17-18, 27; 1486; 943 app. cr. (πομπαῖος)
στρατόπεδον 59
στρόταγος 687
συγγενίς 1186.26; 1187.17-18; cf. s.v. συνγενής
συγγραφή 674 (ἱερά)
συγχωρέω 1108.28; 1148, 1455; cf. s.v. συνχωρέω
συκά 679
συλάω 715, 735, 1010
συλητής ? 738
σύλλυσις 867C
συλλύω 934.13
συμβάλλω 990.17
σύμβολον 1182B
συμβουλεύω 868
συμμαχία 664, 867A, 1113
σύμμαχος 715, 867A, 1148, 1205
συμπάρειμι 710.44-45
συμπολιτεία 1777
συμπολιτεύομαι 458
συμφέρω (συνφέρω) 1704
συνάγω 892
συναγωγή 867A
συναθροίζω 1147
συναιρέω 1505 II
συναίσθησις 940B
συνάρχοντες, οἱ 867A
σύναρχος 357
συνγένεια (συγγένεια) 1157, 1689, 1727
συνγενής/συγγενής 694, 823, 863, 961.9-10; 1110, 1162.4; 1499, 1689; cf. s.v. συγγενίς
συνγράφω 867A, 1218.7, 9
σύνδικος 610
συνέδριον 823, 925
σύνεδρος 438, 522, 940A
συνεργασία 925
συνεργέω 699
συνευδοκέω 472, 479, 495/496
συνευνέτις 1182B
συνέφηβος 907
συνεχές, κατὰ τό 867B
σύνζυγος 804
συνήγορος 226, 610
συνήλικες, οἱ 952
σύνθεσις 1218.32, 39, 41
συνίστημι 687, 1165-1201 passim
συνκάμνω 1337
συνκλητικός 1110, 1210-1211
σύνκλητος, ἡ 867C, 939
συνκρύπτω 909
συνλείπω 610
συνοδία 1063
σύνοδος 1182B, 1441, 1775; 1150 (θυμελικὴ καὶ ξυστική)
συνοικέω 508 app.cr.
συνοικία 1772
συνοικίζω 749
συνοικισμός 749, 1777-1778
σύνοψις 1505 II (δημοσία)
συνπλέω 929
συνστεφανόω 1103
συντέλεια 1686
συντελέω 949 II 23; 1185
συντελής 909

συντεχνία 1354
συντηρέω 859
συντυγχάνω 84
συνυπουργέω 1505 II
συνχράομαι 1155
συνχωρέω 1080, 1157-1158, 1227.7; cf. s.v. συγχωρέω
συστραταγός 627
σφαιρίστρα 677
σφραγίζομαι 1700
σφραγίς 1700
σχολάζω 409
σῴζω 1736
σῶμα 949 II 26 (ἐλεύθερον)
σωματοθήκη 1115-1141 passim, 1157/1158
σωτήρ 166/167, 1113
σωτηρία 42.29; 949 II 22; 1070, 1736
σωτός ? 893D
σωφροσύνη 361, 1691, 1774
σώφρων 1147, 1383, 1704

ταβλίον 1505 II
ταβουλάριος 553/554, 1602
ταλαίπωρος 831
τάλαντον 550
τάλας 1497
ταμεῖον 1073, 1126, 1137
ταμίας 42.17; 60, 425, 508, 699, 710.17, 46, 51; 718, 949 II 67; 1108.15; 1227.9; 1286
ταμιεύω 961.15-16; 1232 ?
τάξις 909, 1162.8-9
τάριχος 676
τάσσω 1148, 1505 II
ταφόδουλος 1147
τάφος 1774
τέγος 1772
τεθμός ? 425
τέθριππος 389
τεθυρωμένος 679
τείμιος 853, 940A, 977D, 1227.24
τειχίον 1772
τεῖχος 462, 580-582, 1702
τέκτων 501, 748, 1147, 1377 ?, 1681; 891 (ἔπαρχος τεκτόνων = praefectus fabrum)
τέλ(ε)ιος 1162.10
τελ(ε)ιόω 607, 1444; 1700 (τὸ ψήφισμα)
τελέω 1182B, 1186.16; 1191
τέλος 402
τέρμα 667, 875
τέρπω 23; 1182B (τέρπομαι)
τέρψις 1174B
τετάρτη 949 III 83, 85, 93
τέταρτον, τό 1330
τετράποδον 1069
τετραπυργία 1702
τετράρχης 1113
τετράστοον 1222
τετρούνκιον 760
τέχνη 909; 1694 (γραμματική)
τεχνήμων 886
τεχνίτης 170, 674, 1312, 1319 app.cr., 1681
τήκω 780
τιμάομαι 949 II 64
τιμάω 303.13
τιμή 4; 1150 (δεύτεραι), 872 (πρῶται)
τίμησις 949 II 27
τιμοῦχος 949 II 50, 55
τοῖχος 1772
τοκετός 1007
τόκος 949 I, II 24, 66; III 69 (δέκατος)
τολλίαρχος 499
τολμάω 909, 1121
τόμος 402
τόνος 756
τόξον 902
τοπαρχία ? 1426
τόπος 867A, 952, 1163a, c; 1227.22; 1450, 1774; 1505 II (δημόσιος)
τοποτηρητής 1505 I, 1506
τραγωιδός 699
τρ(ε)ιάς 1688
τρέχω 308
τρίκλεινον, τό 1774
τρίοδος 672, 1010
τρίπους 917
τρισκαιδεκάπολις, ἡ 938 app.cr.
τριτωνίσκος 677
τροφεύς 1536, 1770
τροφός 1770
τρυχαλέος 865
τυμβωρυχία 1119, 1131, 1158
τύπος 909, 1421
τυραννόκτονος 872
τυφλόω 831
τυφώνων ἀνέμων 859
τύχη 296

ὑάκινθος ? 766
ὑγία 1070, 1767
ὑγιαίνω 1338, 1445, 1561 app.cr.
ὑδραγώγιον 1222
ὑδραγωγός 1222
ὑδρορροίη 1772
ὕδωρ 293, 1772
υἱός 332A, 360, 606; 691 and 695 (δάμου), 1110 (πόλεως vel sim.)
ὑπάγω 585 (καλῶς)

ὕπαιθρον 1772
ὑπακούω 867B
ὑπαρχιτέκτων 1681
ὕπαρχος 581/582, 718
ὑπατ(ε)ία 588, 607, 1222
ὑπατεύω 810, 1008, 1011
ὑπάτη 756
ὑπατικός 635, 863, 1110, 1211, 1588 ?
ὕπατος 320, 1586, 1635, 1650; 1318/1319, 1557 and 1653 (ἀπὸ ὑπάτων), 1318/1319 (ἔπαρχος)
ὑπέρθυρον 1772
ὑπερπράξιον 909
ὑπέρτατος 758
ὑπερῴδιον 679
ὑπερῷον 1772
ὑπεύθυνος 1131
ὑπήκοος 303.15
ὑπηρέτης 357
ὑποβολή 1505 II
ὑπογραφή 1700
ὑπογράφω 1700
ὑπογυμνασίαρχος 1153.7-8
ὑποδέκτης 909
ὑποδέχομαι 700
ὑποδομή 1772
ὑποδοχή 867A
ὑπόκειμαι 82
ὑποκρητήριον 985 app.cr.
ὑπομένω 867C
ὑπόμνημα 993
ὑπόμνησις 1505 II
ὑπόστασις 940B
ὑπότυπον 1772
ὑποφυλακία 1186.16
ὑποχ(ε)ίριος 1279
ὕρος (= ὅρος) 774
ὗς 803
ὑφίστημι 909
ὑφοράω 909
ὑψόροφος 886
ὕψος 990.23

φαεινός 886
φαιδρύνω 1007
φαίνομαι 586 (οἱ καλῶς φανέντες)
φαίνω 949 II 57
φαμιλία 611
φάτνωμα 1772
φήμη 793
φθινόπωρον, τό 887
φθόνος 1182B, 1292, 1457
φιέλη 867A
Φιλάδελφος 1732ter
φιλαιδήμων 1198
φιλανδρία 361, 1147
φίλανδρος 1383
φιλάνθεος (φιλανθής) 1402
φιλανθρωπία 994
φιλάνθρωπα, τά 1148
φιλάνθρωπος 867A, C
φιλέω 1704
φιλία 823, 940B, 1157, 1444
φίλιος 893C
φιλόδοξος 1211, 1219A 1-2, B 2
φιλοκαγαθία 1774
φιλόκαισαρ 691, 695, 1205
φιλόπατρις 695, 938, 940A, 942B, 971, 1110, 1174B, 1186.18; 1199, 1212.8
φιλόπονος 934.16
φιλορώμαιος 1205
φίλος 425, 867B, 934.22; 938, 946, 950, 1148, 1158, 1689; 1728 (of kings)
φιλόσκηπτρος 582
φιλόσοφος 409, 704; cf. 1725
φιλοστοργία 1100, 1149, 1156
φιλοτ(ε)ιμία 934.12-13 (φιλοτιμίαι); 1103 (ἐκ)
φιλοτησία 242
φιλοτιμέομαι 934.23
φίσκος 591, 1076, 1079, 1154
φοῖνιξ 679
φορέω 647, 904, 1445, 1561, 1563-1565, 1704
φράτωρ 952
φρέαρ 1772
φριξ 317
φρόνησις 994
φροντίζω 909, 934.12
φροντίς 909
φυλακή 951
φυλάττω 1562/1563
φυσάω 1577
φύσις 1691
φυτόν, τό 1482
φύω 294
φωνέω 175
φωνή 175
φωράω 949 II 56
φῶς 831 app.cr., 1767

χάλαζα 775, 859
χάλασις 1488
χαλίκωμα ? 990.9
χάλιξ ? 990.9
χάλκειος (= χάλκεος = χαλκοῦς) 1182B and 1187.4 (εἰκών)
χαλκέλατος 1165C (εἰκών), 1182B (ξόανον)
χαλκεύς 501
χαλκός 909, 928, 949 III 92, 94
χαμοσόριον 613
χαρά 1568
χάραξ 1702

χαρίζομαι 940B, 1186.19; 1415
χάρις 361, 363, 1428, 1561 app.cr.
χαρτουλάριος ? 1592, 1595/1596
χείρ 323; 1027 (βαρύφθονος)
χήρα 784, 1132; cf. 1724
χορηγέω 129, 131
χορηγός 1770
χορός 893E
χρέος 735, 949 I, II 23
χρεοφυλάκιον 866, 1302
χρεοφύλαξ 1102
χρηματί(σ)ζω 1218.20, 28-29
χρήστης 82
χρύσεος (= χρυσοῦς) 949 II 36,46, III 71, 81, 86
χρύσιον 4, 949 II 39, III passim
χρυσόκλυστος 949 II 49
χρυσός 4, 425, 909, 1147
χρυσόχοος 501
χρύσωσις 1219B 4
χρῶ 1338 (ὑγιένων)
χώρα 59, 938, 949 II 25, 64; 1111, 1227.13; 1505.5; 1702
χωρίον 82, 585, 679 ?, 781, 859, 1002, 1163a, 1570, 1579, 1702, 1772
χῶρος 977F ?, 990.22; 1291, 1297
ψάλτας 902
Ψαφαροί, οἱ 1086
ψηφίζω 303.23
ψηφοθέτης 1378
ψηφόθετος 886
ψῆφος 232
ψηφόω 1306, 1335/1336
ψυχή 844, 1455, 1525
ψυχρός 844
ὠκύμορος 525
ὤλης 1012
ὠνέομαι 4, 1075
ὠνή 1227.27
ὤνιον 884
ὥρα 667
ὡρολόγιον 677

LATIN WORDS

amicus 1728
amissio 831 app.cr.

caritas 1732quater
civitas libera 467
clarissimus vir 977B
curator purpurarum 467

ducenarius 1226

grammaticus 925, 1694

kalendarium
- Caesianum 553
- Vegetianum 553

lixa 700
lux 831 app.cr.

mercatus 977B

pedes 833 app.cr.
proconsul 977B
procurator 1226 (ducenarius)
promagister 1538 (publici Cyrenensis)
propono 977B
publicum Cyrenense 1538
purpura 467

sceptuchi 660 app.cr.

tabularius 553
tenebrae 831 app.cr.

ululatio 831 app.cr.
unctor 832

venatio 614
vicanus 977B
vicus 470

VIII. SELECTED TOPICS

acclamation 620/621, 626, 1340, 1399, 1401, 1437, 1456, 1464, 1474, 1476/1477, 1479
accounts - of Eleusinian epistatai 72
- of naval commissioners 70
- of poletai 69
- for statues 12
- of war contribution 342
acrobat 1769
actor 1769 (specialization)

administrative virtues 1505 app.cr.
age - at death 467, 525, 532, 542, 640, 744, 746, 748, 762, 765, 770, 779, 784, 792, 800, 819bis, 831, 838, 845, 865, 954-956, 1012, 1324, 1349, 1379, 1385, 1390, 1407, 1426, 1447B, 1454, 1483, 1492, 1497, 1500, 1514, 1522
- at marriage 784, 865 (terminus ante quem)
- rounding 784
agriculture cf. s.v. lease contract
Aitolia - boundary with Akarnania 439
- decrees of, for Achaians 438
- relations with Achaia 3rd/2nd cent. B.C. 438
Akarnania 439 (boundary with Aitolia; settlement patterns)
alphabet 740 (Euboian colonies on Sicily), 1339 (magical power), 1678 (origin; function)
alphabet inscriptions 1339 and 1349 (from Jewish graves)
altar 2, 15, 40, 166, 339, 376
ambassadors 1727; cf. Index VII s.v. πρεσβευτής
amphora - stamp 284-286, 310, 538, 549, 613bis, 736, 743quater, 753bis, 772bis, 808, 870, 897, 1014, 1284/1285, 1352, 1360, 1370, 1393, 1449
- dipinti on 620-626, 1439, 1480
- inscriptions/graffiti on 648, 661, 740, 1024, 1352, 1542
- Panathenaic 256
amulet 741, 752, 768, 771, 795/796, 840/841, 859 app.cr., 1351, 1562-1568, 1737/1738
Amyntas, tetrarch of the Galatians 1113
anchor 1679
Angdistis 160
animals 1446 (cult of, in Egypt)
antefix (terracotta) 234
antiquarians 1679bis, 1680
Antonius Rufinus, L. 1224 (procurator under Vespasian)
apobasis 416
Apollonia (in Illyria) 388
Apollonia Mygdonia 508 (site)
apotropaic prayer 761, 772, 782
Appian, *B.C.* 5.75.320 529
aqueduct 1222
Aquilius, Manius 867
Archanes 730bis (the epigraphic evidence)
archery 758 app.cr.
architect 2, 944, 1306 app.cr., 1318/1319, 1681
archive 1080
Armenia 660 (ca. 37-41 A.D.)
army - Campanian mercenaries in Sicily 775
- in Carian Stratonikeia: military units for defence of city wall 917
- commanders of, rewarded by Hellenistic kings 1113 app.cr. in fine
- cornicularius, Roman 1289
- equites singulares 1223
- eques singularis promoted to position of legionary centurio 1223
- genius of a praetorian soldier, dedication to 1545
- dedication by a hipparchos 1543
- in Hellenistic Iaitas 754
- illegal actions of Roman soldiers 1112
- in Kamarina (archers; javelin-throwers) 758 app.cr.
- logistes (?) who is ἀπὸ πραιτωριανῶν 1147
- contingents of Lycian cities sent to a Seleukid king 1148
- mercenaries in Persian army in the 370's B.C. 937
- Greek mercenaries in Egypt 1529
- Italian mercenaries 1685; cf. 775
- pay to Roman soldiers, under Anastasios 1421

- praefectus alae 606, 891
- praetorian guard, soldiers of 1070; cf. also 1147, 1545
- primipilarii 641
- ransom of prisoners of war 1736
- recruitment for Roman -- in Eastern provinces 1686
- representation of a warrior 423
- Roman, in Olbia 664
- sacrifices of oxen for buried warriors 463
- soldier (Roman) in Lydian inscription 952 in fine
- soldier-saint 1394
- soldiers as parasites 700
- tribunus legionis 606, 891
- veterans, Roman 610, 1110, 1147, 1422, 1424, 1441
- weights and passage of Roman military units 1556/1557;

cf. s.v. fortifications

Artemision - on Delos 672
- in Ephesos 923, 931

artisan 714 (immigration of; on Crete)

artist's signature 16, 27, 30, 136, 905, 914, 1378, 1704

asiarchate 1707, 1747

Asinii 977, 1027, 1117

Asklepieion 711, 826

Aspourgos 662 (Sarmatian dynasty in Bosporos)

assembly 627 (president of)

association - in Alexandria 1441
- athletic ? 952
- of builders 1354
- of Dionysiac technitai 1232
- religious 686, 729, 952 in fine
- secretary of 925
- unknown 1063, 1086, 1426

cf. Index V s.v. ἀρχερανίζω, ἀρχερανιστής

astragalos 1303

astral motives 561 app.cr. (on stelai; their interpretation)

asylum 1227 (for temple of Isis-Sarapis)

Athens - akropolis 1-4, 6, 263
- Artemis Brauronia 66
- Athena Nike 2, 4, 6/7, 15, 22, 39
- Erechtheion 4
- Lykeion 9
- Parthenon 104
- Pnyx 13, 40/41
- Propylaia 2/3
- Thesmophorion 161

athlete 304-307, 331, 335, 375, 389, 416, 468/469, 692, 702, 902, 919, 952, 1103, 1147, 1165-1201, 1491; 1183B app.cr. (decline of; popularity of heavy athletics)

athletics 799 (strigils), 817, 902, 1150, 1153, 1552/1553 (halters), 1687/1688

atonement 951

Attalids - expansion in Pisidia 1108 app.cr.
- letter of Attalos II to Olbasa 1108
- poll-tax 1217
- and royal cult 994

Attis 160, 1026

auction (public) 69

baker 952

balance 434

ballots - bronze, voting 232
- lead 304-307

banditry 1455 (λῃστοδιώκτης)

baths 462, 1101, 1147

beaker 798bis and 1560 (glass)

bed 850

bee hive (terracotta) 240

bench (inscribed) 743bis (in gymnasion)

Bendis 60

Bible - *Ps.* 5.8 1160
- *Ps.* 18.15 628
- *Ps.* 22.4.9 628
- *Ps.* 25.8 1314
- *Ps.* 92.1 1314
- *Ps.* 64.5-6 ?? 1406
- Ecclesiasticus and Jewish inscriptions

1428
- and epigraphy 1739
Biddle, N. 1679bis
bilingual inscription 525, 640, 644, 801, 963, 977B and D, 1323/1324, 1349, 1422, 1424, 1441, 1499 (trilingual); cf. also 508 app.cr. and 817
Biliotti, A. 871, 873-884, 898
bishops of Apamea 1313
Boiotia(ns) - cities in -- and their revenues 402
- cults in 403
- and Delos 401
- and the Kyklades 401
- and the Nesiotic League 401
- proxeny decrees in 405
boots 1226
boundary 14, 73, 76/77 and 80 (marker); 13, 74/75, 78/79, 169, 410, 412, 1017 and 1308 (stone); cf. 81-84 (security horoi)
boustrophedon 985, 1701
bowl 847 (Megarian), 660 (silver)
boy(s) 468/469, 875, 1100 ?, 1485; 902 and 1165-1201 (victors), 1377 (pais; 28-year old), 1769 (actors)
bridge 786
bronze - allotment balls 231
- amulets 1563-1566
- voting ballots 232
- parts of beds 850
- belt 776
- cross 1573
- cult object 1368
- dikastic pinakia 228-230
- discus 424
- door-knocker 1364
- fibula 616, 647
- halter 1552
- incense-burner 1374-1376
- jar 1338
- kerykeion 733
- lamp 1326, 1572
- medallion 741, 769, 771, 798
- oinochoe 856
- olpe 1543
- plaque 1333, 1570
- sculptor 893
- seal 1583
- statuette of a dancing young man 1545
- tokens 227
- weight 434, 767, 1328, 1330, 1555, 1558
builder 1354, 1377; cf. s.v. carpenter
building - accounts, disappearance of in Hellenistic period 1684
- of aqueduct and fountain 1222
- of a church 983, 1416; cf. 1007, 1488
- commissioners, private, in Hellenistic period 1684
- contract 413
- dedication of an ἐγδοχεῖον 1082
- epigram 580-582 (walls), 1007 (church)
- of a gate 1318/1319, 1506
- inscription 687, 785, 1482, 1488 (churches), 1505 (hostel), 1682 (Hellenistic)
- of a νύπτρον 1334
- of a nymphaeum 1367bis
- repair 1219 (temple), 1416 (church)
- signature of a builder 914
- of walls 580-582, 990
burial 828 (of Jews, in Rome: separated or mixed ?)
butterfly 1003

Caepio, Quintus 867
cake 1740 (in cults)
calendar 254
camel-driver 1397
Campanians 767, 773 and 775 (on Sicily)
capital punishment 909, 926bis
captives 1736 (ransom of)

Caracalla 1112 (image of)
Caria 860 (indigenous names)
caritas 1732quater (no evolution towards, in pagan world)
carpenter 501, 748, 1147 (owning a sarcophagus); cf. s.v. builder
casualties (war) 180
catacombs 828 (in Rome; Jewish inscriptions)
catalogue - agonistic 331
- of ephebes 52, 87
- of liturgists 85
- of magistrates 353-358
- of prytaneis 46, 49, 86
- of sculpture 264
- of silver phialai 68
cattle 467, 470, 735
cavalry (Athens) 180
cemetery 775 (attached to a church)
census 949 II
Chabrias 162
Chalkidian vases 740
charioteer 1317, 1704
chests (marble funerary) 955-958
childbirth 766 app.cr., 1724
choregic monument 129-131
Christianity 211/212, 293-296, 302, 384, 559, 564, 569-576, 578, 585, 588/589, 594-597, 606-608, 612/613, 616/617, 620-626, 628, 647, 724/725, 741, 752, 761, 765/766, 768/769, 771/772, 775, 781/782, 784, 798, 800/801, 804, 812/813, 834-838, 839bis, 974, 1005-1007, 1012, 1015, 1017, 1073 ?, 1088, 1090, 1111, 1222, 1306, 1312-1315, 1318/1319, 1322, 1334-1337, 1340-1348, 1356/1357, 1359, 1365/1366, 1374-1378, 1394, 1404-1406, 1409/1410, 1416-1419, 1423, 1426/1427, 1434-1439, 1444bis, 1453, 1455-1481, 1488, 1501, 1505, 1510-1527, 1531, 1563-1567, 1570-1573, 1575-1582, 1584-1676 passim, 1677, 1761; 1756 (Montanism), 1760bis (prayer)
chthonian cults 1760 (versus 'Olympian')
Cicero, *De Lege Agraria* 2.19.50 1220 (ager Agerensis)
citizen - Roman, in Histria and Tomis 618
- seizure of -- by pirates 949
citizenship - in Aitolian League 438
- on Crete 714
- in an isopoliteia-treaty: procedures of enrollment 1218
- and neopoioi, in Ephesos 927
- for Penestai and slaves 458
- and proxeny 409
- Roman, in Macedonia (with nomen Insteius) 529
- for slaves and foreigners 981
city - in Boiotia, financial resources 402
- borrowing money from the citizens 949
- consolation decrees and urban elite 1691
- contests, urban (politikoi agōnes) 1150
- and democracy (reinforcement of) 981
- disappearance of, and continuing use of the ethnikon 1509
- and elections 1735
- estates of 1163a; cf. below s.v. -land of
- and euergetism: royal and private 994
- foundation of 756, 1735
- and grammatici 1694
- and Hellenistic queens 1729
- and isopoliteia 1218
- and Jews in Asia Minor 1750
- kinship between cities 1689, 1727
- land of 1735; cf. above s.v. -estates of
- lay-out and subdivisions of, and the lyre 756; cf. below s.v. -planning of
- legislative power of subdivisions of the city on Rhodes 683
- and lenders honored by 949
- list of Lycian cities, with distances from Patara 1205
- Nikopolis: legal status, economy, population, territory 467
- paroikoi of 949 II

- planning of cities 944; cf. above s.v. - lay-out of
- population and adherence to paganism in 6th cent. A.D. 1761
- pressure exerted by -- on potential benefactors 1731
- Hellenistic Priene 944
- proxeny-decrees of 405
- refoundation of Knidos and commercial motives 900
- Roman colony, relations with -- 1101
- Roman navy-units in cities 1773

Claudius 1205 (and Lycia)
Cocceii 792 (on Sicily)
cock 1552 (agonistic symbol)
coins - 'Alexandrian' 949 III
- golden 949 III
- inflationary 556
- local versus 'Alexandrian' 949 III
- of Perperene 997

colony - of Sparta: Kibyra 823
- Roman 470, 1101
- descendants of Roman colonists in Pisidia 1110

commensality 1763 (between gods and men)
commerce - and proxenoi 401, 405
- and refoundation of a city 900

conductor 1163a (of a public estate)
confession - inscriptions 951
- mentality: origin and spread 951

confiscation 1147 (sale of confiscated property)
consolation 817, 1198, 1349, 1428, 1485, 1691
Constantinople 580-582 (wall building), 604 (Peraia of --)
contests 40/41, 119, 122, 126, 304-308, 335, 408, 416, 468/469, 523, 537, 817, 938, 961, 1103, 1147, 1150, 1153, 1165-1201, 1182, 1687, 1757
contract 757 (sales)
cooked food 961 (distribution of)
council - Jews in city-council in Southern Italy 846
- monthly section of; president of 627
- superexactio by 909
- voting with white pebbles 1775

councillor 687.(as Asiarch), 961 (and gerousiast), 1174B app.cr. (and grammaticus), 675 (and gymnasiarch), 943 (paying for mosaic), 1226 (married to the ex-wife of a procurator ducenarius)
craftsman 1312 (mosaicist), 1304 (Syrian, abroad)
Cretan war (205/204 B.C.) 949 III app.cr.
Cretopolis, location 1101
crocodile-deity 1723
cults - founder of 951
- in Lydia 951bis
- in Phrygia 1041, 1063

cummin 608 (trader in)
cups 949 II, III (silver, gold), 1554 (silver, drinking)
curse 211, 226, 294, 308, 858, 906, 951/952, 1088, 1278/1279, 1317, 1444, 1457, 1491, 1750; cf. also s.v. imprecation
customs - law 928 (Ephesos)
- dues 938 (exemption from)

Damianos 578 (and Kosmas: cult of)
dancer 1769 (professionalization)
Dasimii (or Dasumii) 802 app.cr.
Dattalla 720 (cults, institutions), 731 (and Lyttian expansion)
days - ἀμέρα ιγ΄ 478
- ἀμέρα μιὰ ἐπὶ δέκα 480/481
- δεκάτη 1315
- δευτέρα ἱσταμένου 60
- δωδεκάτα 483-490
- ἑβδόμα 475-477, 495/496
- ἕκτα ἐφ' ἱκάδα 749
- Κάλανδοι Δεκέμβριοι 909
- Κάλανδοι 'Οκτώβριοι 977D
- ὀγδόη φθίνοντος 504

- πέμπτη 1505 II
- προσάββατος 308A II 9
- τετράς 975
- τετράδι ἀπιόντος 934.4
death 1742 (attitude towards, in epitaphs), 1428 and 1752 (Jewish views), 1698 (katasterismos of deceased)
declaration of birth 963 app.cr.
decree 1700 (dogmatographoi; authentication of; honorary -- and honorary inscription)
defixio 669/670, 759, 796 ?, 844, 1546, 1743
Delos 401 (and Boiotia; and Euboia)
Demetrius of Phaleron 163
democracy 981
demography 784 (Syracuse); cf. s.v. population
deposition of goods 425 (in temple), 949 II (παρακαταθήκη)
Deuteronomy 1075
diglossia 817
dikastic pinax 228-230, 669 ?, 670 app.cr.
Diodoros Pasparos 994
Dionysiac technitai 1232
Dioskouroi 318
dipinto 524, 620-626, 670 app.cr., 740, 773, 1352, 1439, 1456-1481, 1502
discus 424 (bronze)
disease 546 app.cr., 780, 822, 1497; 951 (as divine punishment)
dish 1301, 1405
dithyramb 129
doctor 952, 1713; 779 (and farmer), 1371 (chief -- and father of the city), 1732 quater (medical care for the poor), 1767 (stamps of; on pills and ointments)
Dodekaschoinos 1495
dog 920, 1010, 1096, 1146; 1692 (epitaphs), 1305 (names), 442 (as sacred animal)
Domitius, Gnaeus 867
donkey 921
door-knocker 1364
dot 1701 (why no dots between words in inscriptions ?)
dowry 1155 app.cr., 1732 quater (for daughters of poor citizens)
drain-pipe (terracotta) 400
dream 951, 1332, 1544
Dufferin (Lord) 1680
dyer 501

eagle 1086, 1108, 1202, 1568
ear 952 (representation of)
economy - of Delos (local, regional) 674
- of Korykos (production of perfumes, boots; working of gold) 1226
- of the Kyklades 401
- of Nikopolis 467
- of Photike 470
education 902, 919; 1694 (grammatikoi/ grammatici), 1162 and 1198 (as value)
egg 520
Egnatius Victor Lollianus 863
elephant 1309, 1328
Eleusis 37, 170
elite - family 426, 440, 459, 473-496, 521/522, 675, 690/691, 694/695, 863 app.cr. in fine, 937-942 (in Miletos), 995 (Pergamene), 1144 (Sillyon), 1162 (Boubon), 1210-1212 (Patara)
- and consolation decrees 1691
- as commissioners of buildings 1684
- and contests (founding and financing) 1165-1201
- criterion: eugeneia in both father's and mother's line 872
- houses, with mosaics representing personifications 1310
- land-owning 553
embassy cf. s.v. ambassadors
emblem 688 (of Aitolian League: boar, spear), 917 (of a military unit: tripod), 1108 app.cr. (eagle: parasēmon of Olbasa), 1302 (of Seleukids: anchor)
emperor - and ambassadors 1727
- animals in the Arsenal of 1570

- and confiscation of estates (or donation by private people to the --) 553
- convoy of 929
- constitutions of 1709 (Justinian)
- cult of 283
- eikones of the emperors 1442
- female members of the Roman Imperial family 1781
- friend of 938, 1210
- and a gift by the -- 1210
- Julio-Claudian dynasty in Kyrene 1534
- and kalendaria 553/554
- and measures against illegal actions of soldiers 1112
- petition to 610
- travels of, by boat 929
- Tyche of the --, dedication to 1147
- and weights 810 app.cr.

employer 1319 (ergodotes); cf. s.v. entrepreneur
endogamy 690
entrepreneur 1319 (ergodotes), 1681 (in the building-industry)
envy 919, 1563-1566
Epameinondas 901
ephebe 45, 50, 52, 87, 120/121, 127, 130, 177, 409, 467; 527 (Roman citizens among --), 889 (Romans in ephebic lists)
Ephesos 924 (Artemision), 923 (topography; Artemis)
epidosis 892 ?, 1219
epigram 20-22, 169, 201, 215, 374, 441, 463, 506, 525, 580-583, 667, 671, 718, 731bis, 738, 748, 758, 764, 766, 777-780, 790, 793/794, 797, 817, 819bis, 822, 865, 875, 886, 893, 904, 919, 922, 953, 1007, 1010, 1013, 1022, 1030, 1165C, 1174C, 1182B, 1198, 1291/1292, 1331, 1356, 1696-1699; 1752 (Jewish)
eques Romanus 891; 1210 (procurator ducenarius; father of senators), 1226 (ex-wife of a procurator ducenarius married to a local councillor)
equestrian - games 408
- victor 1331, 1496
era 468, 561, 570, 584/585, 588, 607/608, 641, 724, 810, 951 in fine, 954-957, 975, 1008, 1011, 1222, 1302, 1312, 1315, 1318, 1326, 1329, 1353, 1364, 1369, 1377, 1388, 1404, 1410, 1417, 1426, 1435, 1448, 1505, 1506, 1512/1513, 1517/1518, 1520, 1522/1523, 1525, 1554
eranos 255
estates 1108 app.cr., 1113 app.cr., 1357; 1192 (agon, financed from revenues of), 1308 (boundary stone of), 1322 (center of a village), 1163a (civic, public), 553 (dispersed plots; Imperial), 1729 (of Hellenistic queens), 679 (lease of, on Delos), 1000 and 1163a (manager),
ethnics 19
Euboia 401 (and the Kyklades)
euergetism 994 (royal, as example for citizen-benefactor)
exedra 1683
eye 919 (evil), 952 (representation of)

family cf. s.v. elite
- and burial, among Jews 828
- composition of 540, 542/543, 551, 866, 911/912, 952, 963, 972, 1043, 1069 (5), 1088, 1115-1141 passim, 1152, 1156-1158, 1242, 1366
- founding of a cult 865
- dedication of a statue of a family member 421
- of highpriests/highpriestesses of the Koinon of Asia 1747
- manumission by, including women 472
- monument 893, 1162 app.cr.

farmer 779 (and doctor)
farm 1772

felt worker 501
fever 906
fibula (bronze) 616, 647
fine - funerary 556, 591, 866, 911, 991, 1073, 1076, 1079/1080, 1115-1141 passim, 1147, 1154, 1157/1158, 1163a, c
- as revenues for the city 402
- for perjury 949 II
fire 938; 906 (used by deity to punish the culprit), 952 (in Anaeitis cult ?)
firewood 674 (prices of -- on Delos)
food 676 (consumed during religious festivals), 1732 quater (for the poor)
forgery 698
formulation of texts 727
fortification 1702 (vocabulary; building of)
freedman 458, 551, 640, 669 ?, 762, 792, 929, 972, 1202/1203; 1717 (daughters of; with Greek cognomen), 1154 (married with freedwoman), 1694 (as grammaticus), 553/554 (Imperial), 1134, 1136/1137 and 1139 (and paroikos)
freedwoman 1154 (married with freedman), 1159 (erecting an epitaph for her former mistress), 1136 (and paroikos)
friends 1728 (of Hellenistic kings)
frog 563 (deity)
Fufii 930, 947, 963
fuller 501
Fulvius Plautianus, C. 998
funerary rites 1155 (choai)

Galatia 608 (Prima and Secunda)
garden 1482 (and temple)
gardener 501
Gavii 1145
gem 1301, 1528, 1568/1569, 1704, 1738
genius 1545
Germania 853 app.cr. (Greek inscriptions)
gerousia 1080, 1153; 952 (baker as member), 961 (councillor and gerousiast); cf. Index VII s.v. γερουσία, γερουσιαστής
giant 996
gilding of statues 1219
gladiator 614, 1083, 1092; 1757bis (and Nemesis), 592 and 611 (retiarius; familia)
glass - beaker 798bis, 1560
- disk 607
- inscribed 1559
- vessels (from Tomis) 613bis
gold - bar 949 II/III
- Orphic -- leaf 750, 1759
- ring 1301, 1352, 1561
- working of 1226
goldsmith 501
gourd 1078 (production of)
governor(s) 647ter (of Dacia), 899 (of Asia), 1008B (of Bithynia), 1145 and 1214 (of Lycia), 1415 (of Arabia)
graffito 25, 31/32, 241, 243, 265-282, 293-296, 653, 659, 661, 689, 697, 740, 743, 751bis, 753bis, 773bis, 839bis, 842, 853, 888, 1299, 1320, 1352, 1367, 1396, 1440, 1502, 1542, 1574, 1678
grain - crops, in Attica 59
- distribution of; to the needy 1162 and 1732 quater
- for Entella 749
- harvests 72
- import of 699
- price of 674, 699 and 1733
- rust 859
- sitonia 674
- grain-tax, law on 35
cf. Index VII s.v. σ(ε)ιτομετρέω, σ(ε)ιτομετρία, σιτωνικόν, σιτωνία, σῖτος
grammaticus 1174, 1182B, 1694
greengrocer 594
guild 1354 (of builders)
gymnasion 1153 (contests in), 991 ('sacred'; receiver of a fine), 938 (three gymnasia in Miletos)

Hadra vases 1443

Hadrian 166/167, 283, 320
hail(storm) 775, 859
halter 1552/1553
hand 952 (representation of), 1059 (two raised hands)
harbor 710.31-32; 425 (taxes)
healing 951 (magic rather than 'secular'), 711 and 822 (gods)
Hekatomnids 944 (and city-planning)
Hellenization
- in Aphrodisias: mixed Graeco-Persian family 865
- in Armenia (Armawir) 1291-1297
- in Bruttium 844 app.cr.
- of Caria: onomastics 860
- of indigenous cults in Asia Minor 1762
- of Jews 1483
- of names of Lydians 926bis
- of Palaestina 1349
- in Pisidia 1108
- in Xanthos 1219

Hellespont 641 (province)
heralds 1687; 1769 (specialization among)
herm 374
hermit 1570
Herod the Great 693
Herodes Atticus 187, 324-327
heroic cult 942 (for prominent citizens)
Heron (god) 1450
Hesiod 1291
hierogamy 609
Hippokrates of Kos 691
Homer 1678 (imitation of), 851bis (and mosaics)
homonoia 1705 (celebration of, in Asia Minor)
horse 1317 (names; curses against)
hostel 1505
house
- acquisition of -- by non-citizens 1693
- rents of, on Delos 674
- sale of 504, 757
- vocabulary of 1772

hunt 525, 1010, 1338; 1146 and 1305 (hunting dogs)
hymn 332, 652, 1706

imitations 1733 (upper class fashions trickling down to lower layers)
immigrant 498 (in Salona), 640 (in Nikopolis ad Istrum), 714 (internal; of artisans; on Crete), 794 (Lycian in Syracuse: probably temporarily)
immunity 1227 (on a person and his property, in context of tax-contracts)
imprecation 525, 840, 866, 885, 954, 1012, 1027, 1129, 1151; 1075 (Jewish)
incense-burner 1374-1376
indigenous names 860 (in Caria)
inflation 556 (late 3rd cent. A.D.)
ingot 1372 (lead)
Insteius, M. 529
inventory 65-67
Iphikrates 937
Isinda 1102 (site; Isindians abroad)
isopoliteia 714/715, 749, 1218; cf. Index VII s.v. ἰσοπολιτεία
isopsephism 578, 1367, 1470/1471
Isthmian Games 304-308
Iulius Quadratus Bassus, C. 647ter

jar 1338 (bronze)
javelin-throwing 758 app.cr.
jewelry 949 II
Jews 293/294, 556, 818, 828, 833, 845/846, 862, 1033, 1073 ?, 1075, 1339/1340, 1350/1351, 1368, 1426, 1428, 1483, 1485; 951 ((no) Jewish influence on confession-inscriptions), 1750 (curses in Jewish epitaphs), 1752 (Jewish funerary epigrams), 1751 (Jewish epitaphs), 1226 (in Korykos), 1349 (ossuaries), 1716 (personal names), 1775 (politeuma of), 1760bis (prayers), 1753 (proselytes), 1754 synagogue and sabbath)

judge 696, 710, 934; 1689 and 1708 (foreign), 1708 (origin and function of the phenomenon of the foreign --)
jug 1420
Justinian 1709 (constitutions of), 1761 (legislation and repression of paganism after 529 A.D.)

kalendarium 553/554
Kallikrates (architect) 2
kalos inscriptions 28/29
kantharos (on stelai) 952, 1010
kerykeion 1086, 1204, 1355; 733 (bronze)
kings, Hellenistic 1728 (friends of)
kinship 1689 and 1727 (between cities)
kionedon 525
klepsydra 238
Knidos, location of 900
Kosmas 578 (and Damianos: cult of)
Kreteia, site of 999-1001
Kyklades - and Boiotia 401
- cult of Apollo on 1741
- history of (260-200B.C.) 1730

Lagbe 1163 (site)
lamp 244/245, 293-300, 322, 371, 649, 772ter, 776ter, 805, 1287, 1341-1348, 1393, 1403, 1405, 1573; 1326 (bronze; dedicated), 1572 (bronze), 1582 (votive inscription)
land - acquisition of, by non-citizens 1693
- lease of 907 in fine
- revenues from, for the city 402
- sale of 757, 907 in fine
- 'Schwemmland' (new land) 938
law - corpus 1735
- courts 69, 226-233, 236-239, 252
- Cretan 716, 723
- customs 928
- law-giving and alphabet 1678
- sacred 505, 678, 729, 783, 952
- against tyranny; and democracy 981
lead - amulet 1562-1567
- ballot (voting) 304-307
- disc 317, 796
- in fishing-net 1352
- halter 1553
- ingots 1372
- leaf 768, 772, 782, 795
- medallion 741
- mirror 642
- plaque 741, 1351
- seal 613bis, 974, 1584-1677
- tablets 226 and 308 (curse), 669/670, 732, 753, 758, 840, 844, 852, 906, 1444, 1490/1491, 1546
- weight 760, 810, 1008, 1011, 1309, 1329, 1556/1557
league - Aitolian 438, 688 (emblem of: boar, spear)
- of Asia 938; 1747 (highpriest(ess))
- Boiotian 402 (federal revenues), 405 (proxeny decree)
- Cretan (no koinodikion) 715
- enktesis granted by leagues to foreigners 1694
- of the Ionians 938/939
- of the Lesbians 687
- of Lycia and isopoliteia between two members 1218 app.cr. in fine
- of the Macedonians 521/522
- of the Magnetes 446
- Panhellenion 823
lease-contract 679 (of estates), 907 in fine (of land)
legislative power 683 (of subdivisions of the Rhodian state)
Lemnos 253
Lesbos 687 (Koinon of the Lesbians)
life expectancy 784
linen 608 (trader in)
lion 1547 (on top of a Ionic capital)
list - of cities 283
- of contributions 890 (financial), 1219 (to restorations in a temple)
- of family members or friends 1149 II

- of months 1295
- of names 88-90, 92-127, 1537
- of prytaneis 86
- of tribute - quota 11
- of votive offerings (clothes) by women 418

literacy 247/248
liturgies 85
Livy 39.34 409a app.cr.; 33.16.1-11 426
loan - by citizens to the city; two categories and corresponding honors 949 II
- by honorand to city 940B
- public 402

locust 859
loom weight 287-289, 311-313, 722, 755, 803; cf. s.v. weight
Lucian, *Podagra* 951
Lucullus 1227
Lydia, cults 951bis
Lykourgos 40/41 and 44 (Athens), 350 and 361 (Sparta)
Lyttos 731 (territorial expansion)

magic 293-296, 308, 317, 741, 752, 768, 771, 795/796, 840/841, 859, 951, 1339, 1352, 1528, 1704, 1737, 1743, 1755
magistracy 961 (social status of)
Mamertinians 773 (on Sicily)
Manthian plain 822
manufacturer 424 (of a discus), 588 (of tents or cloaks), 1432 (of terracotta statuettes)
manumission 446 ?, 450, 472-496, 717, 843; cf. s.v. freedman, freedwoman, slave
Marcus Aurelius 378
market 977 (annual; in a village), 674 (regional, local; no universal price-setting)
marriage 1088 (Christian; ideology; continuity with paganism), 527 (mixed), 690 (remarriage), 784 (status of, in Syracuse)
mason 501, 644, 724, 952 in fine; 996 and 1414 (marks of); cf. s.v. stonecutter
medicine 336, 1528; 951 (magic versus 'scientific')
Megarian bowl 847
Melitians (heresy) 1488
Menander 645 (Achaioi)
Menas ampulla 1444bis
messenger 951 (between gods and men)
milestone 173/174, 395, 899, 1029, 1280, 1399
Miletos 938 (and its islands: Lepsia, Leros, Patmos)
military service 438 (exemption from)
mime 680
mirror 642 (lead)
Mithraism 558, 854
Mithridates, son of Antiochos III 1148
Mithridatic wars 994 (and Diodoros Pasparos), 1227 app.cr. (Lucullus and Sulla)
Montanism 1756
months
'Αγριάνιος (Rhodes) 285, 808, 1393
'Απατουριών (Teos) 949 III 97
'Απελλαῖος (Bouthrotos) 479, (Armawir) 1295
'Απιλλᾶος (Apamene) 1315
'Αρταμίτιος (Rhodes) 808, 1284
'Αρτεμείσιος (Xanthos) 1219.1; (Armawir) 1295
Αὔγουστος (Western Thrace) 572
Αὐδναῖος (Xanthos) 1219 B 1
Αὐδυναῖος (Armawir) 1295
Βουδιών (Kyzikos) 992
Γαμίλιος (Bouthrotos) 474, 480/481, 483-491, 493, 495/496
Γορπιαῖος (Aphrodisias) 866, (Satala) 975, (Armawir) 1295
Δαίσιος (Armawir) 1295, (Characipolis) 957
Δάλιος (Rhodes) 743 quater, 808, 1352
Δεκέμβριος (Western Thrace) 570
Δῖος (Armawir) 1295, (Olbasa) 1108.32
Δύσ(σ)τρος (Abila) 1388, (Amphipolis) 504, (Armawir) 1295, (Petra) 1377
'Επείφ (Egypt; unkn.prov.) 1515

Εὐμενίδειος (Entella) 749
Θαργηλιών (Hermonassa) 659
Θειλ(ι)ούθιος (Boiotia) 404
Θεσμοφόριος (Rhodes) 1285
Θώθ(υ) (Egypt: unkn.prov.) 1505 II, 1524
Ἰούλιος (Plotinoupolis) 607, (Western Thrace) 574/575 ?
Ἰούνιος (Western Thrace) 575 ?
Ἱπποδρόμιος (Larissa) 450.16
Ἰτώνιος (Larissa) 450.35
Καῖσαρ (Mylasa) 907
Κλαυδιῆος (Aphrodisias) 866
Κράνειος (Bouthrotos) 478, 497, (Epeiros) 462
Λῴος (Buğluca) 954
Μάρτιος (Gortyn) 724
Μεσορή (Carthage) 855
Νοέμβριος (Hadrianoupolis) 588, (Samaria) 1364
Ξανδικός (Armawir) 1295, (Tell Anafa) 1369, (Thessaly) 442
Ξανθικός (Thessaly) 442
Ὀκτόβριος (Byzantion) 584
Ὀκτώβριος (Skaptopara) 610
Ὁμολῷος (Larissa) 450.5
Παμενώθ (Egypt; unkn. prov.) 1518
Πάναμος (Bouthrotos) 475-477, (Rhodes) 808, 1285
Πάνημος (Armawir) 1295
Παῦνι ('Abu Sha'ar) 1435, (Egypt; unkn. prov.) 1505, 1517
Παχών (Egypt; unkn.prov.) 1512, 1520, 1525, (Šimm al Baṣal) 1497
Περίτιος (Aquileia) 800, (Armawir) 1295
Πεταγείτνιος (Iaitas) 753bis
Ποσ(ε)ιδεών (Kaunos) 892, (Magnesia on the Maeander) 934.2
Σεπτένβ(ριος)/Σεπτέμβριος (Byzantion?) 585, (Plotinoupolis) 608
Σκιροφοριών (Athens) 60
Τρυγητήρ (Teos) 949 III 70
Ὑακίνθιος (Rhodes) 897
Ὑπερβερεταῖος (Armawir) 1295
Φαμενώθ (Egypt; unkn.prov.) 1522
Φαρμοῦθι (Egypt; unkn. prov.) 1513
Φαῶφι (Egypt; unkn. prov.) 1506
Φεβρουάριος (Zenonopolis) 1222
Φυλλικός (Larissa) 450.20
mortar 853, 1352
mosaic inscription 548, 564, 645, 851bis, 886/887, 943, 973, 1160, 1306, 1310, 1312-1315, 1335-1337, 1357/1358, 1371, 1378, 1397, 1402, 1409/1410, 1412, 1416-1419, 1761
mosaicist 1378 (designer and craftsman ??)
Mother of the Gods 58, 74, 175
mould 1359 (for pilgrim flasks)
music 756 (and city founding), 382 and 922 (musical notation)
musicians 1757 (in Greek cults), 1769 (specialization among)
mystery cult 253
mythological scenes 1395
Mytilene 36

Nabataeans 1398 (in the Dekapolis)
nail-smith 501
navy 70/71 (Athenian), 1773(Roman, presence in cities)
neopoioi 927 (in Ephesos)
Nero 164/165, 283
Nikopolis 467 (monograph on)
Nile (deified) 1758
Nilometer 851bis
Nonius Asprenas 1075 app.cr.

occupations 34 (general); cf. s.v. actor, architect, artisan, athlete, baker, builder, camel-driver, carpenter, conductor, doctor, dyer, farmer, felt worker, fuller, gardener, goldsmith, greengrocer, manufacturer, mason, mime, nail-smith, musician, painter, philosopher, poet, sculptor, silk merchant, singer, skipper, smith,

stonecutter, tailor, trader, weaver, wheat-seller, workman; cf. 1349 (profession); cf. also Index VII s.v. μυροπώλης, παλαιστρ(ε)ίτης, ὑδραγωγός
Oiniadai 439 (topography of)
olive - oil 1212 in fine; 674 (prices of; on Delos)
- press 1281 (dedicated;
cf. also Index VII s.v. ἔλαιον, ἐλαιών
oracle 678, 729, 933, 951; 414 (fees for clientela of)
ordeal by fire 906
orphan 1724
Orphism 609, 750, 809, 952 ?, 1759
ossuary 1349 (in Palaestina)
osteotheke 948, 1774
ostracism 8, 26, 1540
ostraka 26, 1540

paganism 741 (and Christianity), 1088 (and continuity with Christian values), 1226 (and Jews, in Korykos), 1340 (and Jews/Christians: Εἷς Θεός), 1750 (and Jews), 1761 (repression of, after 529 A.D.)
painted - relief 555
- inscriptions 801, 854, 1379-1392, 1395, 1400, 1408;
cf. s.v. dipinto
painter 893; 612 (and Christian clergy), 1379-1392 (painters' hands)
Pan 24
Panathenaia 40/41, 119
Panathenaic amphora 256
panegyris 952, 961, 977
Panhellenion 823
Panionion 945
pasture 402
patronage 302; 1378 (and mosaics)
Paul, St. 302
pederasty 689
Penestai 458
pentathlon 1688
perfumes 1226
perirrhanterion 333, 337
Perperene 997 (site)
Perses, brother of Hesiod 1291
Perseus 409a app.cr. (agents of)
Persian name 865
personification 1310, 1412, 1417
petition 610 (to emperor)
phallos 609
phiale 67/68 and 1298 (silver)
Philip II 505 (and Amphipolis)
philosopher 704, 1725
Photike 470 (monograph)
phratry 251; 756 (and the chords of the lyre)
phylakterion 741, 1737
pig 674 (prices of -- on Delos), 803 (sacrifice)
piracy 714/715, 949, 1726
Placidia the Younger 909
Plataia (Oath) 2, 44
poet 1712 (as proxenos), 1769 (specialization)
politarch 499
politeuma 1487, 1775
Polybios, 22.13-14 409a app.cr.
pontarch 615, 619
poor 1732 quater (relief)
population 817 (of Neapolis), 467 (of Nikopolis), 547 (of Philippi), 470 (of Photike); cf. s.v. demography
Populus Romanus, statue of 896
Poseidippos (epigrammatist) 1712
Poseidon 301
post mortem honors 1032, 1113; 1691 (decrees)
praenomen, Latin 1717 (use of, in Greek East)
prayer 775, 781, 1366 and 1501 (Christian), 906 (judicial), 1760bis (pagan, Jewish and Christian); cf. s.v. apotropaic prayer
prefabricated stelai 1088
premature death 506, 525, 667, 819bis, 840, 919, 1013, 1059, 1162, 1191, 1198, 1497, 1500, 1691, 1769;
cf. Index VII s.v. ἄωρος

pressure 1731 (on benefactors or other magistrates)
price 36, 43 and 257 (of inscribing), 504 (of house), 674 (changes in prices of land, houses, wine, olive oil, grain, firewood and pigs, on Delos), 699 (of grain), 1693 (of land, houses; upper limits), 1733 (of pottery, compared with grain prices)
Priene 944 (foundation of Hellenistic --), 945 (cults)
priest(ess) - epitaph of 904
- first 1051
- highpriest(ess) of the Koinon of Asia 1747
- and Ptolemaic kings 1430, 1433
- sarcophagus of 1117, 1140
- of village, hereditary 977
cf. also 2, 6, 22, 61, 250
primipilarius 641 app.cr., 644
procession 425; 943 (strategos for --)
proskynema 1429
proskynesis 1429
prosopography 259/260
proxeny 401, 405, 426, 438, 441, 447, 680, 685, 901, 1735; 409 (and citizenship), 674 (no relation with trade-interests), 1712 (of poet)
prytaneion 1732
prytaneis 943 (and strategoi, in Miletos)
Ptoia 408
Ptoion 18/19
punishment, divine 951
purity of mind 731bis
purple 467 (curator purpurarum), 949 II (garments, for women)
Pylai 1009 (site)
Pythagoraeanism 809 (and Orphism)

queens (Hellenistic) 1729; 1732 quater (donating dowries to daughters of poor citizens)

ransom 949 (to be paid to pirates)
remarriage 690
reservoir (water) 1082
retiarius 592, 611
rhythmic exercise 919
Rhodes 683 (legislative power of subdivisions of)
ring 610, 646, 1301; 1302 (-- seals), 1352 and 1561(gold)
rite de passage 1748
river 500; 1228 (god)
road(s) 470 (around Photike), 1205 (provincial -- in Lycia and distances from Patara)
romanization 527 (in Edessa), 726 (of Hierapytna), 547 (of Philippi), 498 (of Salona)
Romans 527 (among ephebes), 889 (in Iasos; in ephebic lists), 963 and 971 (settling in Lydia), 1732bis (as koinoi euergetai)
Roscii 763 (on Sicily)
rupestral inscription 23/24, 73, 77, 80, 175, 178, 988, 1202-1204, 1291-1297, 1391

sabbath 1754
sacrifice 40-42, 58, 60, 62-64, 303; cf. also Index V s.v. θυσία, θύω
saffron 1226
saints 741 (Christian; invoked along with pagan and Jewish deities), 769 (St. Theodoros)
Salamis 55, 60
sale 757 (contracts), 503/504 (deeds of)
Samos 5 (and Athens)
sandal 1445 (inscribed)
Sarmatians 660 app.cr. (45-49 A.D.), 662 (Aspourgos' dynasty)
sceptre 951/952
school 902
scoop 587 (silver)
script 463 (Korinthian)
sculptor (in bronze) 893, 905; 996 (signatures)

sculpture, reliefs 7, 134, 139-159, 186, 197, 200-203, 205, 214, 264, 324-327, 397, 399
seal - bronze 1583
- Byzantine 1767
- clay 1369
- impressions of ring-seals 1302
- lead 613bis, 974, 1584-1677
seating inscriptions (in theatre) 707 and 1147 (individuals), 172 and 354/355 (seats), 982 (for tribes)
secretary 1694; 925 (γραμματεῖς)
security 81-84 (horoi), 949 II/III (offered by borrowers)
seizure 949 (of citizens by pirates), 735 (of men and goods)
Seleukos Nikator 981 (and Ilion)
senatus consultum 1768
Septicii 762 (on Sicily)
Servilius, Publius (governor of Asia, 46-44 B.C.) 979
Sextus Pompeius 706
ship 701 ??, 824, 850, 929, 1352 in fine; 1679 (names)
signature - of builder 914
- on lamps 244/245, 297-300, 371
- of manufacturer of statuettes 1432
cf. s.v. artist's signature
signum 1078
silk merchant 1662 ?
silver 660 (bowl), 1575-1580 (calyx; censer; cross), 928 (in customs law, Ephesos), 1301 (dish), 1575-1580 (disc), 1554 (drinking cup), 1574 (ewer), 67/68 and 1298 (phiale), 1574 (plate), 1733 (prices of silverware), 610 (ring), 587 (scoop), 1574 (situla), 1577 (spoon);
cf. 949 II ('geprägt' and 'ungeprägt')
sin 951
Sinda 1215 (site)
singer 1769 (specialization)
Sirras (grandfather of Philip II) 534
Sisinnios 1563-1566, 1570
skipper 929
slaves
- asylum 843
- bought in market-place 450
- enfranchised 458
- funerary rites fulfilled by female slaves on the tomb of their mistress' daughter 1155
- as grammaticus 1694
- hierodoulos 951, 1163d
- home-born 450
- not allowed to be καπηλός 700
- and mistress as euergetis 1159
- names of 526/527, 653
- as oikonomos 1000
- owner erecting sarcophagus for 1138 app.cr.
- as pragmateutes 952 in fine, 1155 app.cr., 1173 app.cr.
- prematurely deceased 1059
- sale of (tax on) 1302
- as threptos/threpte 1069, 1116, 1147 (married with veteran)
cf. also 1158 ? and s.v. freedman, freedwoman, manumission
sling bullet 754; cf. 753
smith 501
snow-fall 1312
social status of - ambassador 863 app.cr.
- archineopoios 863 app.cr.
- architect 1681
- army officer (Roman) 606
- secretary of an association 925
- athlete 952, 1165-1201
- baker 952
- bouleutes 1226
- bread-seller 952
- builder (τέκτων) owning a sarcophagus 1147; cf. also 1318/1319
- building entrepreneur 1681
- doctor 1371, 1713

- epistates (and priest) 685
- grammateis (in Ephesos) 925
- grammatikoi/grammatici 1174, 1182B, 1694
- gymnasiarch 675, 960
- Jew, in Rome 828
- magistracies 961
- mechanikos 1318/1319
- mosaicist 1378
- musician 1757
- painter 893
- priest 685; 1747 (highpriest of Koinon of Asia)
- prophet 938 app.cr.
- sculptor 893
- skipper 929
- in Syracusan epitaphs 784
- thearodokos 473-496
- veteran, ex-beneficiarius 1110

social stratification 1187 (distribution of money to the 500 and the demotai), 1733 (upperclass fashions trickling down to lower layers)
Solomon 1563-1567
Solon 9, 169
Sosthenis (Thessalian city) 459
sphairistra 677
spoon 1577 (silver)
spring 952 (ever-flowing)
stadium 41
statue, cult 4, 12, 39
statuette 1432 (terracotta)
Stlaccii 971
stoichedon 425
stonecutter 1699 (advertising texts of), 1088 (and his role in the design of stelai); cf. s.v. mason
strategoi 943 (college of six strategoi in Miletos; relation with prytaneis; specialization)
Stratonikeia (in Caria) 916 (foundation; subdivisions)
strigil 799, 1548
subscription 402
Sulla 1227
sundial 677, 864 app.cr., 1448
suppliant 700
symposion 676
synagogue 556, 1754; 828 (in Rome; and burial)
synoikism 749, 1777/1778
Syrians 1304 (outside Syria)

tablet - bone 651
- lead 669/670, 732, 753, 758, 840, 844, 852, 906, 1278, 1444, 1490/1491, 1546
- selenite 1279

tailor 501
taxes - Attalid poll-tax 1217
- Caracalla and new -- 1112
- custom dues 402, 710.31-32
- eisphora 949 II
- farming out of contracts 69, 1227
- on grain 35
- in harbor 402, 425, 710.31-32
- irregularities and receipts of 909
- on land (dekate) 402
- laws and ordinances on taxation in 383-545 A.D. 909 app.cr.
- publicani, representative of 1538
- on (sale of ?) slaves 1302

temple(s) - request for asylia for Apollo temple in Didyma 938
- asylia for a -- in Mopsuestia 1227
- asylia for -- in Ptolemaic Egypt 1430
- asylia for a -- 1446
- access to the asylon of a --, prohibition of 1447A
- building contract for 413
- deposition in 425
- and garden in Egypt 1482

- jurisdiction of ? 951
- in Klaros 933
- land 402
- land sold to and subsequently leased by 907 in fine
- privileges (financial) for -- in Ptolemaic Egypt 1430
- protection of 425
- Ptolemaic kings and relations with -- 1430, 1433, 1446
- repair operations in 1216
- sacred possessions of 425

cf. also s.v. Artemision

terra sigillata 470 (import of)
textile 418 (clothes dedicated by women), 949 II, with app.cr. (purple garments; luxury cloaks; in Teos), 1620 ('empreinte de textile' on a Byzantine lead seal)
theatre 1769 (professional specialization among performers in), 1770 (reflection of tragedy and comedy in vase paintings)
cf. also s.v. seating inscriptions
Thebes 901 (and maritime policy ca. 363 B.C.)
Theodosius II 580-583
Theoxenia 1763
Theseia (festival) 122, 126
Thracian 568 (language), 1764 (Rider)
tiles 235-237, 341, 348, 385/386, 502, 565, 655/656, 730bis, 743ter, 751, 754, 772bis, 776bis, 984, 997, 1300
Tineii 1008 app.cr.
Toro Farnese 1766
torture 1750
tower 917
trade 467 (in agrarian products: wine, cattle), 674 (and proxeny, on Delos), 502 (in tiles)
trader 265 (Etruscan), 608 (in cummin; in linen garments), 1304 (Syrian -- abroad)
Tragalassos 1148
transhumance 1102
transport 1771
travel(ler) 1042 (to Dacia and Alexandria), 1435 (to India)
treaty 5
tribes, civic 1218 app.cr., 1147 (astikos), 982 (reserved seats)
tripod 129
Trophonios 414 (oracle of)
trumpeter 1687
Twelve Gods 1146
tyrannicide 981

urbanism 944

vase inscriptions 27-33, 238/239, 242, 265-282, 290-292, 314-316, 340, 372, 524, 550, 647bis, 653, 659, 661, 668, 697, 740, 743, 751/751bis, 753bis, 773/773bis, 842, 1299, 1443, 1498, 1541, 1678; 1773 (prices), 1770 (reflections of tragedy and comedy in vase paintings)
Vatin, C. 429 (imaginary texts)
venationes 614
vengeance 1059 (divine)
Vergilius Capito 938
village
- in the Antiochene 1322
- architects (and builders) in Syrian -- 1681
- of Arykanda 1148
- in central Asia Minor (location of a monastery) 1570
- builders in Syrian -- 1681
- of Dorylaion 585
- of Edessa 527
- in Egypt 1461, 1463
- estate (private) in center of 1322
- in Lydia 952, 964
- market 977
- monastery in 1570
- in Palaestina 1361
- in Paphlagonia 1002
- patron, perhaps owner, of 977F
- of Photike 470
- petition for 610, 977
- priests 977, 1037
- secretary of 925

- people from Syrian -- in Salona 498
- Syrian -- (architects and builders in) 1681

cf. also 1579/1580 (unknown area)

vineyard 761, 775, 781, 859; cf. s.v. viticulture, wine

viticulture 952 (kantharos as symbol of)

voting 1775 (with white pebbles)

wall-paintings 559 (Christian)

wall(s) 990 (building of a city --), 580-582 (of late Imperial Constantinople), 1702 (fortifications)

warrior (on relief) 1010, 1161, 1203 (gods)

weaver 608; cf. 657 and s.v. loomweight

weight 434, 767, 1328, 1330, 1373, 1555, 1558 (bronze), 1352 (fishing-net weight), 760, 810, 1008, 1011, 1309, 1329, 1556/1557 (lead), 657 (terracotta, used by weavers or fishermen);

cf. also 1779

wheat -seller 952

whip 1070bis

widow 1132, 1724

wine 467; 997 (Perperenian), 674 (prices of -- on Delos); cf. s.v. vineyard, viticulture

woman
- and Cretan Law Code 723
- dedicating a statue and several naoi 1539
- and family-strategy, no emancipation 1144
- founding an agon together with husband and executing the latter's will 1186/1187
- gymnasiarch 1212
- gymnasiarch, together with husband 1147
- honorary inscription/honors for 694/695, 1147, 1212
- as highpriestess of the Koinon of Asia 1747
- and husband as highpriests 521/522, 1147, 1150
- imitating men 1212 ?
- in Roman Imperial family 1781
- in liturgies 1780
- in magistracies; explanation of public performance 1780
- and manumission 450, 472
- Menodora of Sillyon 1144
- mortality at childbirth 1724
- as mosaicist ?? 1378
- name, on Byzantine lead seal 1632
- patronage of -- and mosaics 1378
- paying costs of manufacturing of weights 1556
- as priestess, and her role in constituting a panegyris 977E
- as (high)priestess, with husband as highpriest and Makedoniarch 521/522
- purple garments of 949 II
- Hellenistic queens: political relations and revenues 1729
- erecting a sarcophagus for herself and her husband 1115-1141 passim
- as teacher 1694 in fine
- list of votive offerings by -- 418
- as weaver 755

cf. s.v. widow

wool 1439

working class people 1732 quater ('the poor')

workman 931 (in Ephesian Artemision)

workshop 1088 (selling to Christians, but not exclusively), 1146 (in Lycia, producing reliefs of the Twelve Gods), 1772 (vocabulary)

youth cf. Index VII s.v. νεανίας

zebu 1330

CONCORDANCE

IG I^2	*SEG* XLIV
44	3
871/872	251
886	251
919	1678
976	1735
983	20
987	1696
1014	1696

IG I^3	*SEG* XLIV
1	1735
4	1, 1735
35	2
36	2, 6
40	9
45	2, 3
48	5
64	4
71	11
79	7
85	8
86	7
101	7
104	1735
105	9
234	1763
247	251
250–290	11
255	1763
375	7
426	35
472	12
596	15
784	1735
891	259
948	19, 29
951	29
984	1735
988	1552 app.crit.
1057	251
1062	251
1092	13
1167	702
1184	702
1214	20
1215	1696
1218	21
1219	1696
1261	1696
1285	22
1330	22
1383	251
1403	23
1469	18
1470	19

IG II^2	*SEG* XLIV
10+2403	34, 89
107	36, 257
140	37, 257
174	1736
283/284	1736
334	40
351+624	41
398/399	1736
402	38
403	39
438	1736
448	43, 257
484	1736
492/493	1736
518	1736
535	1736
550	1736
558	1736
612	1736
620+1195	42
624+351	41
652	1736
657	1736
746	1736
786	1693
788	163
823	1736
833	45
844	1736
871	251
896	119, 675
907	1693
912	51
913	118
916	51
947	51
956–965	122
958	259
982	937
1019	47
1028	188
1035	55
1051	1689
1072	56
1130	1736
1178	251
1195+620	42
1201	163
1206	57
1224	1732 bis
1225	1736
1233	251
1236	1736
1237–1242	251
1273	58
1291	255
1297	255
1314–1316	255
1316	58
1317b Add.	60

IG II^2	*SEG* XLIV
1319	255
1322	255
1339	255
1343	255
1345	255
1358	1744, 1763
1363	64
1368	175
1369	255
1456+1483	65
1483+1456	65
1554	259
1556–1558	68
1570	67
1582	69
1596	251
1600	251
1609	70
1622	70
1631	70
1668	71
1672	72
1706	63
1840	261
1929	85
1973b	127
1990	164
2100	138
2130	138
2314	1688
2326	1688
2344/2345	251
2357	115
2358	255
2385	67
2403+10	34, 89
2602	251
2615	251
2621/2622	251
2687	757
2723	251
2800	261
2971	163
3025	128
3169/3170	335
3182	165
3183	161
3277	164, 349
3278	165
3294	167
3470	261
3479	47
3632	169
3864	261
3950	186
3968	138
4286	261
4390	136
4552	136
4608	136
4615	261
4671	160
4973–4975	251
5048	172
5153	1688
5181/5182	174
5202	174
5204	174
5221/5222	180
5271	250
5454	181
5655	183
5799	50
5940	184
6005	675
6217	180
6791	187
6938	188
7175	186
7244	250
7356	250
7843	184
8481	527
8893	1718
8898	258
9034/9035	261, 1715
9096	653
9143	579
9453	196
9493	261
9683	190
10974	241
11026	200
11477	1724
11722	261
12445	258

IG IV	*SEG* XLIV
2	1732 quater
39	1763
203	309
493	1735
497	1736
506	1735
517	1735
554	1735
614	1735
619	283
676	324, 326
679	1689
739	328
750	1736
756	1736
800	1696
853	330
1605	283

IG IV^2.1	*SEG* XLIV
91	556
94–96	335
101	331
126	336
129	332

IG IV^2.1	*SEG* XLIV
134	332
183	333
191/192	333
328	334
529	338
652/653	335

IG V.1	*SEG* XLIV
1	342
210–212	1757
219	342
407–445	359
509	349
516	361
543	361
690	350
722	1735
1369	344
1399	374
1451	378

IG V.2	*SEG* XLIV
47	1735
113	1735
351/352	1736
410	1735

IG VII	*SEG* XLIV
39	195
223	1693
373	401
401	415
415	416
417	416
530	1687
1784	410
1827	422
1833	421
1867	1744
2213/2214	410
2407/2408	405
2418	405
2421	418
2446	402
2517	420
2848	527
2848/2849	409
3055	414
3073–3076	413
3078	402
3170	402
3211	402
4130	1689
4138/4139	1689
Add.	
4141/4142	1689

IG IX.1	*SEG* XLIV
12	1687
452/453	467
462/463	467
490	467
529	467
690	460
867	441, 1735

IG IX^2.1	*SEG* XLIV
2	1693
3A/B	439
12A	1693
17	1712
29	393
71	459
82	1027 app.crit.
108	438 app.crit.
173	1689
179	438
189	688
189/190	1730
193	1689
214	1696
247/248	1757
250/251	1757
252	440
349–352	467
380	467
393	1693
413	467
417	1689
447/448	467
583	426, 1689
609	1735
706	437
708	459
717/718	1735
718	436
721	393
748	1713, 1777
777	435

IG IX.2	*SEG* XLIV
6	447
8	459
17	448
38	448, 1227 app.crit.
66(a)	1736
232	1737
234	458
257	1735
303	460
358	443
463	450 app.crit.
517	259, 449
519(III)	1689
536	450 app.crit.
1123	456
1232	450
1235	457

IG X.2.1	*SEG* XLIV
27/28	499
30	499

IG X.2.1	*SEG* XLIV
37	499
50	499
65	558
86	499
109	499
129	499
133	499
162	499
181	499
199	499
201	499
214	499
226	499
228	499
252	499
598	554
848	499

IG XI.2	*SEG* XLIV
132/133	680
147A	678
158A	674
159A	674, 678
164	678
174	678
204	1730
287A	1730

IG XI.4	*SEG* XLIV
596	1730
649	1730
664–666	1730
756	1689, 1727
679/680	1730
1040	401
1050–1052	1730
1053	409(a) app.crit., 1730
1054	1736
1064	687
1097	1730

IG XI.4	*SEG* XLIV
1099/1100	1730
1102	1730
1128	1730
1133	1730
1135	1730

IG XII.1	*SEG* XLIV
9	683 bis
32	1420 app.crit.
155	683 bis, 686
356	1694
785	1146
890	683
922	683
1032/1033	683

IG XII.2	*SEG* XLIV
10/11	687
14	687
15	688, 1736
32	687
243	687, 1689
360	963 app.crit.
459	1692
511	1758
562	687

IG XII.3	*SEG* XLIV
171	1736
254	715
322	1689
327	1533
328	1736
357	689
634	1533
1286	1736
1289(c)	1533

IG XII.5	*SEG* XLIV
20	1694
36	1736
38	1730
284	1736
303	1724
570A/B	1730
571	1730
653	1736
672	683 bis
678	698
691	698
714	699
722	1689
868A/B	1689
869	1689
871	1689
872	756, 1757
1009	1730

IG XII.7	*SEG* XLIV
p. 1	1760 bis
5	1736
16	1730
36	1736
55	757
103	1735
221–223	1730
228	1730
239/240	943 app.crit.
245	1730
386/387	1736
396	943 app.crit.
418	938 app.crit.
493(b)	1730

IG XII.8	*SEG* XLIV
3	1736
159	1736
267	703
278	702
396	1696

IG XII.9	*SEG* XLIV
4	1689
6	1736
44	710
196	1693
232	1736
245(b)	1533
898	1693
899	1732 bis
1135	527
1136	409(a) app.crit.
1186	709
1273/1274	1735

IG XII Suppl.	*SEG* XLIV
7	687
120	687
124	687
136/137	687
137–140	1689
139	687
142/143	1689
328	1736
354	1736
412	1735
425	702
511	1758
531	687
549	1735
692	1732 bis
714	699

IG XIV	*SEG* XLIV
11	738, 790
14	738
56	738
58/58(a)	738
219	738
250	742
297	1699
352 II	938 app.crit.
453	738
463	738
466	738
498	766
498/499	738
502	738
643	843
645	816, 938 app.crit.
652	816
701	1441
708	816
714–717	817
716/717	815
719/720	817
722	817
726	817
728	817
730	817
741	815
745	815, 817
756A	817
757/758	817
761–763	817
767	817
769/770	817
772	817
774/775	817
782/783	817
789/790	817
792	817
795–798	817
802–804	817
807–810	817
813–815	817
817/818	817
823/824	817
829	823, 1689
862–867	740
869	740
871	740
933	822

IG XIV	*SEG* XLIV
1047	840
1214	816
1260	816
1647	1692
1697	832
2263	804
2296	812
2350	800
2393(431)	1449
2394(2)	1685
2410	798 bis
(9, 11a)	
2413	1737
(13, 17)	
2417(1–3)	810
2417(3)	1012
2434	1694
2481	859, 1737
2577(11)	853 app.crit.

SEG I	*SEG* XLIV
233	467
290	1700
328	1736
366	674
468/469	1146

SEG II	*SEG* XLIV
9/10	60
250	1689
257	1689
292	1736
350	1689
402/403	527
434	542
446	1736
533	738
684	1163(e)
848	1775
848/849	1441
871	1775

SEG III	*SEG* XLIV
80	1736
121	251
313	1736
364	409(b)
491–495	467
605	662
608	671
666	1736
674A	683 bis

SEG IV	*SEG* XLIV
27	1735
37/38	1735
62	757
64	740, 1735
199(a/b)	871
233	1689
250–252	1689
254–256	1689
258	1689
260	1689
499	1689
599–601	1689
643	951
649	951
680	1689

SEG VI	*SEG* XLIV
137	1724
163/164	1088
248–252	951
405	1102
755	1689
759–765	1147
770	1762

SEG VII	*SEG* XLIV
76	1571
213	1317
686	1336
924	1420 app.crit.

SEG VII	*SEG* XLIV
1010	1420 app.crit.

SEG VIII	*SEG* XLIV
38–40	1410 app.crit.
134	1340
147	1340
165	1340
197	1349
278	1340
249	1420 app.crit.
334/335	1377
339–344	1377
346–349	1377
430	1425
573	1775
647	1488
653	1499
701	1486
780	1505
798	1425

SEG IX	*SEG* XLIV
1	1537 app.crit., 1713
3	1735
77	1540
163/164	1539 app.crit.
182	1535
194	1724
302–317	1541
354	1775

SEG X	*SEG* XLIV
115	1736
431	1735

SEG XI	*SEG* XLIV
25	1732 quater
244	1735
300	1735
302/303	1735

SEG XI	*SEG* XLIV
314–316	1735
336	1735
377	328
391	1696
413/414	335
779	360
890	383
1074	1735
1084	1736
1121	1735
1176–1184	1735
1180	740
1186	1735
1205	740
1222	1735

SEG XII	*SEG* XLIV
72	261
100	251
315	527
342–346	527
348	527
370–372	1689
375	459
379/380	1689
407	1735
511	1689
547	1292

SEG XIII	*SEG* XLIV
239	1735
264	325
270	1735
403	528
492	1112
556	1232
586	1232
598	1377
604	1488

SEG XIV
74
325
336
452
505
593
777
853
900

SEG XV
111
210
211
251
328
358
383
501
553
637
781
797
809
833
847

SEG XVI
60
140
180
183/184
235
254
274
431
439
456
524
849(b)
931

SEG XLIV
51
330
374
429
1760 bis
841, 1737
1016
1441
1689

SEG XLIV
1782
339
337, 1782
388
1766
439
466
1688
1757
871
1012
1088
1756
1705
1317

SEG XLIV
1736
44
139 init.
139 init.
283
283
325
1736
983 app.crit.
683
711
1349
1754

SEG XVII
57
66
361
550
553/554
678/679
682
686–688
688–690
755
809
823

SEG XVIII
13
36
153
248
261
267
343
524
531
576
625
642
646

SEG XIX
118
204
234
317
468
472
476
698
802
830
922

SEG XLIV
1782
1782
686
1102
1146
1146
1146
1102
1771
1536
1754

SEG XLIV
40
259
329
1689
426, 1689
542
1684
997
997
1232
1340
1441
1441

SEG XLIV
1736
162
215
1689
1689
1736
1771
1702
1163(d)
1101
1349

SEG XX
180
218
238
335
410
483–490
492
503
507
644
786

SEG XXI
318
541
650
654
656
846
916

SEG XXII
66
78
79
164
336–338
385

SEG XXIII
65
297
305
339
410
418
437
477
489
547
642/643

SEG XLIV
1232
1232
1286
1322
1377
1349
1349
1441
1441
1484 app.crit.
1008 app.crit.

SEG XLIV
1736
63
251
47
81
161
189

SEG XLIV
1735
1696
1735
139 init.
1735
420

SEG XLIV
1736
412
1713, 1777
433
809
261
499
466
1689
714
1286

SEG XXIV
154
199
415
422–424
426–437
442–444
500
531/532
534
537
630
633
644
723
1090
1168
1172/1173

SEG XXV
16
361
375
442
539

SEG XXVI
20
34
89
130
410
426
476
524
677
718
835
836
895
1049
1066

SEG XLIV
59, 1736
124
467
467
467
470
1441
527
527
527
609
604
613
579
1736
1441
1441

SEG XLIV
3
1689
328
1736
1736

SEG XLIV
12
12
1736
62
309
1689
1735
411
1689
466
633
639
1689
711
754

SEG XXVI
1069
1070
1139
1157–1202
1223
1376
1386
1392
1662
1690
1693
1697
1719
1830
1902

SEG XXVII
30
202
229/230
232–240
361
415/416
545
557
576
631

649
664
719

937
948
1012
1018
1103
1114
1262
1295

SEG XLIV
751
754
809
828
1693
951
951
1112, 1771
1340
1340
1340
1340, 1367
1529 bis
1541
1544

SEG XLIV
211
527
467
467
648
1737
700
1736
1736
714, 1678,
1735
754
740
871, 875
app.crit.
1713
1724
1377
1340
1449
1496
1713
1735

SEG XXVIII
87
110
341
428
453
465
543
678
750
796
841
910
913/914
929
992
1046/1047
1063
1096–1099
1101
1104
1107/1108
1225
1242
1246
1333
1334
1389
1441
1539
1572

SEG XXIX
14
126
146
262
559
608
755
762
770

SEG XLIV
53
62
258
1735
409
405
527
527
711
740
871
951
951
952, 1355
1533
1009
1009
1088
1088
1088
1088
1216
1155 app.crit.
1218 app.crit.
1771
1737
1340
1340
1754
1146

SEG XLIV
8
56
1763
22
467
534
1689
1736
1689

SEG XXIX
772
946
968
995
1031
1132
1149
1155
1174
1179
1218
1361–1365
1439
1440
1441
1442
1589
1606
1667
1757

SEG XXX
62
95
104
116
122
126
128
147
187
219
330
340
358
371
380
390
427

SEG XLIV
1689
740
1226
829
1737
1689
950
951
951
1750
1697
1012
1169 app.crit., 1195
1169
1169 app.crit., 1196
1198
1313
1340
1432
653

SEG XLIV
37
1736
128
714
81
128
128
1782
215
189
234
283
1689
321
1735
332
388

SEG XXX
478
489
537
566
576
687
699
785
860
977
1002
1079
1086/1087
1117–1123
1121
1180
1271
1362
1472
1473
1485
1535

1656
1704–1706
1709
1824

SEG XXXI
79
122
278
308
357
614
621
625
631
675A
744
821–823

SEG XLIV
19
702
1735
1700
443
590
590
613
1757 bis
650
1688
701
949 II app.crit.
749
1715
821
1449
944
1027 app.crit.
1030
1027 app.crit.
1724, 1732 quater
1287
1377
1410 app.crit.
1689

SEG XLIV
1736
255
1689
1689
1735
499
1737
443
1700
1686
1552 app.crit.
738

SEG XXXI
826
844
928/929
984/985
1072
1080
1088
1119
1291–1293
1316
1347
1383
1400
1405
1405–1407
1407–1409
1428
1443
1480
1535
1576
1590
1668
1673

SEG XXXII
2
19
136
147
150
228
230
251
329
337
364
501
648 in fine
778
811

SEG XLIV
753 bis
1737
861
1735
1012
1016
1026
951
1188–1190
1043 app.crit.
1273
1326 app.crit.
1340
1349
828, 1716
1349
1434 app.crit.
1434 app.crit.
1424
680
1541
1113 app.crit.
1426
1728

SEG XLIV
4
14, 91
1689
1763
251
77
73
164
239
261, 1715
304
419
561
670 app.crit.
715

SEG XXXII
857
910
919
929
1044
1100/1101
1111
1149
1243
1342
1439–1442
1467
1468
1502
1547
1550/1551
1554
1626

SEG XXXIII
134
221
478
481
773
786
1004
1012/1013
1035–1041
1119/1120
1138
1168
1174
1176
1184
1568
1581

SEG XLIV
927
735
740
738, 778
829
866 app.crit.
1689
925
980
1258
1315
1312
1315, 1336
1356
1402 app.crit.
1377
1421
1373

SEG XLIV
731
212
470
467
819 bis app.crit.
925
964
951
1684
951
1087 app.crit.
1202 app.crit.
1146
1762
1218 app.crit., 1689
336
1713

SEG XXXIV
18
42
111
172
282
289/290
309
353
355
480
481
489
493
500
589/590
592–596
777
944/945
948
965
1066/1067
1100
1198
1210
1212/1213
1217/1218
1251
1261
1309
1351
1510
1511
1586
1599
1746

SEG XXXV
1
72
149
263

SEG XLIV
91
23
63
77
1689
1735
351
410
405
444
445
444
444
445
466
467
1298
761
738
740
871
931
1732 bis
951
951
951
994
999–1001
1147
1724
1434 app.crit.
1378
1482
1487
1378, 1761

SEG XLIV
41
41
378

SEG XXXV
292
326
482
605
615
665
666A
666B
674–678
708
714
828
914
921
989
991
993
999
1005
1014
1014/1015
1039
1051
1083
1091
1128
1143
1157/1158
1163/1164
1178
1182
1184/1185
1188
1190
1193
1204
1207
1209
1217
1231
1267

SEG XLIV
327
1735
1735
451, 1748
452
462
494
482
467
506
501
606
697
1735
729
714, 1735
714, 1735
749, 1736
753 bis
774
740
822
1737
1227 app.crit.
909
822
944
951
951
951
951
951
951
951
951
951
951
951
951
951
951

SEG XXXV	*SEG* XLIV	*SEG* XXXVI	*SEG* XLIV	*SEG* XXXVII	*SEG* XLIV
1269	951	1007	1689	575/576	1772
1274	981	1008	922	587	558
1333–1335	1012	1011	926 bis	588	1772
1357	1016	1030	1758	613	590
1360	1709	1057	938 app.crit.	614	605
1523	1709	1067	944	629	634
1558	1340	1116	992	673	669 app.crit.
1682	1447A app.crit.	1125	994	740	709
1801	994	1132	996	749	730 bis
1814	1744	1142	1012	752	716
1825	1760 bis	1164–1166	1012	765	772 bis
1845	462	1220	1218 app.crit.	783B–786	817
		1232	965	811	835
SEG XXXVI	*SEG* XLIV	1325	1709	820	816
2	1735	1354	1406	825	1736
50	22	1385–1388	1377	838	852
146	35	1527	981	870	907
171	45	1572	755	884	687
227	185			993	944
243	164	*SEG* XXXVII	*SEG* XLIV	995	1694
249	998	40	13	1000/1001	951
296	239	80	41	1057	1005
300	12	81	43	1106	1108 app.crit.
348	324, 326	103	255	1186	1112
360	998	165	180	1309	1304
421	411	202	24	1394	1232
533	467	208	714	1418	1313
535–539	467	225	22	1455	1336
555	466	300	333	1469A	1365 app.crit.
556/556 bis	467	321	330	1498	1365 app.crit.
560 bis	491	340	1777	1518	1430
585	499	380	408	1524	1340
615–618	527	393	1689	1543G	1340
620/621	527	436	441	1552A	1410 app.crit.
693	651	515	466	1552–1616	1404
824	740, 1735	517–521	467	1555	1420 app.crit.
826	751	524–527	467	1633	1456 app.crit.
911	840	539/540	563	1634/1635	1476–1481
970	862	542	1772	1641	1425
974	871	545	500	1658	1532
982B	1693	568–572	1772	1737	951

SEG XXXVII	*SEG* XLIV
1780	43
1807	1157 app.crit.
1841	1146
1852	1686

SEG XXXVIII	*SEG* XLIV
17	1735
102	51
105	48
111	53
134	64
140	65
153	72
167	84
168	73
169	80
172	251
194	251
197	180
274	53
319	333
364	1735
458–460	467
464	497
470–503	471
496	473
605/606	527
619	527
634	534
637–640	1772
638/639	757
670/671	757
670–673	1771
673	757
754	667
812B	1689
859A	1148 app.crit.
889	729
917	1678
925	747
928	751

SEG XXXVIII	*SEG* XLIV
951–953	740
(1, 2)	
967	786
968	738
1036	757, 851
1054	1689
1067	907
1103	919
1227	1689
1229/1230	951
1233–1237	951
1244	1686
1307	1037 app.crit.
1397	1780
1443	1147
1456/1457	1146
1462	1164
passim	
1462.21–23	1150 app.crit.
1462.80	1037 app.crit.,
	1148 app.crit.
1476	1218 app.crit.,
	1219 app.crit.,
	1689
1488	1304
1558	1319
1657	1406
1689	1426
1837	1490
1850	1508 app.crit.
1890	1775
1973	1747
2026	1697

SEG XXXIX	*SEG* XLIV
3	5
11	7
13	1735
14	9
23	7
31	15

SEG XXXIX	*SEG* XLIV
34	1735
70	36
75	37
80	1751
90	42
136	47
152	58
172	70
174	71
187	54
192	180
220	169
262	189
310	58
324	7, 43
329	42
340	309
370	342
377	1689
383	378
422	1735
424	927
425	1775
445	417
456	1686
529–538	467
551	472
588–590	527
605	539
672	628
695	658
908	1735
935	585
971	720
994	742
996–999	757
996–1002	1772
1001/1002	757
1008/1009	757
1008–1013	1772
1011	757

SEG XXXIX	*SEG* XLIV
1017	1699
1042	816
1054/1055	817
1088	852
1089	1338
1093	1737
1108	870
1116	900
1127	1689
1129 bis	909
1180	928
1195	923
1244	1689
1252	1735
1255	938 app.crit.
1260	944
1275	952, 1037 app.crit.
1276–1279	951
1278	1037 app.crit., 1349
1342	1008 app.crit.
1347	1694
1427	1556
1577	1316
1654	1340, 1401
1679	1447A app.crit.
1702	1450
1729	1549
1753 bis	1008 app.crit.
1760–1762	1338
1767	1688
1768	702
1791	1747
1806	128
1823	169
1846	1751

SEG XL	*SEG* XLIV
12	7
23	1782
53	818
65	843
78	845
102	921
135	1029
136	1050
146	1075
151 bis	1111
155	1174
264	1184
265	1197
287	1221
293	1226
295	1236–1239
341	1250
349	1263
367	1266
371	1318
391	1320
423	1389 bis
455	1396
486	1477
537	1521 ter
538	1524/1525
610	1539
634	1543 bis
655	1552
658	1569
667	1599
676	1635
718	1645
736	1663
739	1696
755	1701
763	1736
770	1756
788–790	1779
799	
(I nos. 5/6)	

SEG XLIV
34
7
1716
51
59
1782
9
69
85
178
259
181
260
47, 53, 58, 124
329
351
378, 383
1777
389
428
436
458
501, 527
527
652
664
679
164
686
1736
1689
896 app.crit.
895
1736
895
1678
751
759
740
816
814
858
949 I app.crit., 1777
951
951
980
1027 app.crit.
1042 app.crit.
1747
1042 app.crit.
1038 app.crit.
1042 app.crit.
1042 app.crit.
1144, 1780
1146
1300
1232
1336
1317
1365 app.crit.
1397
1377
1377
1732 ter
1441
1483
1692
686
1144
3
1112
438
703
1312
1306 app.crit.

SEG XLI	*SEG* XLIV
63	54
69/70	44
76	59

SEG XLI	*SEG* XLIV
87	59
99	67
101	70
115	124
121	23, 74
124	78
160	170
172	147
173	135
183	251
213	211
228	190
231	220
232	23, 175
236B	234
244	262
247	139 init.
251	36, 41
258	67
306	333
330	1689
353	378
374C/D	386
376E	383
387	387
529	439
540A	463
545	1689
555	757
555–566	1772
557/558	503
560/561	757
563	504
566	757
573	539
672	688
719	705
756	725
777	754
848	740
875	835
918	1716, 1753
938A	899
968	926 bis
986	1702
1003	949 I and III app.crit., 1732 bis
1031	973
1038/1039	951
1052	981
1088	647 ter
1249	1780
1271	1137 app.crit.
1341	1147, 1681
1364	1157 app.crit.
1391	1211 app.crit.
1402/1403	1223
1421	1298
1485 bis	1737
1526	1457 app.crit.
1530	1737
1544/1545	1340
1545	1353
1546	851 bis
1553	1737
1597	1737
1688	1531
1809	720
1846	702
1882	1691

SEG XLII	*SEG* XLIV
15	2, 6
32	26
55	20
56	21
84	7
89	39
91	38
92	40
109	55
116	61
125	63
133/134	70
149	83
160	36, 162
199/200	180
229	41
238	215
239	63
241	7
243	37
245	7
247	56
275	320
287	325, 327
294	332, 1782
366	327
406	410
477	430
480	435
481	437
558	507
574	1190 app.crit.
575	529
619	749, 1712
671	628
735	1772
744	686
777	700
785	1772
793	709
801	720, 1735
802	711
804	711, 1735
818	732
819	1715
824	738
839	1715
846(no. 6)	758
846(nos. 18 and 85)	742, 756

SEG XLII	*SEG* XLIV
846(no. 69)	1715
872	740
897	740
919	1678
919/920	740
924	824
972	852
987	860
990	861
995	900
1067	1747
1082	951
1094	1724
1096	1577 app.crit.
1126	1112
1196	1686
1235	1147
1239	1747
1287	1226
1317	1287
1426–1429	1340
1457	1340
1495	1378
1496	1410 app.crit.
1499	1425, 1496
1500	1496
1501	1426
1504	1430
1549	1426, 1441
1558	1425
1585–1595	1425
1598	1450
1601	1425
1606	1425
1688/1689	1559
1734	731
1751	44
1768	1560 app.crit.
1777	922
1781	67, 261
1793	981
1803	39, 63/64
1827	1144
1839	1577 app.crit.
1856	1747
SEG XLIII	*SEG* XLIV
1	1
4	11
16	29
17	265
19	35
22	54
26	57
47	69
48	72
49	71
51	78
68	78
72C	176
106	220
108	256
113	262
114	58
115	7
126	334
133A	345
133C	348
160	377
162	375, 377
163	376
164	382
166	386
172	391
210	1689
220	429
347	472
381	499
388–393	527
394	501
395	537 app.crit.
441	501
SEG XLIII	*SEG* XLIV
473	565
600	710
608	716, 723, 1678
615	732
622	754
630	783, 1763
637	740
641	800
647	809
649	811
650	1439 app.crit.
653	816
655 bis	740
682	757, 851
690	857
700	862, 1753
713	871
752	928
859	951
870	1686
871	1684
891	994
904	1709
936	1038 app.crit.
938	935 app.crit.
970	1186 app.crit.
976	1146
986	1220, 1689
1016	1782
1020 in fine	1575 app.crit.
1025/1026	1306 app.crit.
1031	1322
1060	1349
1063	1306 app.crit.
1079	1377
1094/1095	1377, 1394
1096	1377, 1412
1097	1426
1113	1426
1115	1454
1200	1528

SEG XLIII	*SEG* XLIV
1215	919
1221	41, 67
1228	1559
1234	1287
1235	9
1255	336
1265	1227 app.crit., 1726
1271	426, 1727
1289	1336
1297	828
1299	1775
1301	1737
1303	1756
1304	1757 bis
1310	63
1766	1560 app.crit.

CIG	*SEG* XLIV
106	261
1052(b)II	1689
1193	1689
1794(d)	467
1801	467
1811–1816	467
1818–1822	467
1921	467
1947	467
1953(b)	526
1997	527
(c/d) Add.	
1998	527
2080	666
2152(b)	1689
2189	1689
2349	1689
(b) Add.	
2525	686
(b) Add.	
2561	1689
(b) Add.	

CIG	*SEG* XLIV
2659	872
2662(a/b)	871
2665	871, 875 app.crit.
2670	1689
2679	1689
2712	909
2744	1689
2758	1687
2843	866 app.crit.
3047/3048	1689
3050	1689
3052	1689
3055	1689
3058	1689
3080	1686
3348	943 app.crit.
3421	961
3640	1689
4078	1774
4150	1012
4157	1016
4159	1016
4235(b)	1689
4252(d)	1689
4311	1171 app.crit.
4316(a–k)	1147
4317	1147
4318(b)	1163(e)
4380(m)	1165
4380(n)	1166
4667	1377
4682	1425
4710	1425
4716	1502
(45) Add. 4716	1502
(50) Add. 4972	1425
5139/5140	1539 app.crit.
5361	1754

CIG	*SEG* XLIV
5852	1689
6991	1012
7139	1704
7160	1704
7295	1704
7343	1704
8544	810
8545	810 app.crit.
8545(b)	810 app.crit., 1012
8661	1506
8748	1012
8924/8925	1147
8945	1340
8984	1558
9062	1737
9133/9134	1531
9134	1425
9447	586
9820	835
9853	804
9872	812

Agora XV	*SEG* XLIV
6	86
14	259
22	86
77	107/108
85	82
108	110
118	113
170	47
172	48
180	47
181	47, 49
198	675
216	47, 51
261	53

Agora XIX	*SEG* XLIV
H124	83
P26	69
Agora XXV	*SEG* XLIV
660	1782
666	1782
Corinth 8.1	*SEG* XLIV
13	283
58	307
Corinth 8.2	*SEG* XLIV
68	283
IvO	*SEG* XLIV
2–7	1735
9–11	1735
13	1735
16	1735
22	1735
24	740
28	1735
52	1689
100	389
116	389
126	389
138/139	1757
221	389
226	389
233	389
266	1735
267–269	740
271	740
316	1689
355	390
372	390
386	389
431	389
435–440	389
436	390
445	390
IvO	*SEG* XLIV
450	390
458	390
CID I	*SEG* XLIV
9 bis	1735
43/44	1735
158	1735
F. de Delphes III.1	*SEG* XLIV
206	1694
359	401
457	1736
465	1694
490	428
503	740
F. de Delphes III.2	*SEG* XLIV
47	261
70(a)	1732 bis
115	1694
F. de Delphes III.3	*SEG* XLIV
117	1689
124	1732 bis
144	1689
182	1718
192	1712
207	527
261	1732 bis
338	1694
F. de Delphes III.4	*SEG* XLIV
61	1694
163	1689
181–184	429
IG Bulg. I^2	*SEG* XLIV
43 bis	1689
335 septies	605
345	605
388 bis	1689
IG Bulg. II	*SEG* XLIV
517	1686
IG Bulg. III	*SEG* XLIV
1021	1694
IG Bulg. IV	*SEG* XLIV
2236	610
I. Histriae	*SEG* XLIV
4	1736
16	1736
24	1736
54	1736
64	1689
207	619
378	1771
IOSPE I	*SEG* XLIV
119	665
IOSPE I^2	*SEG* XLIV
79	664
103	660 app.crit.
139	666
167	664
181	664
207	665
229	663
669	662
687	664
IOSPE II	*SEG* XLIV
400	983 app.crit.

IOSPE III	*SEG* XLIV
579–586	1014

CIRB	*SEG* XLIV
74	1027 app.crit.
170	650
196	650
228	650
1104	650
1123	983 app.crit., 1027 app.crit.
1126	1027 app.crit.

I. Olbia	*SEG* XLIV
42	664
45	664
52	660 app.crit., 664
131	664

I. Délos	*SEG* XLIV
35B	678
68	678
71	678
73	678
87	678
97	678
290	1730
298	1730
313	1730
320	1730
401	676
406B	676
440A	676
440B	679
442A	676
445	676
452	676, 679
461Bb	676, 679
464	676
467	679
503	674

I. Délos	*SEG* XLIV
1417A	677
1417C	672
1497	401
1554	51
1620	1227 app.crit.
1629	349
1683	1684
1817	1684
2042	1681
2334	682
2379	672
2393	681
2486	1712
2589	675
2595	261
2599	261
2618(d)	680

I. Lindos	*SEG* XLIV
149	685 app.crit.

I. Cret. I	*SEG* XLIV
V 4	720
V 19/20	711, 1689
V 52/53	711, 1689
VI 2	1689
VII 5	711
VIII 4	1693, 1735
VIII 9	715
VIII 13	730
VIII 49	711
VIII 55	711
IX 1	1735
XII 8	1737
XIV 1	1689
XV 3	711
XVI 2	1689
XVI 2–6	711
XVI 5	720, 1693
XVI 15	711, 1689
XVI 17	713, 1693

I. Cret. I	*SEG* XLIV
XVI 26/27	711
XVII 2/3	711
XVII 7	711
XVII 9–11	711
XVII 14	711
XVII 20/21	711
XVII 23–27	711
XVII 31/32	711
XVII 37	711
XVII 40	711
XVII 55	711
XVIII 1	731
XVIII 1/2	1735
XVIII 9	731
XVIII 119	714
XIX 1	735
XIX 2	1680, 1689
XIX 3A	714, 731
XXII 4	711
XXII 4A	714
XXII 9	1533
XXIII 3	731 bis
XXV 2	711
XXVIII 7	1735
XXX 1	1735
XXX 2	1689

I. Cret. II	*SEG* XLIV
I 1	1689
I 2B	1730
III 2	1689
III 22	711
V 1	1735
V 17/18	1689
X 1	1693
X 2	1689
XII 3/4	1735
XII 9	1735
XII 11	1735
XII 14–16	1735
XII 21	1689

I. Cret. II	*SEG* XLIV
XV 2	1689
XVII 1	711
XIX 7	732
XXII 4	714
XXIX 12	714
XXX 3	1736

I. Cret. III	*SEG* XLIV
III 1B	711
III 3C	1693
III 4	714/715, 1693
III 5	711
III 7	727
IV 1	714
IV 2/3	711
IV 5	713
IV 7	711
IV 9	1689, 1732 bis
IV 18	711
IV 39A	711

I.Cret. IV	*SEG* XLIV
13/14	1735
14(j–p)	716
41	716
43Ba	716, 1735
47	716
58/59	1735
63/64	1735
64	714, 1693
72	714, 716, 723, 1678, 1735
75	716
77–80	1735
77B	716
78	716
80	1693
81	716
87	1735
174	711
182	711

I.Cret. IV	*SEG* XLIV
197	715
206	714
235	717
239/240	711

IGUR	*SEG* XLIV
9	1732 ter
109	829
344	830
416	1722
1230	1692
1261	1694
1272	1715
1541	1712

ICUR	*SEG* XLIV
2564	835
12240	839 bis
16909(c/d)	831 app.crit.
16915(d)	831
20315(a)	834
26041	835
26179	835

TAM I	*SEG* XLIV
6	1681
56	1681

TAM II	*SEG* XLIV
174	1689
176	961 app.crit.
188	1204 app.crit.
496	1150 app.crit.
539	1148 app.crit.
555	1689
604	1151 app.crit.
716	1201 app.crit.
724–733	1146
725	1157 app.crit.
784–805	1147
807–823	1147

TAM II	*SEG* XLIV
884	1157 app.crit.
905	1214
905(VIIE)	1148 app.crit.
910	1713
915/916	1147
949	1751
954	1751
1064	1148 app.crit.
1098	1148 app.crit.
1227	1057 app.crit.

TAM III	*SEG* XLIV
7	1113 app.crit., 1689
104	1141 app.crit.
106	1686
136	1133 app.crit.
139	1116 app.crit.
141	1114 app.crit.
150	1132 app.crit.
156/157	1114 app.crit.
165	1114 app.crit.
169	1114 app.crit.
234	1128 app.crit.
245	1138 app.crit.
310	1114 app.crit.
352	1124 app.crit.
381	1136 app.crit.
385	1116 app.crit.
396	1135 app.crit.
517	1131 app.crit.
525	1124 app.crit.
537	1137 app.crit.
557	1136 app.crit.
610	1133 app.crit.
673	1138 app.crit.
709	1124 app.crit.
731	1140 app.crit.
753	1142
802	1118 app.crit.
872	1126 app.crit.

TAM IV.1	*SEG* XLIV
27	1011 app.crit.
60	1010 app.crit.
126	1010 app.crit.
375/376	1750
376/377	556

TAM V.1	*SEG* XLIV
passim	951
76	964
77	965
151	951
155	965
159	951
179–181	951
183/184	964
230	1702
231	951
238	951
251	906, 951
253	952
254/255	951
260	959
260/261	951
264	951
269	951
317	951
318	906, 951
322	951
326–328	951
440	951
443	951
449	1070 app.crit.
451	965
453	951
459–461	951
464–467	951
481	953
486	951
492	951
499	951
501	951

TAM V.1	*SEG* XLIV
505/506	951
509/510	951
525	951
527	951
541	951
583	951
592/593	951
596	951
816	1544 app.crit.

TAM V.2	*SEG* XLIV
918	1227 app.crit.
968	976
991	1747
995/996	1747
1098	942B app.crit.
1119	1694
1375	965

MAMA I	*SEG* XLIV
232	1724
267	1750

MAMA III	*SEG* XLIV
205	1226
222	1226
237	1226
262	1226
295	1226
344	1226
440	1226
448	1226
607	1226
679	1226
750	1761

MAMA IV	*SEG* XLIV
28	1750
140	1030
279–290	951
321	1756

MAMA VI	*SEG* XLIV
17	1073 app.crit.
114	1732 quater
323	1750
325	1750
335	1750

MAMA VIII	*SEG* XLIV
409(b)	915 app.crit.
418	1689

MAMA X	*SEG* XLIV
307	1028 app.crit.
358	556
467	998

IGR I	*SEG* XLIV
418	823, 1689
456/457	817
458	1441
503	1699
510	738
525	810 app.crit., 1012
674	610
817	1758
1021	1689
1024	1754
1043/1044	1441
1046–1049	1441
1051–1053	1441
1055	1441
1058–1069	1441
1071–1084	1441
1077	1426
1090	1441
1179/1180	1482
1262	1771

IGR III	*SEG* XLIV
78/79	1012
81	1012

IGR III	*SEG* XLIV
93	1016
95/96	1016
118	1694
486	1689
487	1185
488	1200 app.crit.
489	1186
497	1165
499	1193
500	1192 app.crit.
(Col. III)	
500(Col. V)	1169 app.crit.
500	1202 app.crit.
643	1147
704	1218 app.crit.
796	1143
800–802	1144, 1780
1103	1441
1185	1289 app.crit.
1339	1325
1378	1415
1504/1505	1185 app.crit.

IGR IV	*SEG* XLIV
179	1689
261	1707
292–294	994
580	1686
701	1227 app.crit.
907	1707
964	467
998	938 app.crit.
1029	1736
1065	692
1318	951
1349	977A app.crit.
1371	951
1402	1731
1437	997
1571	960
1572	1686

IGR IV	*SEG* XLIV
1631	961
1635	961 app.crit.
1637/1638	961 app.crit.
1664	1686
1682	995
1761	1688
1763	1686

I. Didyma	*SEG* XLIV
6	1735
148	938 app.crit., 952
159	938 app.crit.
205	938 app.crit.
258	938 app.crit.
339	938 app.crit.
399	938 app.crit.
487	1689

I. Magnesia	*SEG* XLIV
15	1689
33	1689
35	1689
38	1689
46/47	1689
52	1689
61	1689
70	1689
72	1689
79/80	1689
90	934, 1708
97	1689
98	1763
101	1689
287	936

I. Pergamon	*SEG* XLIV
5	1218 app.crit.
70	996
74/75	996
118	996

I. Pergamon	*SEG* XLIV
121/122	996
126	996
156	1689
163	715
179	51
245	1689
246	994

Milet I.2	*SEG* XLIV
6	942B
6/7	938 app.crit.
7	940
15	938 app.crit., 942A

Milet I.3	*SEG* XLIV
33	1693
37	1689
125/126	938 app.crit.
127	940 app.crit.
128	938 app.crit.
129	1735
138	937, 949 II app.crit.
140A–C	1736
143	1218 app.crit., 1689
149	1693, 1777
150	1218 app.crit.
152 (A–C)	1639

Milet I.6	*SEG* XLIV
187	1735

Milet I.7	*SEG* XLIV
204A	943 app.crit.
265	938 app.crit.

Milet II.3	*SEG* XLIV
398	937

I. Priene	*SEG* XLIV
1	944
5	1689
17	1736
37	1702
50	1689, 1708
53	1708
54	946, 1689
55	1689
108	945
109	1689
139	945
156	944
162B	945
171–174	945
186	945
193–196	945
198–203	945
205/206	945
490	945

I. Sardis	*SEG* XLIV
19	1761
43	971
95/96	951
166	952

IGLS	*SEG* XLIV
220	1737
288	1318 app.crit.
348/349	1318/1319
531	1306 app.crit.
557–562	1306 app.crit.
1284	1737
1998	1771
2029	1322
2033/2034	1322
2494	1737
2945	1336
9041	1340

IGLS XXI.2	*SEG* XLIV
18	1415
19–21	1414
75	1378
96(b)	1378
99	1378
102	1378, 1420 app.crit.
106/107	1378
128	1402 app.crit.
142	1378
145	1406
153	1378

IGLS XXI.4	*SEG* XLIV
passim	1377
29	1394
36	1394

SB	*SEG* XLIV
312	1441
318	1441
322	1441
326	1441
361/362	1441
376–378	1441
401	1441
436/437	1441
440	1441
591/592	1441
604	1441
614	1441
644	1441
972–974	1441
976/977	1441
980	1441
1162	1425
1174	1441
1324	1441
1326	1441
1393	1441
1417	1441

SB	*SEG* XLIV
1544	1441
1634	1425
1729	1441
1918	1495
2244/2245	1441
2599	1441
2610	1441
2612	1441
2636	1441
3482	1441
3560	1441
3926	1496
3943	1441
4228	1441
4275	1441
4312	1724
5065	1441
5070/5071	1441
5718	1724
5959	1441
6154	1446
6211	1441
6647	1724
6670	1441
7257	1499
7307	1441
7327	1441
7475	1505
7875	1441
7878	1425
7906	1425
8197	1486
8268	1441
8277/8278	1441
8279	1425
8283–8286	1441
8290/8291	1441
8316	1425
8547/8548	1441
8625	1502
8704	1506

SB	*SEG* XLIV
8738/8739	1531
8740	1425
8757	1441
8773–8776	1441
8778–8790	1441
8911	1441
8913–8916	1441
9738	1441
9801	1441
9863	1441
10044	1441
10681	1441
10685/ 10686	1441

I. Fayoum I	*SEG* XLIV
121	1775
173	1429

I. Fayoum II	*SEG* XLIV
105/106	1450
112	1447A app.crit.
135	1446

I. Fayoum III	*SEG* XLIV
151/152	1450
192	1450

I. Philae	*SEG* XLIV
4	1495
8	1495
11	1495
12A	1495
17	1495
19	1495
50	1429
52	1429
55	1429
59	1429
190	1429
190/191	1723
263	1429

E. Bernand, *Inscr. Métr. Égypte*	*SEG* XLIV
94	1485

A. Bernand, *IThSy*	*SEG* XLIV
196	1505
302	1495
314	1495
322	1495

I. Ko. Ko.	*SEG* XLIV
134	1502
138	1502

Syll.^{3}	*SEG* XLIV
4	1735
9	1688, 1735
22	1735
36	702
37/38	1735
45	1735
47	1735
55/56	1735
56	716, 1693
58	1735
193	1736
194	500
263	1736
277	944
341	1736
343	1736
344	1693, 1778
359	439
372	1732 bis
374	1736

Syll.^{3}	*SEG* XLIV
393	164
421A	439
454	1736
475	1693
503	401
520/521	1736
535–537	1736
559–561	1689
585	393, 675
589	1763
591	1689
594	1736
604	1736
629	438
630	1732 bis
633	1218 app.crit.
636	459
647	1777
683	1689
685	1689, 1732 bis
698A	261
702	1732 bis
704(F, H)	1732 bis
705B	1732 bis
708	1736
739	1694
742	1732 bis
743	448, 1227 app.crit.
745	1227 app.crit.
747	402
770B	428
838	929
866	843 app.crit.
884	402
888	610
931	683
940/941	1693
1017	1016
1024	1760
1044	871

Syll.[3]	*SEG* XLIV
1051	1689
1056	1688
1063	1687
1064	871
1065/1066	1688
1066	692
1106	1763
1170	336
1178–1180	906, 951
1183	1735
1200/1201	757
1212	1027 app.crit.
1256	1694

OGIS	*SEG* XLIV
1	944
16	871
47	1496
49–51	1496
54	1730
56	1446
90	1446, 1746
163/164	1232
166	1232
212	981
218	981
229	1693
233/234	1689
265	1218 app.crit.
267	1732 bis
308	1732 ter
315	1026
332	994
334	51
335	1689
375	1732 ter
483	1772
497	823, 1689
511	1686
544	1025
565	1200 app.crit.

OGIS	*SEG* XLIV
566	1186, 1689
569	1147
592	1775
656	1441
658	1441
665	1771
699	1441
705	1441
707	1441
711–713	1441
715	1441
718	1441
737	1487
739	1746
763	1732 bis
764	994
765	1736

GIBM	*SEG* XLIV
136(b)	1689
418	1689
441	1689
886	1735
887/888	871
890	871
892	871
896	871
899	871
901	871
906	871
909	871
920	888
953	1735
1039	871

CIJ	*SEG* XLIV
88	828
140	828
284	828
569–619(e)	845
619(b–d)	846

CIJ	*SEG* XLIV
673	1737
682–684	1754
690	1754
694	556
717	1737
718	1754
722/723	1754
725	1760 bis
726	1754
738	1754
741	1754
759/760	1750
762	1750
766	1754
768	1750
770	1750
774	1750
775	1751
777	828
786	1226
788	1226
791	1226
802	1737
849	1737
919	1425
943	1420 app.crit.
964	1350
1092	1339
1135	1340
1404	1754
1432/1433	1754
1435	1426
1440–1444	1754
1447	1441, 1754
1449	1754
1532(a)	1754

Jeffery, *LSAG*[2]	*SEG* XLIV
p. 38 no. 48	1529
p. 76 no. 1	1678
p. 77 no. 19	1735

Jeffery, *LSAG*^{2}	*SEG* XLIV
p. 78 no. 37	1735
p. 87 no. 9(A)	1735
p. 88 no. 22	740
p. 94 no. 1	1678
p. 94 no. 7	1735
p. 99 no. 6	1735
p. 99 no. 10	1735
p. 108 nos. 2–4	1735
p. 112 no. 1	1678
p. 130 no. 2	740
p. 131 no. 17	1678
p. 143 no. 8	1735
p. 168 nos. 7–9	1735
p. 169 no. 20	1735
p. 169 no. 22	1735
p. 170 no. 32	1735
p. 170 no. 39(a/b)	1735
p. 174 no. 1	1735
p. 199 no. 15	1735
p. 215 no. 16	1735
p. 215 no. 18	1735
p. 215 no. 20	1735
p. 220 nos. 4–6	1735
p. 220 nos. 8–10	1735
p. 220 no. 12	1735
p. 220 no. 15	1735
p. 220 no. 17	1735
p. 224 no. 8	1735
p. 233 no. 1	1678
p. 234 no. 9	441, 1735
p. 239 no. 2	740
p. 240 nos. 3–9	740
p. 240 nos. 11–16	740
p. 241 no. 24	740
p. 247 no. 2	740, 1735
p. 247 no. 5	740, 1735
p. 247 no. 6	740
p. 247 nos. 8–10	740
p. 248 nos. 11–16	740
p. 248 no. 19	740
p. 260 no. 8	843
p. 261 no. 16	816
p. 276 no. 15	1735
p. 277 no. 38(a)	1735
p. 286 no. 6	816
p. 307 no. 64	1735
p. 315 no. 1(a)	1735
p. 315 no. 1(f)	1678
p. 315 no. 2	1735
p. 315 no. 12	1735
p. 315 no. 15	1735
p. 316 nos. 22/23	1735
p. 316 nos. 26/27	1735
p. 343 no. 29	1735
p. 343 no. 34	1735
p. 343 no. 41	1735
p. 344 no. 52	1735
p. 361 no. 8	985
p. 362 no. 9	986
p. 372 no. 51	1735
p. 373 no. 67	671
p. 373 no. 72	1298
p. 447G	1735
p. 450D/E	1735
p. 453 no. 1(a/b)	740
p. 453A/B	740
p. 453D	740
p. 453 no. 14b	1735
p. 454 no. 6a	740
p. 454C	740
p. 455E/F	740
p. 456 no. 1b	1735
p. 458	1735
p. 464B	852
p. 468 no. 14b	1735
p. 468F	1735
p. 473 no. 71	1547
p. 476K	1529 bis

Hansen, *CEG* I	*SEG* XLIV
24	1696
42	20
43	1697
46	1696
50	21
51	1696/1697
137	1696
139	1696
142	1696
143	441, 1735
159	1696
175	671
256	1735
299	1552 app.crit.
302	18
325/326	1552 app.crit.
332(a)	1552 app.crit.
334	1552 app.crit.
337/338	1552 app.crit.
355	1552 app.crit.
370	1552 app.crit.
372	1552 app.crit.
380	1735
388	740
392/393	740
396	816
403	1552 app.crit.
405	1552 app.crit.
414(a)	1552 app.crit.
425	1552 app.crit.

Hansen, *CEG* II	*SEG* XLIV
470	1697
724	506
751	1552 app.crit.

Hansen, *CEG* II	*SEG* XLIV
842	1552 app.crit.
844	702

Peek, *GV*	*SEG* XLIV
42	441, 1735
213	817
325	671
435	817
476	1724
506	1012
511	817
563	817
587	1692
616	871
687	1147
714	1724
809	817
810	1724
827	738
850	1775
857	1724
861	1698
883	738
969	1724
1014	822
1023	1724
1039	817
1097	1698, 1724
1099	1377
1161	1724
1174	937
1184	1694
1222	817
1226	1735
1286	937
1300	1724
1479	1694
1519	1724
1772	527
1829	1698

Peek, *GV*	*SEG* XLIV
1883	817
1936	738
1955	1724
1997	1724
2022	1724
2036	527

Pfuhl-Möbius, *OG* I	*SEG* XLIV
188	1012
541	1012
888	1012
1319	1012
2032	1692
2196	1692

Clairmont, *CAT*	*SEG* XLIV
0.928	205

Tod, *GHI*	*SEG* XLIV
11	1735
18	1735
33/34	1735

Meiggs-Lewis, *GHI*^{2}	*SEG* XLIV
2	716, 1678, 1735
4	441
5	1735
6c	1735
7a	1529
8	1735
10–14	1735
20	436, 1735
30	1735
42	716, 1693, 1735
67 bis	1735
86	1735

CIL I^2	*SEG* XLIV
1814	1699

CIL II	*SEG* XLIV
5129	851 bis
6146	851 bis

CIL III	*SEG* XLIV
406	1694
536	467
7103	963 app.crit.
7765	1056 app.crit.
11082	641 app.crit.
12132	1147
13625(b)	1147
14149(11 and 28)	1377

CIL III.1 Suppl.	*SEG* XLIV
7316	527

CIL III.2 Suppl.	*SEG* XLIV
12336	610
14492	527

CIL IV	*SEG* XLIV
5355	307

CIL V	*SEG* XLIV
1624	800

CIL VI	*SEG* XLIV
851	832
8942	1715
9556	1699
9566	925

CIL VII	*SEG* XLIV
217	641 app.crit.

CIL IX	*SEG* XLIV
1654	1694
3906	1699
4549	1699

CIL X	*SEG* XLIV
1784	817
4580	1145
7296	1699
8083	891 app.crit.

CIL XII	*SEG* XLIV
3832	1694

CIL XIII	*SEG* XLIV
10017(24)	853 app.crit.

ILS	*SEG* XLIV
1405/1406	553
4022	1699
7679/7680	1699
8865	467
9470	553
9478	470

DATE DUE / DATE DE RETOUR

CARR McLEAN 38-297

TRENT UNIVERSITY
0 1164 0388829 4